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MRS. M. CARTER.

An eminent evangelist of New England. Her work was signally owned of God,  
an account of which is given in her autobiography, "Beulah  
Land," now being profitably read by thousands.



# OF THE HOLINESS

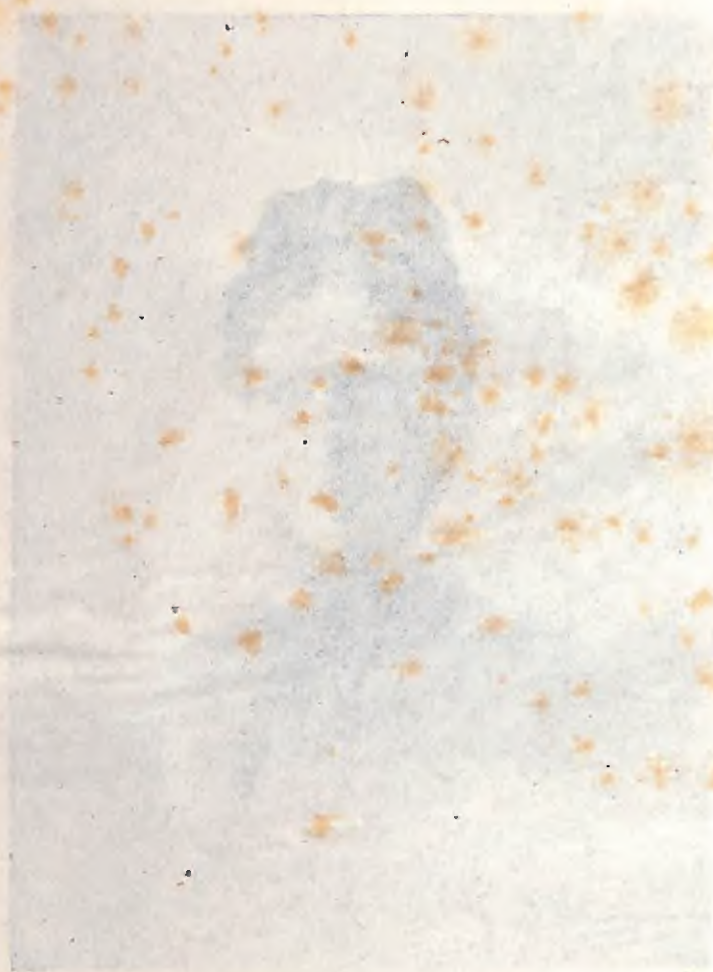
RECENT MISCELLANY

VOLUME LXXXV

CONTAINING THE CONTENTS OF THE JOURNAL

WALTER H. HUGHES

HUGHES





1596

# GUIDE TO HOLINESS

AND

## REVIVAL MISCELLANY.

VOLUME LXXXV.

FROM JANUARY 1890, TO JULY 1890.

EDITORS:

MRS. DR. WALTER C. PALMER,

REV. GEO. HUGHES.

"AND A HIGHWAY SHALL BE THERE, AND A WAY, AND IT SHALL BE CALLED  
THE WAY OF HOLINESS." ISAIAH 35: 8.

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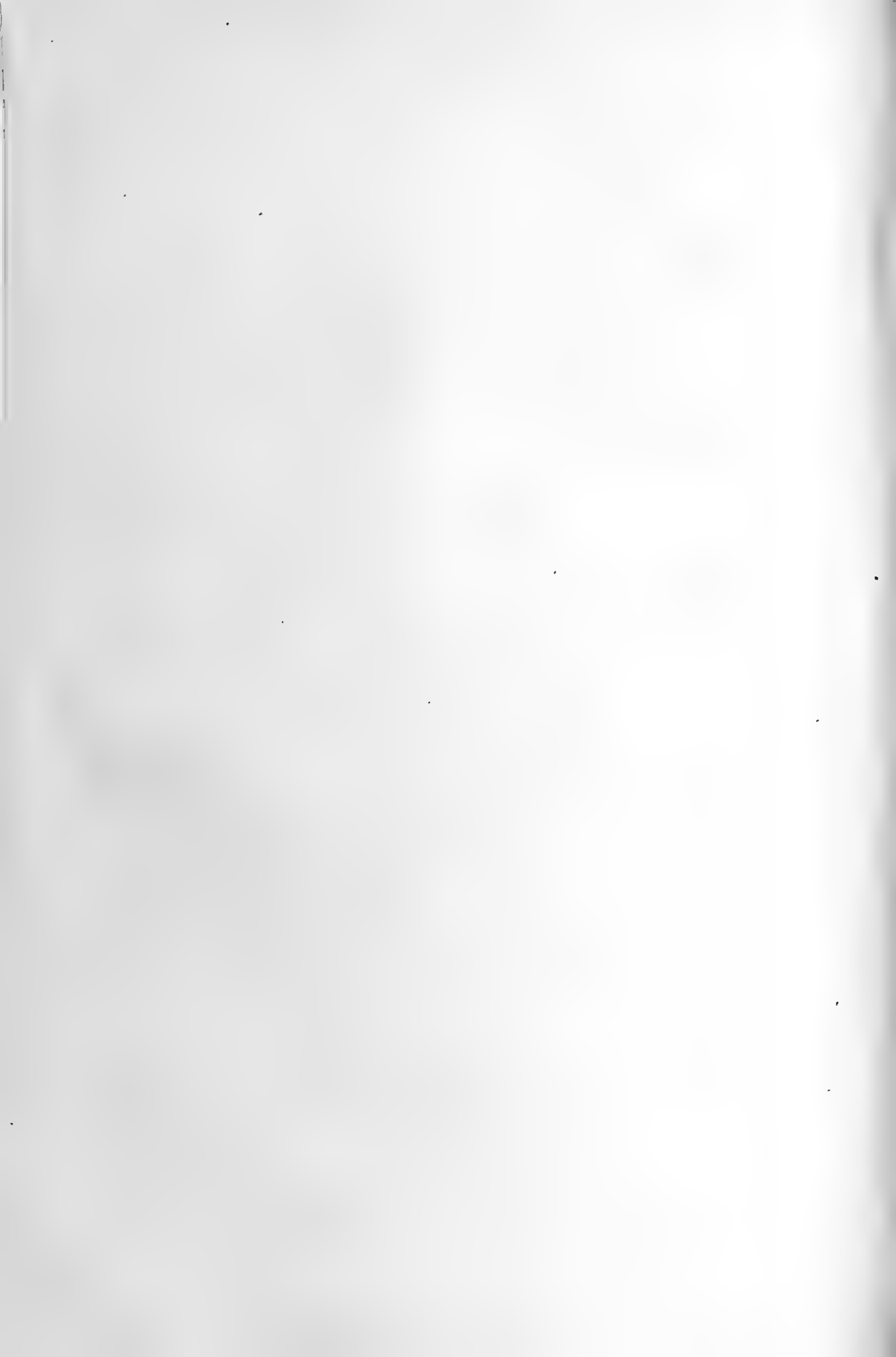
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JANUARY 1890.

—\* The Monthly Portion. \*

BY REV. GEO. HUGHES.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1.

**B**EHOLD, above, God's call to His people! He speaks to her from the excellent glory in this inspiring language. Let every ear be attent—let every heart be responsive to the appeal.

It is thought by eminent Bible expositors that this is "an ode of congratulation to Zion on her restoration at the Lord's second advent, to her true position as the mother Church from which the gospel is to be diffused to the whole Gentile world; the first promulgation of the gospel among the Gentiles, *beginning at Jerusalem*. is an earnest of this. The language is too glorious to apply to any thing that has yet happened." Be this as it may, a sublime destiny undoubtedly awaits Israel when she shall accept Christ as her Redeemer. She will arise, and shine, and the glory of the Lord will rise upon her.

ut the inspiring voice of the prophet addresses itself to God's spiritual Israel—to the whole Church.

"Arise!" Our spiritual Zion is depressed. In all her borders there is the

sighing of prisoners. She is not in her predestined freedom. Formality and worldliness cripple her. She is to arise—to shake herself from the dust—throw off her oppressive weights—and walk at liberty.

"Shine"—She is designed to be the light of the world, a city set upon a hill that cannot be hid. She is to be the witness of God's truth to the nations, in her character and life the unanswerable argument in favor of Christ and His gospel. Hence, "SHINE"—it has been translated, "Be enlightened—be resplendent with prosperity." "*For thy light is come, and the glory of the Lord is risen upon thee*"—This is a great verity—our light is come. Christ is our light—"the light that lighteth every man that cometh into the world"—"And the glory of the Lord is risen upon us"—the glory of the invisible and eternal God appears in the face of Jesus Christ,—the glory of the only begotten of the Father, full of grace and truth.

Beloved, the call is upon us—ARISE! "SHINE!" What is our response? Shall all heaven see us in becoming loyalty?



## THE WORD OF GOD

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"—Jer. 23: 29.

"The power that gave it still supplies  
The gracious light and heat."

## THE SERMON.

### ENTIRE CONSECRATION.

BY REV. BISHOP MATTHEW SIMPSON.

(Preached at the National Camp Meeting, Round Lake, N. Y. and published in "Penuel.")

TEXT.—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

—Romans, 12th chap., 1st v.

**E**XAMINATION of this grand epistle, written to the Church in the then capital of the world, shows that the Apostle has discussed some of the grandest questions of which the human intellect can take cognizance—the gift of God and His dwelling with men. He shows that God, from time to time, has raised up men of certain families or nations, for the purpose of carrying out His great work among men, and as they failed to perform their duty in the great work, He became displeased and called others to take their places.

Notice First, **THE DUTY ENJOINED IN THE TEXT**, what it is we are to do in our worship; then to **SHOW HOW THIS IS A REASONABLE SERVICE**, and afterward to **NOTICE THE EXHORTATION OF THE APOSTLE**.

We remark first, that this worship or service required, is the "presentation of our bodies a living sacrifice to God."

The first thing to be noticed in this worship is that God does not require of us anything which we cannot perform. However our minds may be wandering this morning, we have this gospel to

preach, "That the word is nigh thee, even in thy mouth and in thy heart," and God does not require anything of any one that there is not power to perform. Anciently God required men to offer sacrifices, but the sacrifice was always within the possibilities of the offerer. They were to go to the flock and take a lamb and offer it to God, and though there was no necessary connection between the lamb and the blessing, yet if they offered it they were always blessed, if it was offered aright. But if they had no lamb they might buy one, or, if too poor to offer a lamb, then they might bring a dove, or, if too poor to bring a dove, then they might bring a handful of fine flour and a little oil. So God brought the sacrifice within the reach of all, even the poorest and weakest. The offering must cost the offerer something, and yet the poorest might bring one that should be acceptable.

The sacrifice now required consists of but two things—our bodies and our souls, and these God has given us in this world joined together, and we cannot be where we have not the sacrifice with us, and where we may not offer it. The offering is always within our possibilities.

After thus offering himself to God, I have said the Christian is God's and no longer his own, just as the Jew's sacrifice when it touched the altar was no longer his, but the Lord's. In what sense, let us inquire, is the Christian thus the Lord's and not his own? I answer: He gives himself to God, and yet he lives, and living as God's servant, he is His, in that all his powers and faculties are to be devoted to the work which God gives him to do. No new duty may be enjoined, but he *feels* now that he is all the Lord's, and His for any and all duty.

Let us now notice some of the peculiarities of the Christian's sacrifice.

1st. It is a *living* sacrifice. In the order of the words of the text we have this: that your sacrifice may be living, holy, acceptable, reasonable.

It *must be* then a living sacrifice; not a dead offering, to be consumed by the fire, and taken out of the way and perish. But God breathes upon it His own heavenly life, and these bodies not only retain all the life that is in them now, but we receive also the life of God in the soul. In this consecration to God there is nothing which God has given that is taken away from us. We live on, the same beings that God made us. God takes away our sin and guilt and makes us His own, and cleanses us in Jesus' blood; but he cleanses us and saves us, not some one else, but us personally, our soul, and spirit, and we go on with the same heart and impulses as before, the same beings as before, and though changed, there is nothing but wickedness removed, and this being taken away, we are now separated to God, yet retain fully our individuality. We have the same language and impulses as yesterday; yet having given them to God, they now go out to Him and He comes to us, and dwells with us.

Now we go on in our life, if we are Christians, a constant living sacrifice, living as we did before. I wish to call particular attention to this point, for it is right here so many hesitate. When you give yourself to God, making a *perfect* presentation of yourself to Him, you are not to be like anybody else, but only like yourself as before. God does not change the color of your eyes or hair, or the tone of your voice, nor the form of your features, nor the talents of your intellect, nor your æsthetical culture, nor your peculiar sensibilities, when He saves you. He made you just as you are, because He needed a being just like you, for His great work of the salvation of the universe; and not one of you all could be struck out of being, without showing a flaw in God's work. He made you just as you are, with all your peculiarities, that He might show the universe how He could save a man just like you. He gave you that very peculiarity that it seems so

difficult to save, for the purpose of magnifying His grace, in showing how grace can save just such a being as you are, with all your peculiarities, and difficulties, and temptations.

These peculiarities He does not change. You are to remain just as before. But you say, "I ought to lose something which I have, for I am passionate; I have quick impulses that sometimes bear me away, and these must surely be removed." No, not so at all, my brother! God has made you quick, to take fire as the tinder under the spark, and he is not going now to change you into a phlegmatic being, with no more sensibility than a snail, but your peculiarities and your impulses, quick as the electric spark though they be, are to be sanctified, that you may employ all these in God's work.

I have sometimes used a simple illustration of this point, and have often applied it with great comfort to my own heart. I have fancied myself sitting in a carriage drawn by wild, furious horses, myself holding the reins. The steeds are young and full of mettle, and taking the bits in their teeth, prancing and neighing, they bear me on, and I have not power to control them; but just as I am in my extremity, and am about to be run away with, I feel a sensation as though a strong man had come into the chariot behind me, and encircling me in his arms, had stretched out his strong hands and taken the lines, and was controlling my impetuous steeds. He does not take the fire out of them, but he guides them and makes them go, and I am safe, though flying like the wind, while this mighty charioteer is with me. Let me have, then, all the powers God has put in me; let me have all the fire He has given me, but let these be controlled and directed of God, and I am safe—I shall go on, though sanctified, living and breathing, but doing this and using all my powers for God, and for Him alone.

In the next place, I remark, this sacrifice is to be *holy*. Here many trouble

themselves because they know their bodies and souls are not holy, and they try to make themselves so, before they come to God. What was it that made the Jews' sacrifice holy? It was this, that *it was put upon the altar*. Yonder were a thousand lambs skipping and gamboling in their innocence, but no one of them was holier than another, but when one of these was taken and consecrated to God, and touched the altar, it became a holy sacrifice, and in the very act of consecration, God considered and reckoned it holy and acceptable. So now, we come with our offering and put it upon the altar, our offering of body and soul to be a living sacrifice, and the offering of it makes it holy, for the altar sanctifieth the gift. If you wait, before you present yourself to God, till you are holy, you will never come to Him.

Again, it is *an acceptable sacrifice*. I wonder when I think that God the Infinite should accept the poor offering which we have to bring, and yet this is so. He could get along very well without us, and yet whenever any come to Him, the sacrifice is acceptable and well pleasing in His sight. God looks down upon our poor tribute and says, "It is all he could do," or, "she hath done what she could," and He receives us.

How such sacrifices are pleasing to Him, I shall not fully attempt to answer, nor how He makes manifest the fact of their acceptance. I shall only say, God has, and always has had, some way to make it manifest. Abel and Enoch, and all the old worthies, always knew that their sacrifices were accepted.

What a moment of suspense is it, when the offerings of the Israelites are to be made. There is the priest and the victim. The sins of the people have been confessed, the victim is slain and the blood sprinkled; and now, while the smoke fills the temple, the priest goes into the Holy of Holies, and is lost to the sight of the people. Does God accept the sacrifice? The people, with bowed

heads and throbbing hearts, are waiting in silence without. It is a moment of most intense anxiety; but see, the priest raises the curtain and comes out with his face all radiant with Divine Glory! God has accepted the sacrifice, and the nation is free; and O, what a glad shout goes up from the lips of the waiting thousands!

In these latter days there is no outward fire to consume, but there is a way by which God makes it manifest that the sacrifice is acceptable.

Jesus says: "I will manifest myself to him, I will come unto him." How this is we may not fully know; but when the sacrifice is acceptable to God, there comes somehow into the soul, the sweet consciousness that we are the Lord's. There is no audible voice. There may be no sudden shock as of electricity; the man may be as calm and quiet as a summer evening hour, but he can lift up his eyes and call God his Father. The light has entered in, and he knows his sacrifice is accepted. I do not care how it is God does this; that does not concern me. If I put myself upon the altar, I am content to leave the sacrifice there, till God shall accept and take it.

And this is *a reasonable sacrifice*. Men sometimes say, when we urge them to entire devotion, that there is something unreasonable about it. But, are we not in this, simply giving back to God what belongs to Him already? He has made us, and has He not a right to us?

If I should build a machine, and it could speak, ought it not to confess me as its maker? I might not have made the spring, or the weight, or the power which moves it, and yet, having made the machine, if it could be conscious, it ought to recognize my right to it. Now, here is a machine which God has made—one that can talk and think, and feel; nay, that is more than a machine, for it can act. And ought not this to recognize God as its author, as its proprietor? Is it not reasonable that it should speak the praises of its



Maker? O yes! Let me bear the mark of my Father, and give myself entirely to Him, that I may show forth His praise. If I might, I should rejoice to tell the angels that God is my Father, and publish to man and seraphs that I am His child. And I thank God we may call Him Father. That the little child, with the gray, grand-sire, may say, "Our Father, who art in Heaven." The tallest seraph, as he burns before the throne, can do no more; the patriarchs and the sainted in glory can do no more; and I thank God, that my little child has the same blessed privilege.

"I beseech you by the mercies of God." So Paul besought the Romans. "Brethren, I beseech you by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God."

Look at the glorious land God has given us! O let us try to save it! See the glorious Church of Christ with which God has united us. O let us work for the Church. God has given us children and friends to be saved. You have come, many of you, to attend this meeting. O, I beseech you by the mercies of God, make the sacrifice complete to-day. Do it now, just as you are. All heaven is ready; God the Father is ready. Jesus the Saviour is ready: God the Holy Ghost is ready; angels are ready, clad in white robes, and with their harps in their hands, to strike the key-note. In God's name strike it to-day, and now.

When will you make this reasonable sacrifice? Heaven is above you, the church is around you, all things are ready. O when will you make the consecration? Now? Is that it? That word is variously understood and used. Sometimes we mean by it just a little ahead. That is not its true meaning. It means *just now, before you can have another thought, or speak another word.* Now!

#### QUERIES AND ANSWERS.

1. "Lord, to whom shall we go? thou hast the words of eternal life."—John 6: 68. The words of Jesus, as given in the context were searching. Some of His professed disciples walked no more with Him. Plain truth has a sifting power. The Master made a touching appeal to the twelve: "Will ye also go away?" as though He had said, "Must I be left alone?" Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life." Well answered, Peter! To leave Him would be to leave the fountain of all good—the giver of eternal life.

### THE DISPENSATION OF THE HOLY SPIRIT.

BY DOUGAN CLARK, M. D.



THE third member of the God-head—or the third person of the adorable Trinity is never called the Holy Ghost in the Old Testament. He is frequently designated the Spirit of God—still oftener My Spirit—and three times the Holy Spirit. In the New Testament on the contrary, He is named the Holy Ghost no less than eighty seven times—while he is called the Holy Spirit only four times. The American members of the Board of Revision would have preferred to employ the name Holy Spirit uniformly in the New Testament—but this was not adopted.

It must not be supposed however that there is any difference at all between the two names Holy Spirit and Holy Ghost. Under one designation or the other He is the same Divine Being. His personality and Deity are now acknowledged by all orthodox Christians. He has been active in all dispensations, but what we wish in this article to emphasize is the grand and glorious fact that we are now living in the dispensation of the Holy Ghost Himself. And in our remarks on the subject, it may be understood that we employ the terms Holy Ghost and Holy Spirit quite indiscriminately—though following the example of the New Testament, we may most

frequently speak of the Holy Ghost—as the third person of the tri-une God.

By the term dispensation we understand the scheme or economy of grace, by which God ordains “principles, promises and rules;” for the guidance and government of His people. We speak of the Patriarchal the Mosaic and the Christian Dispensations as marking great eras in the history of God’s dealings with men, and such an era, the most glorious of all, was inaugurated on the day of Pentecost—and will continue to the end of the age—namely the Dispensation of the Spirit.

It must not be imagined however that when we speak of the Dispensation of the Holy Ghost we mean that the Father and the Son are excluded altogether from the work of human salvation since the day of Pentecost. Nay, verily. All the persons of the Godhead—in all ages and dispensations—are concerned about this work—that is to say *the one God* is always active for the redemption of man. The distinction may be stated as follows, viz. In the Dispensation of the Father—which includes both the Patriarchal and the Mosaic—the Father was specially employed, though even then He used the Eternal Word and the Eternal Spirit as His effective Agents. In the Dispensation of the Son—extending from the incarnation to Pentecost—the great work of human redemption, culminating in the death, resurrection and ascension of the Lord Jesus Christ, was accomplished. In the Dispensation of the Spirit the Holy Ghost is at work in the great scheme of salvation as He never was before, and as neither the Father nor the Son is at work.

Nothing is revealed to us as to the operations of the Holy Spirit before our world was created, but at the beginning of Genesis, “when the earth was without form and void, and darkness was upon the face of the deep, the Spirit of God moved upon the face of the waters.” There is no Pantheism in the Holy Bible. The Holy Spirit is no part of the universe

which He created, and the universe is no part of Him. He is not the *Anima Mundi*—not the *soul* of the world but the *Creator* of the world.

All wisdom and knowledge are from Him. He inspired Bezaleel and Aoliab to perform the skilful and cunning work belonging to the tabernacle and its sacred furniture. He qualified prophets, priests and kings and judges for the discharge of their respective duties. He has been striving with men ever since the fall, seeking to restore them again to God’s favor. Not only all wisdom and knowledge, but all virtue and goodness are from Him. Without Him men would be hopelessly corrupt and sinful, and would sink into irretrievable perdition.

He operates upon all men, but far more palpably and efficaciously with the aid of the written word than without it. The advantage therefore is “much every way” to those to whom “are committed the oracles of God.”

But when we say that the gospel day is the dispensation of the Holy Ghost, we mean much more than what has been referred to above. We mean what John the Baptist meant, when he said “He (Christ) shall baptize you with the Holy Ghost and with fire.” We mean what Jesus meant when He said, “It is expedient for you that I go away, for if I go not away the Paraclete will not come, but if I depart I will send Him unto you.” We mean what the beloved John meant when he said, “the Holy Ghost was not yet given because that Jesus was not yet glorified.” We mean what the Church of the hundred-and-twenty received on the day of Pentecost.

Under former dispensations the Holy Spirit was poured out upon individuals for special purposes—Under the new He is poured out upon “all flesh”—namely upon all God’s children. Of old He was given “partially” and temporarily—now He is given “fully” and “constantly:” He was given in former times to men in some instances even of loose moral char-



acter such as Samson and Jephthah—and given apparently *not* to sanctify them, but to endow them with great physical or intellectual energy. Now He is given to purify the heart by faith, and to endue with spiritual power.

And as the Jewish dispensation was better than the Patriarchal, so the Holy Ghost dispensation is better than the Jewish. It "*exceeds in glory.*" "For if that which is done away"—the Mosaic dispensation—"was glorious, much more that which remaineth"—the spiritual dispensation—"is glorious."

Under this blessed dispensation of the Holy Ghost, believers in Jesus are raised to a higher plane of religious experience, and to more exalted privileges, and to more perfect liberty than ever was enjoyed before. More light to the understanding—more holiness to the heart—more peace and joy in believing—more power and efficiency for service, than God's people ever knew before—such are the grand privileges of the glorious dispensation of the blessed Holy Ghost under which you and I, my dear reader, are permitted to live.

And besides all this unspeakably precious experience of the individual believer, vouchsafed in the Holy Ghost dispensation, we are permitted also to enjoy in a measure never before known, the exercise of the different gifts and functions administered by the Spirit for the edification and instruction of the body of believers. There is no well defined distinction between clergy and laity in the New Testament. All God's people took part in the exercises of public worship. "Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." There is a work for every one to do in a Holy Ghost baptized Christian Church, and the qualification for the work of Bible school teaching, or the missionary cause, or visitation, or whatever may be the calling of each individual, needs the presence and power of the

Spirit, as does the more prominent work of ministering the word.

Beloved, this gospel dispensation is the dispensation of the Holy Ghost. Let us call it so. Let us rejoice in it., Let us rise to its privileges and its obligations. Let us walk worthy of our calling in Christ Jesus. Let us praise Father Son and Holy Ghost. Amen.

## ANOTHER YEAR.

BY MRS. L. F. BAKER.



DAYS so full of work for God  
How sweet ye hasten by !

Another twelve month's path is trod  
Its record is on high.

I know naught of the new, strange way,  
Which now before me lies—  
My trembling hand in Christ's I lay,  
And look unto the skies.

All that I have is garnered there,  
An exile's path is mine—  
But o'er it ever, still and fair,  
The blessed home lights shine.  
"Thy Father's House," lies at the end,  
And faith and hope walk near,  
Angels, sent by my changeless Friend  
Each onward step to cheer.

The springs are pure that quench my thirst,  
Amid the noontide heat,  
Like those which from the rock-spring burst  
At Moses' waiting feet.

The manna of the blessed word  
My hungry soul shall fill—  
Thy saints of old that promise heard,  
Lord ! feed thy servant still !

O, vanished year ! Christ holds ye now,  
Amid heaven's archives vast—  
And meekly at the cross I bow,  
While thinking on the past.  
Thou might'st have borne more fruit for Him,  
He knoweth when I failed—  
When faith grew weak, and sight waxed dim,  
His boundless love availed.

He loveth ever ! thought of peace !  
He intercession makes,  
Poor heart !—let thy forebodings cease,  
He died for sinners' sakes.  
He loves His own in this lone world  
E'en to the very end,  
That banner over us unfurled,  
Rest we, in such a Friend.



### QUERIES AND ANSWERS.

2. "For what if some did not believe? Shall their unbelief make the faith of God without effect?" God forbid, etc., Rom. 3: 3-4. Shall the Jews make the faith, or, faithfulness of God of none effect?"—nullify, invalidate it? "God forbid"—literally, "Let it not be—away with such a thought! A favorite expression of our Apostle, when he would not only repudiate a supposed consequence of his doctrine, but express his abhorrence of it." Yea, let God be (held) true and every man a liar—vindicate God's righteousness at whatever cost.

## HOLINESS—THE BIBLE TEACHING.

BY REV. N. VANSANT.

**H**OLINESS and sanctification though quite unlike in form and sound, are substantially identical in meaning, being in general only different renderings of the same Hebrew and Greek words. Holiness, however, taken in its fullest scope of meaning is the more comprehensive term. In our English Bible holiness with its variations occurs almost six hundred times, and sanctification with its variations more than one hundred times, a fact which is significant of the great importance of the subject. These words are often used interchangeably in the double sense of consecration or sacredness, and purity or freedom from defilement.

1. The idea of holiness in persons or things is drawn from the supreme holiness of God. "But like as He which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy for I am holy." (1 Pet. 1: 15, 16. R. V.)

This one passage which is a comprehensive summary of many others, shows that God is at once the requirer and the pattern of all true holiness in His creatures. This is emphatically taught in that high command of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5: 48). "Even as" points to the moral

perfection or holiness of God both as a sublime fact and as the one infallible model for imitation by us. The titles, "Holy Name," "Holy One," and "Holy One of Israel" are used as designations of the Godhead more than three score and ten times; (to which might be added the similar titles, "Holy Ghost, and "Holy Spirit," repeated but little less than a hundred times). In each of these instances there is either an express or implied call to holiness in us, and that after the pattern of God's own holiness.

2. The ceremonial symbolism of the ancient Church was a perpetual object lesson concerning holiness. God's holy day, holy mountain, holy temple, holy places, holy things—these were all intended to be reminders and types of a holy people. "Ye shall be unto me a kingdom of priests, and a holy nation." (Ex. 19: 6). One of the most striking of these object-lessons was the inscription upon the mitre of the high priest, "*Holiness to the Lord.*" (Ex. 28: 36; 39:30; cf. Zech. 14:20)

3. Under the gospel the old order of cause and sequence in respect to holiness is reversed. That order, as we have seen, was from symbol to reality, from without to within. But the present is pre-eminently the dispensation of the Spirit, under which all the old outward symbols are done away by the direct operation of the Holy Spirit upon the mind and heart, effecting an inward holiness the external fruits of which in the life more than supply the place of ancient symbolism.

The 6th chapter of Romans is especially full and forcible in its presentation of this new order. The death of verse 2, the burial of v. 4, the planting of v.5, the crucifixion of the old man (the fallen, unregenerate nature) of v. 6, the destruction of the body of sin (the whole inherited being of sin, not the corporeal body) of the same verse, and the freedom from sin of verses 7, 18—all this is contemplated by the apostle as the direct inward work of the Spirit, producing

as its gracious external fruits a walking in newness of life, total cessation from serving sin, living unto God, using the members as instruments of righteousness, being the servants of righteousness, etc., a brief but comprehensive summary of which is given in verse 22: "But now being made free from sin (inward and outward), and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

4. Holiness may be partial or complete. It is partial in every truly converted person at the time of conversion, and may become complete at any time thereafter. Hence newly converted believers and those entirely sanctified are alike recognized in Scripture as "saints," or holy ones. The soul born again is a saint; the soul fully sanctified is no more than a saint, though he is more of a saint. (See Rom. 1:7; 1 Cor. 14:13; 2 Cor. 1:1 Eph. 1:1; 3:18; Phil. 1:1; Col. 1:2; Rev. 19:8).

5. Holiness when complete is still capable of continual increase—increase of fruitage and intensity. If holiness on its negative side is a state of separation or cleansing from all sin, it is also on its positive side a state of manifold spiritual graces, called "the first fruit of the Spirit." (Gal. 5:22, 23). These graces, the chief of which is "love," are susceptible of wonderful expansion and intensification. Is holiness "loving God with all the heart, soul, mind, and strength?" true, but the power of doing this may receive perpetual increase, for "Whosoever hath," that is, hath and makes diligent use of it, "to him shall be given, and he shall have more abundance." (Matt. 13:12). Is holiness "perfect love" which "casteth out fear?" true, but it is perfect love in kind or quality, and not in degree or measure "love out of a pure heart" and therefore pure love; but as to degree the uniform Bible teaching is that of Paul to the Philipians: "And this I pray, that your love may abound yet more and more." (1:9).

#### QUERIES AND ANSWERS.

3. "Where is boasting then? It is excluded By what law? of works? Nay; but by the law of faith,"—Rom. 3:27. Salvation is by faith—not by works. Self-dependence engenders boasting. But the scheme of mercy strikes from under us all foundation for self-reliance. It concludes "all under sin" and proffers deliverance to all, through faith. Faith is simply the acceptance of the Divine gift. Works avail nothing—so all boasting is excluded. We have this treasure in earthen vessels, but the excellency of the power is with God and not of us.

### BIBLE CHARACTERS ILLUSTRATING HOLINESS.

BY REV. CHARLES W. L. CHRISTIEN.

#### I. ABRAHAM.



THE imposing figure of Abraham stands in the front rank of Old Testament saints. There is a grouping of noble qualities in the character of the old patriarch which makes it peculiarly attractive, and a solid worth that appeals to the admiration of every age and nation. We do not say that he was always consistent, for his deception respecting Sarah in Egypt, and Gerar, will always remain a blot upon his fame. Nor may we place him upon a level, in some important respects, with the more privileged saints of the New Testament. At the same time "the Friend of God" was a glorious type of consecration.

There are many features in him that do not necessarily prove him to be "a holy man of God," but are yet beautiful in themselves, and help to give his character an admirable completeness. There was a large-hearted kindness which, for example, left the choice of pasturage to Lot, and was willing to take what he refused, that there might be no discord between the encampments. There was a splendid courage that could pursue and righteously punish the marauders who had seized the property and persons of his friends. And there was an open-handed generosity, not only seen in the

proverbial hospitality of the eastern sheik, but in the magnanimous refusal to take even a shoe-latchet as a reward for heroic service done. There was a neighborliness and a prudent management of affairs, that enabled him to live, in peace and respect, among both the city peoples and the nomadic tribes with whom he had to mingle during his wandering life. There was always a charming courtesy, whether dealing with friends or strangers, with "the sons of Heth," or with the "angels unawares" who came unbidden to his tent. There was a tenderheartedness which so marvelously pleaded for the cities of the plain, joined to a humility that confessed itself but "dust and ashes," and that almost trembled at its own boldness of speech to the Judge of all the earth. Indeed a close study of the Patriarch only makes it clear that he possessed all those qualities which go to make one of the loftiest ideals of manhood. But looking at him in the highest level of his character, we see in him an example of holiness.

He stands out as a servant of the Most High God amid the prevalent idolatry of his age and country. And, as Dr. Geike remarks, "To have kept true to the lofty faith with which he is identified, amidst such communities, and in spite of the apostacy of his father's house; to have turned aside from all that was degraded, and superstitious or false in the popular beliefs around him, while singling out and cherishing all that was Divine and pure, implies in Abraham a grandeur of soul, and an instinctive perception of the true and eternal, which place him in the foreground of human greatness." This, we may add, can only be accounted for by the teaching of direct revelation. And not only so, but by influencing his household and descendants, and moulding their faith to his own, he founded the true kingdom of God among men, and became the head of the great nation whose very existence has been the protest against idolatry and

the proclamation of the truth through all the ages. It was a high encomium that the Lord passed upon him: "For I know him that he will command his children and his household after him."

Now two essential elements in holiness are faith and obedience. No heart that cherishes unbelief is a holy heart, no life that is marked by disobedience is a holy life. And the religious life of Abraham shines out most conspicuously in a union of these two characteristics, a faith mighty in its simplicity, and a childlike spirit of obedience, rarely equaled and never surpassed in Old Testament annals.

We meet him first as God appears to him in Ur of the Chaldees, bidding him leave the land to go to another which He would show him, promising, "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And in thee shall all the families of the earth be blessed." How the call came we are not told; possibly in a vision. But in whatever way given it was so clear as to dissipate all doubt that it was the voice of God. And at once gathering together all his substance, and accompanied by his father and the other members of the clan, he left the land of his nativity, and by the slow progress of an eastern caravan came to Haran, where he remained some years till Terah died. Then leaving behind him all his kindred save Lot he moved forward into the land of Canaan, he being at the time a childless man of seventy-five. During his stay in Haran no sign of any kind had appeared that the promise was about to be fulfilled—he simply lived by faith. At Shechem where he first pitched his tent the promise was renewed, and again at Bethel, after his sojourn in Egypt. Indeed, we have the account of five separate occasions on which God repeated the covenant. But years passed on, and we find him still wandering from place to place in the chosen land, not a foot of which had come into his possession, and



yet without a son through whom the word of the Lord might be fulfilled. It was not until four and-twenty years had passed after his leaving Haran that "the time of the promise drew nigh." And then the announcement that it should be through his wife bearing him a son was a further trial to his faith. Sarah laughed with incredulity at the bare idea, but Abraham was "strong in faith, . . . being fully persuaded that what God had promised He was able also to perform." And so Isaac came to encourage and reward his persistent faith.

But a further trial awaited both his obedience and his faith. "Take now thy son, thine only son Isaac whom thou lovest . . . and offer him for a burnt offering." Did ever such a strange demand fall on mortal ears? But knowing that the word was from the Lord the loyal man at once proceeded to obey. His heart so tender to the lad and to the dearly loved-mother, would naturally protest, but the spirit of obedience was a master power within him. "In Isaac shall thy seed be called" said the Divine voice. But if Isaac dies upon the altar how can the word of the Most High be accomplished? So said Sense and Reason. But faith triumphed again, "God is able to raise him up from the dead," said the unflinching man, although he had never seen one brought back to life, nor did human history record a case. And so his holy heart conquered in the supremest moment.

A man who could stand this testing demonstrated fully his possession of a holy heart.

That is a worthy faith which can believe with positively nothing to rest upon but the bare word of God, and which can continue firm in spite of long suspense. And that is fitting obedience which puts the will of God before every other possible consideration. And while we learn many another lesson from "the father of the faithful" this is his great example to the ages.

#### QUERIES AND ANSWERS.

4. "Do we then make void the law through faith? "God forbid: yea, we establish the law —Rom. 3: 31. "Though we do say that the law will not justify us, yet we do not therefore say that it was given in vain, or is of no use to us; no, we establish the right use of the law, and secure its standing, by fixing it on the right basis. The law is still of use to convince us of what is past and to direct us for the future; though we cannot be saved by it as a covenant, yet we own it, and delight in it, under the promptings of love.

### "WHAT THE ANCIENT FATHERS TAUGHT."

[ FIRST PAPER. ]

BY REV. W. REDDY, D. D.



HO are "the fathers," whose teaching is supposed to be of weight and authority in the things of God? We hear much of "the Christian fathers," and of the "Apostolic fathers" Polycarp, Clement, Ignatius, and Hermas, perhaps Barnabas: whose authority is invoked in support of dogmas, and ceremonies, never taught or sanctioned by the Apostles. Yet these "fathers," so called, are sometimes quoted and exalted at the expense of the apostles. They were called so; as being early Christian writers, who were born in the first century, and thus touched on the age of the apostles. But we know that great errors began to appear in the first century, and "the mystery of iniquity" began to "work," even in the days of St. Paul and St. Peter. So that, the near proximity of time to the apostles' day, is no sure guarantee of the soundness of their teaching.

In speaking of the Methodist fathers, or the fathers of Methodism, we would guard against any superstitious reverence, or any *authoritative force* to be attached to them or their teaching, only, in so far, as their teaching of the truth, "commends itself to the (enlightened) conscience in the sight of God," and in so far as it harmonizes with the Word of

God, "which is the only and sufficient rule, both of our faith and practice." And yet, it is, doubtless true, that when God opens up new truths, or truths that have been buried up under traditional rubbish for long periods, He prepares the instruments, through whom these truths are to be made known; and that these first discoveries of truth, and the first effects of these truths, are usually the most clear, simple, deep, and *trust-worthy*, of all subsequent manifestations. This was true of the Apostles, of Luther, and the Wesleys. The tendency, after a while, is to *deteriorate*, a diluting process soon begins; a philosophising spirit is generated; and a departure from the primitive, and the most "excellent way," to the *superficial* and the emasculate appears. Hence the call of the prophets to "stand in the way and see, and ask for the old paths, where is the good way," and to "walk therein." It is a proverb among Methodists that "God raised up the people called Methodists" to spread Scriptural Holiness over the lands." And in doing this, it was a "need be," that He should furnish some first-class—specimens, and instruments for the purpose. Methodism was a *revelation*; an *inspiration*; a *projectile force*, thrown upon the world for its regeneration.

Its apostles, and its first, and latter instruments, were "taught of God;" They were specially guided into truth. They were men of education; of plain common sense; of heroic courage; of close application--*Bible-men* and women; humble and teachable. And they were, by the Holy Ghost, given to understand, not only the depths of the human heart; but also "the deep things of God." Therefore the question, "what did the *fathers* teach?" has a significance and an importance, not to be over stated. Let us then, consult them, with all deference, still keeping our eye steadily on the word of God, as the *touch stone of truth*, and the standard of Christian possibili-

ties and privileges.

I. What did they teach in regard 1st to "*Original, or birth sin?*"

As the work of entire sanctification is claimed to have, mainly to do with our *inherent depravity*, we need to have clear views of our fallen and depraved state. "For," says Mr. Fletcher; "if man is not at variance with his Creator, what need of a mediator between God and him? If he is not a depraved, undone creature, what necessity of so wonderful a Restorer and Saviour as the Son of God? If he is not enslaved to sin, why is he redeemed by Jesus Christ? If he is not *polluted*, why must he be washed in the blood of the immaculate Lamb? If his soul is not disordered, what occasion is there for such a Divine Physician? If he is not helpless and miserable, why is he perpetually invited to secure the assistance and consolations of the Holy Spirit? And in a word, if he is not *born in sin*, why is a new-birth so absolutely necessary, that Christ declares, with the most solemn asseverations, without it, no man can see the kingdom of God." (*Fletcher's Appeal*).

Mr Wesley, upon this same topic, quotes from Genesis, where it is said "God saw that every imagination of the thoughts of his heart was only evil continually," and adds—"Of his soul, his inward man, the spirit within him, the principle of all inward and outward motions. He saw 'all the imaginations.'"

It is not possible to find a word of more extensive signification. It includes whatever is formed, made, fabricated within; all there *is* or passes through the soul; every inclination, affection, passion, appetite; every temper, design, and thought. It must of consequence, include every word and action as naturally flowing from this fountain, and being either good or evil according to the fountain from which they severally flow." (*Works Vol. I p. 393*).

Now such a parentage could produce no other than a *corrupt progeny*.



### QUERIES AND ANSWERS.

5. "What then? Shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6: 15. Another of Paul's emphatic "God forbids." "Let it not be away with the thought!" Grace has entirely changed the character and condition. We are no longer "servants of sin," but have become "servants of God." Hence, in the natural order we are "made free from sin," and "have our fruit unto holiness." "We cannot serve two masters." We are either servants of sin, or, servants of God—if servants of God we are made free from sin,

## HOMELY HINTS TO HOLY PEOPLE.

BY REV. I. SIMMONS.

### A SALTED TONGUE.

**S**T PAUL writes: "Let your speech be always with grace seasoned with salt". The ponderous paws of the lion and the poisonous fangs of the serpent are not more to be dreaded than a sentence framed by a bad man for a bad purpose. It can irreparably ruin a reputation; it may easily incite to the destruction of life. On the other hand "A word fitly spoken is like apples of gold in baskets of silver."

In the practical common sense letter of St. James directed "to the twelve tribes," he declares it possible to tame "every kind of beasts, and of birds and of serpents, but the tongue can no man tame; it is a restless evil, it is full of deadly poison." No wonder the Holy Ghost took for its symbol of power and victory this instrument which "is a fire, and is set on fire by hell." It was fire meeting fire; fire outburning fire. Holy people must cultivate and command holy tongues. The salt must savor the conversation, and give life to all the speech. There is an old saying, "If you your lips would keep from slips, five things observe with care: of whom you speak, to whom you speak, and how and when and where."

Have a care that your words convey your meaning. This is only possible

when your heart is pure and your eye is single. Duplicity is a leading evil on the market, in the parlor, and in popular speech. No one misunderstood when your Lord spoke. He spake sometimes in parables for a purpose, but the words were plain and the meaning obvious to all but the wilfully obtuse. If your heart is pure and you have no fear of the truth, you will invite it and speak it. And if the truth known spoils the bargain you would otherwise have made, so let it be, you have gained in the loss a richer commodity than gold can buy.

Let your speech always and everywhere represent Jesus. When His descending Spirit, tongue-shaped and fiery, took possession of you, it was that you should know more about Him, and be more like Him. "He shall testify of me." And "ye shall be my witnesses." This does not mean that you shall be talking about religious things all the time. It is a plausible presumption that Jesus conversed upon all topics of practical interest to His disciples. At the recorded feasts, He is reported as giving suggestions upon common place affairs. At the marriage jubilee at Cana, He added to the interest by the great miracle of changing the water into wine. Very likely in the preparatory phases of His life, He freely conversed upon all matters that would enter into the common life He had come to regard as His own. But everywhere He was the Lord among men. And everywhere His followers are to carry the speech seasoned with salt, that, by the truth of statement, the calmness of utterance and the manifest appropriateness of words shall persuade to the belief they are forged in a furnace of love.

Holy people should study to know when to "hold their tongue." The silent Jesus is a subject for study on your knees. The sentence that hushes my clamorous speech, when I pause in holy meditation to lean my little straw of self against His almightiness is, "He opened

not His mouth." When was He thus speechless? When He could have made a defense that would have convinced the universe of the injustice of the treatment He was suffering. It was at the time when you and I would have said, "Stand up for your rights." What a place for a speech was Pilate's Hall, but He was silent. Answering back is often the dead fly in the ointment of holiness. There is danger that too much tongue and too little salt may occasionally characterize those who criticise their critics. Holy people will be examined and sometimes with tomahawks and spears, but the reply must not make the savage criticism true. "A soft answer turneth away wrath," that Jesus' method was even better, to make no answer at all, especially if the attack be only personal.

You will need an extra amount of salt to rebuke and correct wrongs. You cannot always keep silence. Your Lord severely denounced pharisaic hypocrisy. He reproved their uncharitableness and bigotry. But no painter would sacrifice his artistic reputation by painting Him excited, and with all the conditions of passionate vociferation. He spoke plain words, true to the fullest meaning, but with a tender sympathy for their bigoted blindness, which a little later on found its culmination in that blessed prayer from the cross, "Father forgive them, for they know not what they do." There are evils against which you must set your face. There are deeds you must rebuke in your acquaintances and in the Church. But do not hurl your indignant sentences at the parties when praying for them, nor inject into your petitions such explanations of the wrongs as shall seem to be an ex-parte speech before the throne instead of a prayer. I doubt whether any lukewarm Christians are ever quickened to a better life by public personal denunciations. No man is holy enough to rebuke, otherwise than in humble terms, with great simplicity, firm as a rock, clear as the running brook and

sweet as grace can make him.

There is no room for harsh words in a holy soul's vocabulary. There is an Italian proverb that "The tongue though it hath no bones, yet many times it breaks the back." Go down into the pool of cleansing, and follow it up by daily lessons from the Holy Spirit, until every grain of harshness is removed from your tone and words. Neither is there room for idle words. Low witticisms, hollow compliments, jests with places for blushes between the lines, are death to holiness. They eat as a canker straight to the core of spiritual life. But there is room for kind words; words that fit to comfort, to heal and to help; words of faithful warning and instruction; words of testimony that shall make the prayer-room a witness-stand for gospel piety; salted words, seasoned and served up in perfect love. O, Lord, "let the words of my mouth . . . be acceptable unto Thee."

## FROM DARKNESS TO LIGHT.

BY REV. E. J. HAMILL.

### II.

**C**ARRIED with me after my conversion a glowing sense of the presence of God, as a refiner's fire upon me, and a purifier of silver. Out of the abundance of my heart my mouth would scarcely speak of aught but spiritual things, for which I found sufficient rebuff. When my young associates, who were converted about the same time said to me; "*If we only hold out.*" "What do you mean!" Why say, if we hold out? Is it not a question of eternal life and glory; or, everlasting death? "I cannot endure the thought of being lost, I must be saved, at any cost."

With that refining fire of God's presence, consciously upon me, I resolved, to follow on to be all He would grant the faithful. I cultivated the acquaintance of the pure and the good. My



Sabbaths were indeed feasts of God. I read as I could the lives of Fletcher, and Mrs. Fletcher, Lady Maxwell, 'Law's Call to a Holy Life;' and of God's holy heroes, wherever I could learn of them. The lives of Payson, Elliot, and the holy, self-sacrificing Moravian Missionaries deeply interested me, and my heart burned to do something for my Master, this was more than fifty years ago. Under the ministry of Dr. Lovick Pierce, the father of Bishop Pierce, who delighted in teaching the doctrine of Entire Sanctification, and also aided by the counsels of holy laymen, I believed in, and determined to seek the great blessing of perfect love. I prayed that God would "sanctify me wholly." I sought this blessing for two years, with a constant sense of God's favor, and with much joy in God. I withheld my hand from no good work and felt impelled to labor with sinners at every opportunity. I went to the great meetings of God's people with the thought, I will get a greater blessing now, which, like the food prepared by the angel for Elijah, will be for many days. Just here is the unconscious pride of the young Christian, he does not feel willing to be dependent upon God every instant but desires to have a large store of grace for the future. At length, at a Camp Meeting, while reading 1 John 1:9, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," I saw new meaning in the passage. I said in my heart I have no sins to confess as I will not suffer myself to sin. Then I thought again, Why do I not now have the faith for cleansing? Ah, here is a degree of unbelief, and I will confess it, and claim its pardon and removal. And now, with this thought, and pleading the promise, I was conscious, the refining fire of the Spirit was doing its work in me more rapidly, and I would plead with God, while confessing the remains of unbelief, for perfect faith in His instant cleansing

power. "Fulfill thy promise, O, God," I cried, and let it be now, that I may trust thee instant by instant, through the flowing moments, for evermore. I now saw the secret pride and unbelief contained in the desire for great blessings to last for many days. It was still a wish for something of my own from God. This is a kind of undertoned self-dependence, a secret lingering of pride, which if held by us, would give a degree of conscious independence for awhile; until again blessed of the Holy Spirit. But, no; God will do better for us than that, He will teach us a more excellent way. Nothing will He give us to rest upon but Himself—Not even His own work in us, but in His Holy Spirit, and His promise instant by instant, breath by breath. This is perfect faith and perfect humility. It is not a self-supporting sanctification, for one moment; but a continuous inflowing of the Spirit of God, moment by moment, from Himself. This truly empties us of self, and fills us with all the fulness of God. We now trust in the Giver only, and not in His gifts; and we do indeed consciously live and move and have our being, in Him. Here is humility, and here is praise, and we burn unconsumed in this blessed joy.

Now, what is this but the secret of God hid in the Universe? "My Father worketh hitherto, and I work," is thus explained and realized in our consciousness. With Paul, we can say, "I live, yet not I, but Christ liveth in me, and my life is hid with Christ in God." "Blessed are the pure in heart, for they shall see God"—yea, now, henceforth and forever. With this view of our privileges at a meeting in Stewart Co. Ga., some two years after my conversion, while striving for this entire sanctification, I received this new, and singular experience. I had perfect faith that God then cleansed me from all unrighteousness, and a delightful sense of my own nothingness, and the fulness of God, permeating my whole being.

## OUR BIBLE STUDY

"Thy word is a lamp unto my feet and a light unto my path"

—PsA. 119 : 105.

"Father of mercies, in Thy word  
What endless glory shines!"

### The International Lessons.

(From a Holiness Stand-point.)

BY REV. JAMES MUDGE.

*Lesson I. Luke I. 5-17. Jan. 5.*

*Verse 5. In the days of Herod.* Evil times; But no matter what the worldliness about us, we may live with and for God.

6. *Righteous.* Strict and scrupulous in the observance of all the Mosaic laws and rules, like Saul of Tarsus (Phil. 3:6) and the best Pharisees. *Before God.* This is the standard. To be righteous in men's eyes is important, but not always possible, for they are poor judges. *All the commandments.* Many there are who walk in *part*, but only a few in *all*. Yet Jesus has said (John xv. 14) "Ye are my friends if ye do *whatsoever* I command you." *Blameless.* Without blame, but not without blemish. It is one thing to be innocent or free from guilt and condemnation, quite another thing to be immaculate or free from flaw and error. He who does every known duty and also takes all pains to ascertain what his duty may be is innocent, in that he offends against no known or at this time knowable command of God. But he may still be an offender against God's standard of perfect righteousness not yet revealed to his moral consciousness.

8. *In the order of his course.* It is while we are faithfully attending to our divinely appointed work that further revelations and appointments come.

9. *The temple.* Many have received Divine visions in the house of God. "Thy way is in the sanctuary." (Ps. 77 : 13. 68 : 24).

10. *Incense.* The symbol of prayer. We, as priests, can offer it daily, "an odor of a sweet smell." (Phil. 4 : 18).

12. *Troubled, fear.* This fear was natural

and customary, but hardly gracious or necessary. Would a perfectly holy soul be afraid to see God Himself or one of his attendants?

13. *Fear not.* The beginning of the gospel. Count how many "Fear nots" there are in the Bible. Yet there is a time to fear, and a kind of fear which is commanded. (Rom. 11 : 20). *Heard.* After many days, God's delays are not His denials. When the son came he proved to have been worth waiting for. So it is with all God's blessing.

15. *Great in the sight of the Lord.* Nothing is truly great but what is great in God's sight, great in goodness.

17 *Go before.* See Mal. 3 : 1. 4 : 6. *A people prepared.* We too in our age have much work to do to prepare the hearts of the people for the Lord's coming into them.

*Lesson II. Luke I. 46-55 Jan. 12.*

*Verse 46. Magnify the Lord.* The unregenerate man continually seeks to magnify self, the true Christian to magnify God. There is need of caution in our testimonies to perfect love, that they be made in such a way that God will get the praise and not the person speaking. (Ps. 35 : 27).

47. *God my Saviour.* This expression and its equivalents occur many times in Scripture; (Is. 45 : 21. Ps. 25 : 5) even after Christ was more generally called Saviour, (1 Tim. 1 : 1. Titus 3 : 4). God's love is the source of our salvation.

48. *Blessed.* Yes, Mary is forevermore the blessed virgin. Unique and matchless her honor. Yet whosoever, at all times and in reference to all events, says with her "Be it unto me according to thy word" (v. 38), is likewise most blessed.

*Holy.* This beautiful word occurs hundreds of times in the Scripture. What is holiness? It is the opposite of sinfulness. God alone is absolutely holy, free from all conceivable sin. We must be positively holy, free from outward transgression recognized by us to be such, and from inward pollution. We can and must be holy. "Be ye holy, for I am holy."

53. *Filled hungry.* So they that hunger after righteousness, after complete conformity to the blessed will of God, shall be filled

54. *Israel servant.* Yet Israel means prince. The true princes are those who serve.

55. *Abraham and his seed.* One man that



thoroughly pleases God and becomes in the highest sense His *friend*, as did Abraham, will be a blessing to all his posterity forever. What a responsibility upon us *to be* altogether holy, since only thus can we *do* the good that so greatly needs to be done.

*Lesson III. Luke I. 67-80. Jan. 19.*

*Verse 67. Filled with the Holy Ghost.* This expression has different meanings in Scripture according to the context. It is a mistake to take it always as equivalent to entire sanctification, or any other form of experience. Since the Holy Ghost "was not yet given," Zacharias could not have been filled in the same sense as the disciples were at Pentecost. It seems to refer here to the special inspiration that came upon him.

*70. Holy prophets.* Called holy, not because they were in all cases wholly sanctified, but because they were set apart for God's service, in distinction from the unholy multitudes whom they rebuked. God uses many agents who are far from perfect.

*71. Salvation from our enemies.* We are saved from all inward or spiritual foes as well as outward or physical.

*72. Holy covenant.* Called holy because made by a holy God, and requiring holiness on our part in order to keep it.

*73. Oath.* When Christ says (Matt. 5:34-37) "Swear not at all etc." it is evident that His words are not to be taken with strict literalness, otherwise the precept would be directly contrary to the practice of God here set forth. There are proper occasions for proper oaths.

*74. Serve Him.* "Him only shalt thou serve." (Matt. 4:10) "Whom I am and whom I serve." (Acts 27:23). Blessed privilege. *Without fear.* Rejoicing evermore and in everything giving thanks, does not comport with fear.

*75. Holiness and righteousness.* The two terms seem to stand for substantially the same thing. *All our days.* What a mistake to postpone this blessed service till near the close of life.

*78. Dayspring.* Christ the dawn, the source or fountain of light, scattering the night of this dark world.

*79. The way of peace.* It is the way of obedience. Partial obedience brings par-

tial peace, perfect obedience perfect peace.

*80. In the desert.* Solitude is often the best school. Those most useful are prepared for their work by special training, and commonly have to pass through much adversity.

*Lesson IV. Luke II. 8-20. Jan. 26.*

*Verse 8. Shepherds.* Plain working-men, but men of reverence and religion. The lowly are exalted.

*9. Sore afraid.* If men lived more as seeing the invisible they would be less startled when the unseen world is laid open to their gaze.

*10. All the people.* Though we are not of "the people," the Israelites, here referred to, the joy has come even to us. Let us carry it to the rest of the Gentile world; that should be our main business.

*11. To you.* He is *every* sinner's Saviour as much as he was Mary's son. *A Saviour*, because he saves from *sin*, from *all sin*.

*14. Glory to God and peace among men.* Wonderful combination; but men must leave their sins to realize this peace which is so graciously provided. It is peace within, the angels mean, rather than peace without.

*15. Let us go.* A word of simple devoutness and implicit faith. Action, prompt and hearty, is called for whenever we have had special revelations.

*16. With haste.* O, that men would always hasten unto Jesus, and also *for* Jesus. It is good to be ardent in a good cause.

*17. Made known.* The first human evangelists. So should we by lip and life, by word and work, make known all that God shows us in the way.

*19. Pondering.* Mary pondered, the shepherds published. Both apparently followed a Divine leading, there is a time for each. Meditation on the truths of God will bring rich blessings; it is absolutely needful for the highest results in religious growth.

*20. Praising God.* Praise has been the prevailing thought of these four lessons. We cannot do better than make it prevail in our life for this month and all the months.

HOPE, IN DEATH. "Hast thou hope?" they asked John Knox when he lay dying. He spoke nothing, but raised his finger and pointed upwards, and so died. — *Carlyle*.



## HOLINESS AT HOME

"And in thee (Abram) shall the families of the earth be blessed."

Gen. 12:3.

"Lord, may our union form a part  
Of that thrice happy whole."

### HOME LESSON FOR JANUARY.

**THE FIRST PSALM**— Points for study: The godly and the ungodly in contrast—in character, life, fruits—and final end.

**NOTE.**— Let parents, children, and domestics, spend an evening during the month in studying the Lessons given at the head of this department. We should like to hear from the families that engage in this exercise. We will keep a record of the number of families thus reported.

## PARENTAL AUTHORITY.

BY MRS. KATE SUMNER BURR.



OUR duty, as Christian parents, to those whom God has graciously given us, is most arduous. Nor is there any vacation for us until in some way our responsibility is providentially relieved. We need to make our duty a very careful study, to search the word that we may clearly understand what is the Divine intention in the family relation.

As in the nation a faulty government is preferable to anarchy, so in the family, parental authority *must* be recognized and respected by the children.

Some will argue that Solomon recommends discipline that is too strict for these days, but when all other things fail there is still mighty power of persuasion in the "rod." When parents by their daily conduct command the respect and love of their children, it may be seldom that coercive measures will be found necessary, but *parents must in any case hold the scepter.* "Withhold not correction from the child." Prov. 23:13. The *measure* of correction must be judged according to circumstances, but gentleness and mercy should be mixed with faithfulness. We must observe the Golden Rule, correcting our children for their good, letting our moderation be known, even as we would desire our Father in Heaven to correct us, not "willingly," but "for our profit, that we might be partakers of his holiness."

Grievous as chastening is we would not that our Father should "leave us to ourselves;" so Solomon says, "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." Also "correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."

The sad story of Eli and his disobedient sons is a terrible warning which we do well to remember and to heed; while, on the contrary, the testimony which is given of Abraham is an encouragement: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

What a general reformation there would be if the parents of to-day were to train up their children in the way they should go! Are our pulpit instructions in this matter as emphatic as they should be?

## LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

### THE LEPER.

DEAR children: When our blessed Saviour was upon this earth He was never idle: but always by word and action glorifying His Heavenly Father. On one occasion He had gone up to a mountain, His disciples were with Him, and He gave to the multitude that matchless "sermon on the mount." As He was returning from the mount there met Him a leper, beseeching Him and crying—"Lord if thou wilt thou canst make me clean"—Did Jesus refuse that appeal so earnest and so truthful: as well as so personal? No, indeed; He put forth His hand and touched Him saying, "I will, be thou clean," and immediately he was cleansed. Dear little ones; is our blessed Saviour less willing or less able now to perform these works of mercy? Surely not, for it stands written; "Jesus Christ, *the same*, yesterday TO-DAY and forever."

We can learn some lessons from the poor leper. He knew he had a terrible, loathsome disease, and apparently incurable. He knew, too, that somehow Jesus would not turn him away, and so in his great need he went to Him, and met Him as He was coming down from the mountain, and cried "Jesus, Master, have mercy on ME!" O, do we in our hours of need—(whatever that need may be,) go to Him with such a heart-prayer? Why, He is just as true now, and "He will be very gracious to thee at the voice of thy cry. When He shall hear it He *will* answer thee."

## SANCTIFICATION.

BY JENNIE COPLIN.



Lord, within me now create  
A spirit such as Thine;  
O grant me grace to live by faith,  
To walk in ways Divine.

Inspire anew my every thought,  
My every action guide;  
Be with me through the busy day,  
At night with me abide.

Enable me henceforth to bear  
With joy my every cross;  
May I, with yet increasing love,  
Praise thee for gain or loss.

So may my soul, made pure and white  
And sanctified within,  
Here in this world of sinfulness  
Here heavenly life begin.

## THE CHILDREN'S STUDY.

WE have the Children's "Nursery," and the Children's "Play-Room," why should we not have

### THE CHILDREN'S STUDY.

Well, we start out this new year by arranging a "Children's Study." We throw the door open, and invite all the children to come in and take a seat, and let us see what good lessons we can learn. The Blessed Bible will be the text book and here you will find beautiful things that will enrich the mind, yea, make you richer than if you had thousands of gold and silver.

How many children will have their names enrolled as scholars in the GUIDE SCHOOL? The hours will be short, the lessons brief, and we want every one to give good attention and see how far along you can get by next December.

NOTE.—All who wish to join in these studies will please send us their names and they will be recorded in a book, and those who follow up the lessons from month to month, shall have a nice CERTIFICATE OF MERIT at the end of the year.

FIRST LESSON.—*The lowly birth of Jesus*—Matthew, 2d chapter. Write us your own thoughts on this chapter and if you have any questions to ask us about it do so. Let us receive your letter by January 10th, if possible.

### CURIOUS AND USEFUL QUESTIONS.

1. Transpose an injury and have an affectionate woman.
2. Transpose a garment and have a rock upon which a chieftain was slain.
3. Transpose a city and have the name of a holy woman.
4. Transpose a falsehood and have a priest.
5. Transpose net-work and have one who helped build a city.

## LOVED ONES GONE BEFORE.

MRS. MATILDA DUNCAN finished her earthly life in Quincy, Ill., August 3d, 1889. She was born in Louisville, Ky., June 5th, 1818, and was married to J. S. Duncan, after which they removed to Shelbyville, Mo., where they remained until last March, when they removed to Quincy. For forty years she gave clear testimony of the all-cleansing efficacy of Christ's blood, sustained by a consistent life. She passed away suddenly while stopping at the house of a friend, with her head resting lovingly on her daughter. She greatly prized *The Guide*. A few days before her departure, when the August number was handed her, she kissed it, showing how dear it was to her, She is forever with Christ.

DR. WALTER S. WELSH, of Franklin, Pa., closed his earthly life at Ocean Grove, August 8th, 1889, aged 63. He had been battling against disease for two years. He was a holy man, testifying of it, and evidencing it in life. All could see that the Master had said, "peace be still!" He was an ideal husband and father. In the Church he was a tower of strength. In the social meetings his singing was an inspiration. This entry was found in his diary:

January 5, 1880.—"I would not let my left hand know what my right hand doeth. It seems to me that the ministries of kind and good acts lose all their fragrance when stripped of their privacy."

When filled with the Spirit, in prayer, the rapidity of his utterances was wonderful. In his medical practice he administered to the soul as well as to the body. He was always identified with Holiness—the Monday Evening Meeting was faithfully attended. In the last sickness he was patient. Peacefully the heavenly vision came, and while the smile was upon him, he passed away. He sings, "The New, New Song."

MRS. NETTIE HILL WEEDEN, daughter of Rev. F. C. Hill, and wife of David J. Weeden, entered her heavenly home from Jamaica, L. I., Oct 2nd, 1889. In early life she was converted. Subsequently she entirely consecrated herself to the Lord, and was gloriously sanctified. She devoted herself to evangelistic work and was eminently successful. Her name brings sweeter reminiscences to many hearts on Long Island than any other. Her very presence was influential. When others doubted, she stood firmly upon the promise of God. After eleven years' acquaintance, the writer regards her as the loveliest daughter, wife, and Christian that he ever met. She is now fully redeemed and glorified. She desired that this should be inscribed on her tombstone: "*Deliverance has come!*"





"And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

Psa. 107: 22

"Awake! awake! my tuneful powers,  
With this delight song."

## The Tuesday Meeting.

Held each TUESDAY AFTERNOON at 2.30 o'clock  
at the residence of Mrs. Dr. W. C. PALMER, 316  
East Fifteenth Street, New York.

**T**HE meeting was opened by singing the  
542d hymn, commencing

"O, glorious hope of perfect love,"

After which Rev. Geo. Hughes read a number of requests for prayer, coming from various parts of the country. This was followed by several persons rising to express their desire for a fuller and clearer Christian experience—a fresh baptism of the Holy Spirit—and they requested the prayers of the meeting to that end.

Mrs. Palmer.—A lady came to me to-day, very much depressed in spirit. I talked and prayed with her, and she left evidently with some comfort, but said to me, "Won't you pray for me at the Meeting to-day?" Let us pray for her. And if there are others here who have not the clear witness of acceptance, O, may they come to understand that their evidence never will be clear unless they seek it earnestly. The Lord says, "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Our own work may get along in a half-hearted way, but the Lord's service requires nothing less than the whole heart. O, let us get the spirit of our opening hymn, "O, that I might at once go up," etc.

Prayer by Rev. Geo. Hughes.

Singing.—"Rock of Ages' cleft for me."

Mrs. Palmer.—Now we will hear what God will say to us. I have been directed to the 1st Chapter of Joshua, where we have an account of the renewal of God's promises to Israel after the death of Moses. The Lord spake unto Joshua, saying, "Moses My servant is dead; now, therefore, arise, go over this Jordan, thou and all this people. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." How much greater His promises to us as given in Luke, 1st chapter, where He remembers His holy covenant and promises us deliverance from all our enemies, and that we should serve Him without fear, in

holiness and righteousness all the days of our life. "Be strong and of good courage; for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers," etc.

Who says this? It is the command of God. And it does not allow any relaxing at all. I believe that if we do really trust in Him, His strength is communicated to us. The good book says "*only believe*," We must believe and obey; and if we do the one we must do the other. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein," etc. This requires very strict and constant attention to this book. "Thou shalt have good success;" but shall we have it in any other way than God's way? We are to meditate on it day and night. In 6th Deuteronomy, it says that we must teach God's commandments diligently, and must talk of them when we lie down and when we rise up, and when we walk by the way"—indeed, about all the time. This is God's word, and He knows how important it is that we, with our weak natures, should be attentive and earnest. Those who have not tried and felt the joy of believing and obeying know nothing about it.

I have tried it—tried what? Why, positive whole-heartedness in God's service. We are born with natures not loving God, but rather opposing Him. We must look to God to carry us through. My testimony is that all this comes so easy, just expect God to do it and He does it. It is as easy as breathing. When the soul gets thoroughly saved we have God in us, and we delight to simply obey. It is our great delight. We may be tempted. Satan will, no doubt, live as long as we do; and we sometimes have to be very firm in opposing his suggestions. God has given us armor for our protection—the sword of the Spirit. Just tell Satan that something else is written, besides what he says, and he will fly. Let us be strong—we may be victors all the time.

The 9th verse of our lesson says, "Have not I commanded thee?" Will He not put strength into us, if we ask it? Now, for the sake of these dear ones, who have not been able to resist evil influences, let me read what God says in the 30th chapter of Deuteronomy, 19th verse—"I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing; therefore choose life." God says, "Choose ye this day whom ye will serve." There may be some soul here who is just on the point of choosing. O, may such a one choose the right way and walk in it! If any man shall do God's will he shall know. O, let us get right hold of God and walk with Him. Will not those dear



ones who wish to get into the clear light come courageously and say, I decide to obey God : I decide to believe in His promises and go forward. Let us hear what you will say.

*Singing*—How firm a foundation.

#### GOD IS FAITHFUL.

*Sister Dcnner*.—I rise as a witness to the truth of God's promise that when we seek Him He is found of us. I could not keep my seat, from the desire to testify to the power of God. But it is His command, as Sister Palmer has read to us, that we must choose. For myself, I was glad to do so—glad to know that there was a full salvation. And O, how glad I am to-day that I made the choice I did. I had been so long indifferent and neglectful. O, how glad I am that I was led in that blessed hour to come into this meeting. I took God at His word, and I rejoice that I did, for He has been to me all that He has promised. O, it is true—all true. For twenty-two years I have known Jesus—bless the Lord, O, my soul ! This very day I was thinking I did not have to fret or worry—but simply leave it all with Him. I know what that means. Jesus saves completely. When I realize what He has done for me, I long to be just what He wants me to be—to be like Jesus—true and sweet and pure. O, friends, this is possible for every one of you. But you must desire it. When you hunger and thirst for His righteousness you will get it, choose ye. I so long neglected God, alas ! O, I beseech you do not neglect Him. I believe that God uses every one of us when we get where He can do so; and as sure as you can get Jesus He will be a power in you and you will delight in His service. O, to know Jesus and be intimately acquainted with Him ! God help me to be all I can to Him. Choose ye this day whom ye will serve.

#### A HEART FULL OF JOY.

*Bro. J. C. Rose*.—My heart is full of joy and praise to-day. I am sorry only for those who do not know the blessed Holy Ghost. I have never had such sweet meditation, day and night, as I have had of late, I cannot tell you all. It is beyond comprehension. It is like a telescope. I look at God, and behold His grandeur and beauty. And then I reverse it and look in at myself, and O, how little and insignificant ! Yet He cares for us all, and His arms reach out to the needy and wandering ones. He says, "Come unto Me all ye that are weary and heavy laden, and I will give you rest." O, is there not somebody here now who will come to Jesus ! I remember reading in The Guide about "perfect love—which casteth out fear." Everybody is cowardly unless they have this perfect love. When they possess it they fear nothing—except sin. This is my cherished thought—I want to win a soul. I never

talk long, anywhere, at any time, but I manage to talk about Jesus.

#### THE LORD OUR TEACHER.

*A Sister*.—The Lord is teaching me, and while He teaches me His teaching has a constraining power that helps me in deciding. I am conscious of His help. It is the witness. It never fails. While Mrs. Palmer was just now reading the Word, the enemy whispered in my ear, "Why, yes, anybody would choose life"—diverting us from the point. Are we really making choice of Him honestly, courageously, unreservedly ? He is the life. When I feel right, there is no place for fear. O, the bliss of knowing that we are right, and that we are true ! I have made my decision. I have taken the Lord as my choice.

#### WE MUST DECIDE.

*A Brother*.—There is one passage of Scripture that we shall all obey this afternoon—that is the one that the Sister has read—"Choose ye this day whom ye will serve." We must choose. We cannot remain indifferent. The Saviour says, "He that is not for me is against me." I bless the Lord that sixty years ago I chose Him to be my portion. Not only have I chosen His service, but I can truly say, "Lord, I am thine—entirely Thine." I am now an old man, with much trouble; but there is no happier man living than I.

*Singing*.—Though troubles assail.

#### HIS UTMOST SALVATION.

*A Sister*.—I am so glad to be here this afternoon. Praise the Lord, He keeps me, and I know His uttermost salvation. There is no getting along on our part without constant earnestness. O, I am so glad that so many years ago I believed that God could save me from sin. I rejoice that He does save me from sin. As I have heard the brethren and sisters express themselves, I know all about it. For me to die is gain. O, this uttermost salvation ! Jesus saves us through and through. He cleanseth from all sin.

*Singing*.—"O, this uttermost salvation."

#### KEPT IN TROUBLE.

*Brother Gunn*, (of Urbana, Ohio)—I feel that I ought to say a word. When I came into the experience of full salvation at a Camp Meeting in Urbana, Ohio, a good brother said, "O, he has little trouble, he is well fixed, and can probably live that kind of life." I want to say that from that day to this I have had one unbroken series of financial troubles and disasters. But I have not lost my faith in God. The Lord has wonderfully kept me through these trials. Sometimes it has looked dark, and I have felt that there was a great deal of mystery about God's dealings. But He has been with me, and while this world has gone out from under me like a landslide, I have ever

blessed the name of the Lord.

#### THE LORD ALWAYS NEAR.

*Rev. I See.*—Sister Palmer read that wonderful promise—"I will not leave thee nor forsake thee. And that promise will always prove true. Yet in getting religion we are not going to get richer, but most likely always poorer temporally. I have learned to love a condition of poverty—not for itself, but because it leads to the Lord. We are gloriously fixed in the salvation of the Lord, but it is He who does it—I boast only of Him. I boast not—except to say that He has kept me ever. This I say—He is a sweet Jesus, glory be to His holy name, I know this love, and that it is unutterably delightful. He offers it to you now. Will you not gladly come to Him? It is heaven on earth. Give up your own plans and say, "Yes, Jesus."

#### THE CHOICE MADE.

*Mrs. Dr. Lowrey.*—I am very glad that I was able to make choice, and give myself to Jesus in the years long gone. I know something of what Bro. Gunn, of Ohio, has been telling us. I saw him when converted at the Camp Meeting in Urbana, and it seemed to me that I saw the Spirit entering into him—his face was so aflame with holy rapture. Dear friends, there is something in this—a reality. I look back to the time of my conversion, and I see what a change has come to me from that one little act of faith. When I said, "I take Him to be wisdom and righteousness, sanctification and redemption," O, what a change came to me! I may not seem to be what I ought to be, to many, but the love of Christ is in my heart, and I have lost all fear. The Lord has made me bold. He has wrought a wonderful work in my soul. He does give me great joy and peace in His service. My heart swells with gratitude for the countless blessings He brings to me. I never had such a love for husband and children, and Church—such a hungering for souls, as I have now. I think, with Sister Denler, that if God has work for us He fits us for that service. Let us take the Lord by simple faith—and take Him now.

*A Sister.*—I do take the Lord now, bless His name.

*A Sister.*—I ask you to pray for me, that I may find the right, and walk in the Lord's way.

*A Sister.* I feel that I want to know more of Jesus. I am not feeling satisfied. I am praying that God will fill me with His Holy Spirit.

*A Sister.* Perhaps there is no one here who is younger than me in the Christian life and experience, but I am resting peacefully in Him.

*A Sister.* I want every one here to pray for me. I am hungering and thirsting for more and more

of the Lord. I know and feel how sinful I am, and I have come here (from West Farms,) to see the faces of the dear ones and from them gather strength and encouragement.

#### LOOK TO JESUS ONLY.

*A Sister.* I am so glad that within the last ten weeks God has taught me to stop looking at self and look only to Him. For five years I have made *self* my chief thought, and have been continually beset with doubts and fears, living a miserable sort of see-saw life. O, don't do that! If I look for an instant at myself, I begin to lose my grasp on the promises of God. Lord help! I I speak thus of myself wholly for God's glory. I have sometimes gone out of this meeting with my heart as dark as Egypt's night. It is no longer, God has taught me a better way. And how strange that every lesson has come exactly opposite to the way in which I expected it.

*A Sister.* I reckon myself dead unto sin and alive unto righteousness.

*A Sister.* I want to abide in Him, and I know He will keep me.

#### HOW WEAK I AM.

*A Sister.* I want to offer a word in praise. I have often read in The Guide the reports of these meetings, but never expected to be here present. I have long greatly enjoyed reading the testimonies, and said, O, how beautiful they are; but O, how weak I am! The Lord is teaching me every day to reckon myself dead indeed unto sin and alive unto righteousness. He is my redemption, and has saved me to the uttermost. God is living in me and strengthening me.

*Mrs. Palmer.* I do want to get these precious ones to come right to Jesus. He has promised to come in and abide with them. Oh, will you not yield yourselves up to Him here to-day? There is no better time to come than now. The choice ought to be made at once.

#### ABIDE IN ME.

*Bro. W. D. Williams,* Pueblo, Col. writes: O, the blessedness of abiding in Christ! What a perfect consecration of heart and life is necessary that this Royal Guest may dwell in us. Yet the command is "abide in me" and we must not disregard it.

"Ye shall ask what ye will and it shall be done unto you." If He reigns in us we shall ask for nothing but what He wills and it will be only the voice of all power speaking through us. It was the sympathetic Jesus speaking through Peter to the impotent man at the Beautiful Gate of the Temple. The life so hid with Christ will be evidenced by the mind that was in Jesus shining out in all the walks of life, the absence of self and seeking after the unsaved any where—everywhere.

## OUR SOCIAL MEETING.

## NEW YEAR TESTIMONIES.

## THE NEW YEAR CALL.—“Praise ye the Lord!”

Mrs. Bella Cooke, 492 Second Ave., N. Y.: I find the Lord as even, nigh at hand—in every time of need. Trials have pressed sore, but above came the well known voice, “*It is I, be not afraid!*” Thus my soul rests on His Word, and I am still kept by the power of God and enabled to rejoice in Him, not only as a sin-pardoning God, but as One who is able to save to the uttermost. I praise Him for a full, free and present salvation. Yes, He saves me now, washes and cleanses me with His own precious blood. Glory to the Lamb! A sinner saved by grace, and thus I stand on the Rock Christ Jesus. They have been laying away to-day the remains of a dear friend. I am hourly expecting to hear that a son-in-law has passed away. Still by His grace, I exclaim:

Fixed on this ground will I remain,  
Though my heart fail and flesh decay;  
This anchor shall my soul sustain,  
When earth's foundations melt away.  
Mercy's full power I then shall prove,  
Loved with an everlasting love.

Mrs. O. M. Fitzgerald, Newark, N. J.: In reviewing the past year, the battles fought, the victories won and the daily and hourly drafts on the treasury of Divine grace, my whole soul praises God over the thought that the Bank of Heaven can never fail. Every draft made upon it, in the name and for the sake of Jesus, is met on demand. My heart is overflowing with praise to God, as I find that in every temptation, trial and battle, the Divine Illuminator, has thrown such light upon the whole, that I was enabled to see the arch-fiend, though he came as an angel of light, and gave such grace that I was enabled to take shelter in the Mighty to save every time. Not once, for one minute, has there been a cloud between my soul and God. He saves me fully to-day.

Rev. A. C. Morehouse, N. Y.: Fifty-three years ago, last May, I sought and found the Saviour. Fifteen years after, I entered into the blessedness of salvation to the uttermost. From that time on to the present, God has given me the most wonderful manifestations of His power to save me, also thousands of precious souls with whom I have wept and prayed, many of whom are gone before. In the great financial efforts of rescuing churches, God has always honored my faith and feebleness by supplying His omnipotent grace and power. To the tri-une God be all the glory.

Rev. J. H. James, Plymouth, Mass.: Among God's good gifts during 1889, I thank Him for clearer views of His will as the only worthy object of life, a more intense purpose to make every capacity and opportunity available to the utmost for His work, a deeper sense of my absolute dependence upon Him, and a joyful realization of my all-sufficiency in Christ Jesus.

Rev. John S. Heisler, Clayton, N. J.: I see more in Christ than in former years: more to love, more to trust in, more to recommend to my fellow men:

“My sweetest thought henceforth shall be  
That all I want I find in Thee.

Miss Phoebe M. Annin, Newark, N. J.: “Strong in the Lord and in the power of His might.” Jesus only, in all my ways. His own peace in my heart. His blood cleanseth now from all sin. Praise His dear Name forever.

Rev. S. Townsend, Ocean City, N. J.: “Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation.”—Isa. 12: 2.

Rev. J. L. Sooy, Camden, N. J.: I am neither on the mountain-top nor in the valley, *I am in my Father's keeping*. That means peace, rest, and safety anywhere. O, how delightful!

Rev. W. G. Browning, Poughkeepsie, N. Y. Panting after God.

*Obtained a clean heart.*—Mrs. Eva Flanders, Hamilton, Iowa. A few words of testimony concerning the faithfulness of my Heavenly Father. He keeps me in perfect peace and rest. I have been a member of the M. E. Church three years. At times I was happy—then again I was doubting. Last February I came to God for a clean heart and to-day I can praise God for a free, and full salvation—now there are no doubts, and I find it easy to lead a Christian life.

*An old soldier.*—Mrs. S. G. Miller, El Paso Ill.: I was converted over sixty years ago. In reading the precious word of God He showed me that “without holiness no man shall see the Lord.” I sought for the blessing and the Lord gave me the witness of entire sanctification praise His holy name. It was glorious—there was no outburst of joy, but a calm, settled peace that filled my soul with the glory of God. I have been walking in that blessed way ever since. The storm may rage without but deep down in my soul is peace and glory. I am trusting in Jesus and He sweetly helps me moment by moment. I expect, ere long, to lay this house of clay aside and dwell with Christ at home. What a blessed thing it will be to be at home with Christ and all the heavenly throng.



## EDITOR'S STUDY


MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No  
Malice, Enmity, or Evil-Speaking,—  
Love, Love—only Love.

### AN INVITATION.

"O SING UNTO THE LORD A NEW SONG!" *Psa. 96:*  
1. The Psalmist, in several instances, writes of a "new song"—"Sing unto him a New Song." *Psa. 33: 3*; "He hath put a New Song in my mouth." *Psa. 40: 3*; and here the invitation, "O sing," etc. The revelator says of the heavenly host, "And they sung a new song." Shall we accept the Psalmist's invitation, and sing a new song? It is the New Year, let us have a New song Sing it heartily, loudly, unto the Lord!

### OUR FATHER'S VOICE.

T the opening of this New Year there comes to our ear and heart a loving, tender voice—it is our FATHER'S VOICE. The very air is full of fragrance—all our environments have more than a magic touch. The utterances of that voice are sweeter, richer and more potent than any that ever saluted us. Happy those who have an ear to hear and who can apprehend the beauty and significance of the marvelous sentences. What says the voice?

*Our Father says, "Child, come nearer to Me."* He would have His children near to Him, to bask in the light of His countenance and to feel the warm pulsations of His love. There is room enough in His heart for all His children, though they be "as the stars of heaven for multitude." We seem to hear Him saying, "Nestle closely, my loved ones—come near enough thou weak and trembling one to prove the promise:—"He shall cover thee with His feathers, and under His wings shalt thou trust." Come near enough to let me show thee my glory in the face of Jesus Christ, to commune with thee, and to put my lustrous signature upon thy brow,

*Our Father says "Child, partake more largely of my bounties."* I have a great banqueting house—the banner suspended over the guests is LOVE—the table is bountifully supplied, all the delicacies of my kingdom are

there to delight my children. This is my royal invitation:—"Eat, O friends; drink, yea drink abundantly, O beloved!" I have I not promised, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." None of God's children need to be "lean," like Pharaoh's kine, they may be, and ought to be "fat and flourishing," even in old age.

*Our Father says, "Child, be healthy and strong."* It is *soul-health* that is the primal requisite in the kingdom of grace. God wants healthy, strong, and vigorous children—able to walk and to take plenty of exercise. He would have them of a ruddy countenance, elastic step and joyous spirit. To this end there is plenty of healing balm in the realm of grace—able to heal, and to eradicate the dread malady of sin, and to set the currents of a new life flowing through all the veins and arteries of the spiritual system. It is of minor importance whether the body be healthful—sometimes our Father does more with His children in feeble health than with those who are robust. And yet we believe there are many who are feeble physically, who might be stronger. A healthy soul in a healthy body is a marvelous conjunction.

*Our Father says, "Child, bring more of the poor and needy into My house."* He would have His house filled with guests, "And yet there is room." Look at the famishing multitudes—famishing while there is in our Father's house "*bread enough and to spare*"—why should they die? Bring them in—O, bring them in! Can you not bring one? If every child of God would bring one more this year, how the family would be increased! New names added to the registry—new seats occupied at the table—new joy all through the household! Make haste, children of the kingdom, hear your Father's voice—bring in the aliens wandering o'er desert wastes—bring them in and let them be adopted, and become children of THE KING.

Beloved, shall your Father's voice reach your ear and your heart. Shall its several utterances command your attention. Will you say, "Speak, O, Father, thy loving, child heareth?" Will you obey His call to come nearer to Him—to partake more largely of His bounties will you be healthy and strong—will you bring others into His house? If so, the light and joy of this New Year will be unparalleled. The Lord help you!

—"Behold, God is my salvation"—Is that your experience? If so, you have more than a blessing, a thousand-fold—you have THE BLESSER, comprehending all blessings.

### DECISION—A TESTIMONY.

Mrs. Palmer has not been able to write much of late. God has, however, kindly permitted her to furnish to our readers the following:

It is written, "If any man *willeth* to do *His will*, he shall know of the teaching, whether it be of God.—John 7: 17, N. V.

At the closing up of the old year and the opening of the new, it seems fitting that we should with grateful hearts count our mercies, and offer "the sacrifice of praise, the fruit of our lips" and pen. Language fails me, however, and with the Psalmist, I must say, "Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward; they cannot be reckoned up in order unto Thee; if I would declare and speak of them, they are more than can be numbered."

One glorious victory of years past shall be declared to the praise of "Him who always causeth us to triumph"—hoping that some tempted soul may be strengthened to trust.

In the years 1833, and 34, new responsibilities were being continually presented. The Blessed Spirit impelled activity, and I had often the sweetest consciousness of His approval.

One test came which seemed quite as mysterious, and painful as Abraham's call to sacrifice his beloved Isaac. Questionings were allowed. Was it the voice of God, or was it from the evil one?

I must have the testimony that I pleased God, at whatever cost. But death seemed preferable to the terms proposed.

While in this state of mind, August, 1834, our beloved brother (afterward Bishop Waugh) on Sabbath evening announced as his text, Deut. 30-19. "I call heaven and earth to record against you this day that I have set before you life and death, blessing and cursing: *choose life*." It was the voice of God to me—the question was instantly settled. From my heart I said, Blessed Jesus, I choose to walk alone with Thee."

Bliss, yea, joy unspeakable was now mine. What a privilege to be permitted to enjoy such beloved companionship! Almost sleepless nights for three weeks had been mine—but that night I slept sweetly. My

waking thoughts were praise, and grateful expressions, not only for spiritual, but for *temporal* comforts. A voice whispered "but you are to sacrifice all these." Another voice, too clear to admit of a question, said, "*Stay thy hand!*"

Since that hour, I believe grace has been given to say.

"No cross, no suffering I decline,  
Only let my whole heart be Thine."

### SAVE THE CHILDREN.

We are of the opinion that direct efforts for the salvation of children are not so prevalent as they should be. "The promise is unto you and to your children." The Church ought not to allow the children to grow up to manhood and womanhood unsaved. Rev. E. Hammond who has been a Children's Evangelist all his life, told us that he thought he had seen 100-000 children brought to Christ. What a glorious work!

Bro. J. F. Hinde, of Baltimore, has written us about an interesting "Four Days Meeting" for children, recently held in the Madison Square M. E. Church, Rev. A. M. Courtney, pastor. The services were held expressly for the conversion of children, the meetings being from 7 to 8 P. M. The order was, short addresses, lively and spiritual singing, and earnest prayer. The meetings from the beginning were well attended, and great interest was manifested by the children. Only those adults who could directly assist were invited, so the young people were entirely free. The short addresses included the following topics: "Childhood conversion—or, when to be saved;" "How to be saved—Can a child repent and believe?" "Am I saved? How to know;" "Christian childhood—or, How to live for God;" "Will I prove faithful?" "The dangers, duties and helps of the child-Christian."

This was a well-ordered program. The saving results were gracious. Quite a number sought and found the Saviour. Let these efforts for the salvation of the dear little ones be multiplied. Let the Church stir herself, and not allow the world and Satan to pre-occupy the tender minds. Every day that a child goes beyond ten years without being a positive Christian is a great damage to the Redeemer's kingdom and a great gain to the enemy. We ought not to suffer this.



—“HE THAT WINNETH SOULS IS WISE”—So it is written, Prov. 11:30 Are you a soul winner? How many do you propose to win this year?

### TESTS OF HOLY CHARACTER.

THE Bible furnishes abundant tests of holy character. We are to apply these tests and see if there be in us a proper response to these demands. It will not do for us to conclude because we have “consecrated all,” as we say, that we are therefore truly holy—or, because our emotional nature is stirred to a certain extent, joyously it may be, that we are consequently holy. Holiness is a character and life—the highest style of character and life, possessing distinguishing marks, ever present, to a certain degree, and having marvelous possibilities of larger development. Do we, in claiming to be holy, and professing holiness, possess these qualities—that is the question.

THE TEST OF ENTIRE PURITY.—“THE wisdom that cometh from above is first *pure*. That is the Divine order. If we are truly holy, in the fulness of New Testament manifestation, we are cleansed from *all* sin. Not merely from outward sin, that belongs to a state of justification,—but from inward sin, from all moral defilement, so that there is taken away as one of our hymns expresses it, “*our bent to sinning*.” There is nothing in all our interior being to give the slightest favorable response to a solicitation to sin—nothing within us to beget a temptation to sin—and nothing to say yes to any Satanic suggestion. Truth is enthroned within. Thought, will, imagination, motive, purpose, ambition, affection—all in a loyal attitude to God and His holy law. In all the soul-realm there is not a whisper that is impure. How blessed—what a glorious estate! Is this your condition, beloved reader? Has all passed under the blood? Is all within you internal soundness and purity?

These are questions that call for rigid self-examination. We cannot afford to treat them lightly. “Truth in the inward parts” is the Divine requirement. Without this profession availeth nothing.

As the new year opens upon us we should look well to the foundations. If they will stand the test—if purity be at the base then may we go on building thereupon a super-structure that will stand the storm and appear to the praise and glory of God.

—“Thou wilt keep him in perfect peace? Such is the promise. To whom? “To those whose mind is stayed on thee” (the Lord). Why, or how? “BECAUSE he trusteth in thee.” Are you so kept?

### HOW TO GROW IN HOLINESS.

“Grow in grace” is the New Testament injunction to all Christians. It is applicable alike to the states of justification and entire sanctification respectively. The justified, continuing to walk by faith, waxes stronger day by day, and the graces of the spirit, by exercise under the genial rays of the Sun of righteousness become increasingly lustrous. But this growth is under disadvantages on account of remaining carnality, which obstructs growth.”

To the entirely sanctified, the injunction is addressed with greater emphasis. They occupy vantage ground. The roots of bitterness have been extracted, the weeds have been uprooted in the garden of the soul, so that the conditions of growth are now well-established. The obstructions are all removed, and the holy Christian has nothing else to do but to grow. His prayer is, daily—

“Up into Thee, our living head,  
Let us in all things grow,  
Till Thou hast made us free indeed,  
And spotless here below.”

But how is growth in this state of entire holiness to be promoted.

1. *By close Bible study.*—We say, *close* Bible study. That means much more than the simple *reading* of the Scriptures. It implies thought, searching as for hidden treasure, delving, as into a mine. It calls for a comparison of one Scripture with another—the Bible is its own interpreter. Then there are helps such as Bible Text Books, Commentaries, Concordances and Bible Dictionaries. A portion of Scripture should be committed to memory daily. “*The Threefold Cord*” from which our Calendar is taken is a good aid. Be strong in the Scriptures—hide the Word in your heart.”

The testimony of the Psalmist is, “Thy word have I hid in my heart that I might not sin against thee.” The girdle of Divine truth tightly drawn around us will prove a great preservative from evil. It will render us proof against Satanic machinations, and make us strong in the presence of any foe, and bring us into a wealthy place.



"Redeeming the time"—That is a good motto for the New Year. Make it yours.

### MINE DEEPER.

God's truth is a great mine, The deposits are rich and abundant. Saints in all ages have been delving therein, trying their skill to the utmost, and yet they have hardly done more than touch the surface. We counsel the beloved of the Lord to go down deeper, deeper, **DEEPER**. If you have been made pure in heart you will long to be made more thoroughly acquainted with God, to be brought into more intimate communion, and to be let more and more into the mysteries of the kingdom. Such results are not reached however without much study and earnest application.

Begin the year, we beseech you, with a determination to be a thorough Bible student, availing yourself of all the help that can be secured. It will pay to be thus exercised. And let the truth drawn from this great mine be stored in your heart, to keep you from sin. How rich you will be by next December if you are a *good miner*. You will be a real Gospel millionaire, and your joy will be great.

—Is it right? What? Why, to stand with folded hands while the great world lieth in wickedness? No! Strive to save some.

### POWER—SERVICE.

**THERE** are many who reverse the Divine order—they have it, "*Service—Power*." They say, "Work and you will get the power." That, however, is not the New Testament arrangement. Pentecost gives us the model and the way to Christian effectiveness. "Tarry till ye be endued with power" was the Master's injunction. "Ye shall receive power after that the Holy Ghost is come upon you—and ye shall be witnesses unto me," etc. The witnessing is the sequence of the Pentecostal endowment.

It is strange how this Divine order is ignored by the modern pulpit. The cry everywhere to the people is, Go work, work, **WORK**—and you will have all the power you need! Well, it is true spiritually as well as physically, that exercise increases strength. But it is better to go to the field of exercise already anointed and empowered, and then the exercise will be healthful and invigorating.

—Have you been injured by some one? Have you really forgiven the person, from the heart, so as to receive him cordially? It will not do to harbor a grudge.

### THE BRIGHT SIDE.

It is well to look on the bright side. This is true as to individual life, and as to Church life. There are those who are ever looking on the dark side. They delight in the contemplation of the gloomy and the desolate, and they are easily led to conclude that things are going to destruction, *rapidly*. They think they are surely on the way to the *Poor-House*. There are some professing Christians of most melancholy mood—their brows are shaded and their spirit chills all with whom they come in contact.

So also of the Church—they see nothing that is bright and encouraging—everything is out of sorts. Despite the fulness of Gospel provision and promise, and the salvation work that is progressing, they strongly insist that ruin stares us in the face. There is, for such, happily, a remedy. What is it? Simply this: "*Hope thou in God!*" Let the eyes be anointed with "*eye-salve*" by the Holy Ghost—walk in the joy and patience of *hope*, and the shades of melancholy will be dispelled.

—"Love your enemies"—says Jesus—Not merely not hate them, but "*love*" them. Do you?

### "BETTER FARTHER ON."

So it is written in the hymn, and such is the experience of faithful Christians. The justified one finds it so, in the very infancy of the Christian life. Justification is an inexpressibly glorious state. The individual has a conscious witness of the Holy Ghost to his adoption into the Divine family, and if faithful he walks daily in the light of God's countenance. Each step of his course brings him into increased light and strength.

The wholly sanctified person finds this increasingly true—*better farther on.*" He has thrown off the weights that impeded his progress, the weights of remaining carnality, and now he walks unfettered and free. The sky is cloudless, the way is delightful, and the revelations of Divine love and glory are enrapturing. Well may it be written, "Blessed are the pure in heart for they shall see God." Let us go on—and prove the better experiences, richer and grander continually.

The Psalmist prays, "Wash me and I shall be whiter than snow." It is a prayer indited by the Holy Spirit. Hence such a realization is possible. Are you thus washed?"

### OUR INQUIRY ROOM.

We invite our readers this year of 1890, to meet us monthly in the place of holy converse and prayer. Who knows what wonders God will reveal to us, ere the year closes. Let us expect great things. We desire that our readers will correspond with us concerning the subjects of study contained in this department. Tell us how your minds are exercised in relation thereto—ask questions, and we hope thus to build each other up in our holy faith.

MOTTO: "*Be ye holy, for I am holy.*"—1 Pet. 1: 16

### HOLY STUDIES.

SUBJECT FOR SPECIAL STUDY.—The Beatitudes.  
Matt. 5: 1-12.

On the first Sabbath of the month read these verses upon your knees. Ask the Holy Spirit to show you the meaning and beauty of Christ's wonderful words. Consult any good commentator on the passages. If you have any questions to ask on any of the beatitudes let us hear from you. Above all, make a personal application of each one. Ask yourself, *Am I poor in spirit?* etc.

### WHAT SHALL WE DO?

There are times and circumstances when we ask this question very earnestly. And upon the answer received, our spiritual life and progress greatly depend. It is not well to depend upon human counsel, however excellent, but rather go to the authoritative and infallible Teacher, the blessed Holy Ghost, of whom it is promised, "He shall lead you into all truth." If we *wait long enough* to hear His voice, He will surely speak to us, and the answer will be satisfactory. And He will communicate with us through the channel of THE WORD.

1. *What shall we do—when in great perplexity.* Some important question, perhaps, harasses the mind, and we have no light. There are such times of darkness—not spiritual, but providential darkness. Well, that is not the time for action, certainly, but rather to pause and lay low at the foot of the throne, leaning hard upon the promise, "If any of you lack wisdom," etc., James 1: 5. Wait patiently, at the Divine footstool, and the light will come, and you will see clearly how to act. See the way clearly before acting.

2. *What shall we do—when we are persuaded that we have laid all upon the altar, and yet have no distinct witness of entire sanctification?* It is undoubtedly our privilege to have a distinct witness. Be not tempted to remove the sacrifice from the altar, you will likely be so tempted, but hold the sacrifice steadily to the altar, "*bind it with cords,*" if need be. And, let your faith resolutely grasp the promise: "*The altar (Christ) sanctifieth the gift.*" Not *has*, or, *will* do it—but *does*—it sanctifieth the gift—in the very moment when the offering is laid upon it. Steady, STEADY, believing one—look not to yourself, but to Jesus only, and the witness will come.

3. *What shall we do—when we are conscious that the witness of entire sanctification has been lost?* Shall we go on confessing holiness, and keep up a good show of identification with the cause. It is to be feared that some do this, when the sweetness and love, and joy and power of the grace are gone. No, stop confessing until the forfeited grace is restored. Do your first works over again—*repentance*, "a repentance that needeth not to be repented of," is the order now. Repentance is the order for a backslidden holiness confessor, as well as a backslidden confessor of justification. Renew your consecration—get under the cleansing blood—receive the Holy Ghost—then you may stand forth as a witness of the grace. Lose no time—get back the forfeited grace.

### GOSPEL CERTAINTIES.

1. *It is certain* that God is no respecter of persons. It is so declared in the Scripture explicitly. And the plan of redemption is on this basis—a universal atonement, a universal possibility of salvation—all may be saved if they will.

2. *It is certain* that the scheme of grace provides for our immediate entire cleansing from moral pollution. Grant us the Gospel premise of a perfect atonement, and it must have an immediate efficacy. The grand sequence is immediate cleansing to the uttermost.

3. *It is certain* that if the way of full salvation be opened to the view of a Christian believer, by the illumination of the Holy Spirit, and Christian testimony, and there be a positive refusal to accept the gracious provision, the light of that person's justification will be obscured.

4. *It is certain* that iniquity cherished in the heart is an effectual hindrance to our prayers. It is stated unequivocally in regard to such "*The Lord will not hear him.*" Scrutinize your hearts if prayer is not answered, and see if any iniquity is lurking there. The barrier is in ourselves.



## HELPS TO CHRISTIAN DEVOTION.

*A New Year Salutation.*—"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

III John: 2 v.

"Blest are the pure in heart,  
For they shall see our God;  
The secret of the Lord is theirs;  
Their soul is His abode."

## I.—THE HOLY WORD.

## DAILY BIBLE CALENDAR—JANUARY.

1. Joshua 24; 15. John 12; 26. John 6; 68.
2. Prov. 4; 7. Psa. 89; 15. 2 Chron 1; 10.
3. Isa. 26; 4. Psa. 125; 1. Psa. 141; 8.
4. 2 Pet. 3; 14. Psa. 125; 5. Luke 2; 29, 30.
5. Hos. 14; 1. Psa. 103; 8, 9. Psa. 28; 1.
6. 2 Kings 17; 13. Zech. 1; 3. Jer. 31; 18.
7. Rev. 22; 17. Matt. 5; 6. Psa. 42; 1, 2.
8. Psa. 34; 14. Psa. 85; 8. Isa. 26; 12.
9. Ephes. 4; 25. Prov. 12; 19. Psa. 119; 29.
10. John 15; 4. John 15; 7. Ephes. 3; 17.
11. Psa. 50; 15. Psa. 46; 1. Psa. 60; 11.
12. 1 Pet. 4; 12. 1 Cor. 10; 13. Psa. 56; 13.
13. Lev. 20; 7. Matt. 5; 8. Hosea 14; 2.
14. Jer. 3; 12. Hosea 14; 4. Song 1; 4.
15. Col. 3; 5. Rom. 8; 13. Psa. 79; 9.
16. Matt. 7; 7. John 16; 23. Luke 17; 5.
17. Psa. 27; 14. Isa. 40; 31. Psa. 5; 3.
18. Isa. 55; 6. Isa. 45; 19. Psa. 51; 1.
19. 2 Tim. 2; 19. Jer. 33; 8. Psa. 33; 5.
20. 1 Cor. 15; 58. Haggai 2; 4. Psa. 119; 117.
21. Col. 4; 2. Psa. 145; 19. Luke 11; 1.
22. Gen. 17; 1. Isa. 58; 11. Psa. 143; 10.
23. Eccles. 7; 13. Psa. 121; 4, 5. Psa. 16; 8.
24. 1 Pet. 4; 9. 2 Tim. 1; 12. Luke 23; 46.
25. 1 Pet. 1; 16. 2 Cor. 12; 9. Psa. 51; 7.
26. Heb. 12; 14. Ezek. 36; 25. Psa. 19; 12.
27. Exod. 20; 7. 1 Sam. 2; 30. Psa. 86; 11.
28. Deut. 6; 5. Deut. 30; 6. 1 Kings 8; 57, 58.
29. 1 Pet. 4; 15. 2 Thess. 3; 3. Matt. 6; 13.
30. 1 Thess. 5; 17. Isa. 58; 9. Psa. 88; 2.
31. Gal. 6; 9. Gal. 6; 9. Psa. 90; 16.

*Note.*—Let each reader of The Guide, early in the morning, turn to the Bible Calendar given above, and commit to memory, if possible, the Precept, Promise, and Prayer for the day, that they may be in thought all the day long.

## STUDIES OF THE MONTH.

## 1st. Week.—CONFESSING CHRIST.

—Influences of the Holy Spirit necessary to—  
1 Cor. 12: 3; 1 John 4: 2.

—Fear of man prevents—John 7: 13; 12: 42, 43.

—Exemplified—Nathaniel, John 1: 49; Peter, John 6: 68, 69—Man born blind—John 9: 25, 33; Martha, John 11: 27; Stephen, Acts 7: 52, 50.

2nd Week.—CHRIST'S COMPASSION AND SYMPATHY. Necessary to His priestly office, Heb. 5: 2, 7.

—For the heavy laden—Matt. 11: 28, 30.

—For the weak in faith—Isa. 40: 11; 42: 3, with Matt. 12: 20.

## 3d Week.—COMMUNION WITH GOD.

—With God the Father—1 John, 1: 3.

—With God the Son—1 Cor. 1: 9; 1 John 1: 3; John 1: 3; Rev. 3: 20.

—With God the Holy Ghost—1 Cor. 12: 13; 2 Cor. 13: 14; Phil. 2: 1.

4th Week.—COMMUNION OF SAINTS—According to Christ's prayer—John 17: 20, 21.

—In public and social worship—Psa. 34: 3; 55: 14; Acts 1: 14; Heb. 10: 25.

—Exemplified—Jonathan, 1 Sam. 23: 16; David, Psa. 119: 63; Primitive Church, Acts 2: 42; 5: 12.

## II.—CLOSET PRAYER.

—PEARL TEXT.—"O give thanks unto the Lord, for He is good; for His mercy endureth forever."

Psalm 107: 1.

CLOSET DIRECTIONS.—1. Be in the spirit. 2. Let your mind be reverent and thoughtful. 3. Make your requests in the name of Jesus—lean hard on the atonement. 4. Claim the promises as yours, *by faith*. 5. Read the Closet Lesson, given below, on your knees.

CLOSET LESSON to be read in concert at the morning devotions—64th Psalm.

CLOSET HYMN, to be read or sung in connection with the above lesson: Methodist Hymnal, No. 95:—

Once more, my soul, the rising day,  
Salutes thy waking eyes;  
Once more, my voice, thy tribute pay  
To Him that rules the skies, etc.

## PRAYER REQUESTS.

FOR SPECIAL OBJECTS—For a primitive revival throughout the whole Church. For a Holy Ghost baptized ministry.

## FOR INDIVIDUALS AND FAMILIES.

Canada, C—, that an individual may have a great sorrow removed—if God's will. California, A—, A son to be converted. Illinois, C—, for revival. Iowa, S—, for a husband and wife to be sanctified. L—L, for an afflicted brother to be restored. A—, for a daughter to be sanctified and healed in body. Kansas, T—, for a sister to have clear evidence of acceptance. Michigan, T—, a sister to be filled with the Spirit. E—, a sister to have clear evidence of her acceptance, and a brother to be converted, an unbeliever. New York, B—, for two sons to be converted. New Jersey, S—, for a husband and wife to be filled with the Spirit. C—, for a minister to have health restored. Pennsylvania, P—, that a brother may be healed in body. O—M—, a wife to be restored to health. West Virginia, F—S, for the conversion of 4 ladies—a cousin to be sanctified. Rhode Island, N—S—, for a niece to be saved, who is sick.

## III PERSONAL CHRISTIAN EFFORT.

A BIBLE INJUNCTION.—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10.

"O may it all my powers engage,  
To do my Master's will."

1. *Begin at home this month.*—Set yourself to work to get some unsaved relative to Christ.

2. Do you know one utterly indifferent to religious matters? Try to save that one.

3. Have you a *backslidden* friend? Make haste to rescue him or her.



### QUERIES AND ANSWERS.

6. "But what saith it? The Word is nigh thee, even in thy mouth and in thy heart. Rom. 10: 8. The apostle writing of the righteousness of faith, Who shall ascend into heaven? (that is to bring Christ down from above), or, Who shall descend into the deep," etc. Christ is near in His Divine personality—ready to save—and the word of faith relating to Him is nigh," even in our mouth and in our heart"—so that salvation is an ever-present verity, within reach of all.

### EDITORIAL BRIEFS.

**THE NEW CANVASS.**—Our friends have been doing good work for us in procuring new subscribers to *THE GUIDE*, for which we tender them thanks. We hope for still further returns. We have concluded to let the offers of

**BEAUTIFUL BOOK PREMIUMS** announced in the December number stand open until February 1st. Our stock of books named is limited—so those who desire them should apply at once.

**OUR PORTRAIT.**—We present to our readers in this issue a portrait of Mrs. M. Carter, quite widely known, especially in New England, as a successful evangelist on the line of Christian Holiness. Those who look at her picture will see the beautiful glow of heavenly light in her countenance. Her book, "*BEULAH LAND*" is a thrilling narrative of remarkable experiences. It should be read everywhere. It will stimulate Christian faith and zeal. We have procured a limited number of copies and offer them *cheaply*, in connection with a subscription to *The Guide* for a year for \$1.50. This is a fine offer. Those who see the picture will, we think, want to read the book—but they must send their orders soon.

—The Holiness Year Book is being scattered.

—Rev. Martin Wells Knapp has issued a new book, entitled "*Revival Tornadoes; or, Life and Labors of Rev. Joseph H. Weber, evangelist,*" the converted Roman Catholic, price, \$1.00. Those who read it will be interested and profited.

**MUSIC.**—We think the selection of music furnished this month will please our subscribers. It is by Mrs. Carter, and was often sung by her with fine effect. She knew by experience what it was to step out on the promises. Sing it everywhere.

**BOUND VOLUMES.**—The numbers of the *Guide* for the last year have been neatly bound in cloth, the price is 1.50.

—Those who desire to bind last year's numbers of *The Guide* for themselves, can have indexes furnished *free*, by applying for them.

—No doubt the grand sermon of Bishop Simpson in this issue will be highly appreciated, but we cannot print the fire and pathos of the deliv-

ery. Those who heard it will never forget it.

—The thoughtful articles of our valued correspondents in this number greatly enrich our pages. Show this January *Guide* to your friends, and we think they will want to have it all the year.

—Every friend of holiness should this year be more active in spreading Scriptural Holiness over these lands. "Seek to multiply the faithful seed." Tell your experience—get your friends not yet sanctified to meet you for seasons of prayer.

—*Holiness Conventions* should be held more frequently in this section. Let the pastors arrange for them. We are ready to extend a helping hand when desired.

—To our contemporaries, on the line of Holiness, one and all, we extend our New Year congratulations. "Let us have peace." Let the watchmen on the *Holiness walls* see eye to eye. "Let brotherly love continue." We have no controversy with any one, we war against sin and hell.

—We want more *Agents*, to sell our publications, and to canvass for *The Guide*. Write us about terms. The beautiful "*Wall Roll*" of Mrs. James sells well, and is a great helper in the homes where it goes.

—The "*Young Peoples' Methodist Alliance*" is holding on its way. Rev. Ross Taylor is the General Organizer. It is strictly on the line of Holiness. Circulate its paper, The "*Methodist Young People*." Organize local auxiliaries. We want saving agencies for the young people—not literary entertainments.

—Testify against Church profanation everywhere. Let not God's house be turned into a PLAY-HOUSE. Testify *strongly*, but *lovingly*. The evil is spreading alarmingly. We have had startling tidings lately.

—Rev. Thomas T. Tasker, Sr., President, Publishing Agent and Treasurer of the "National Publishing Association," Philadelphia, in consequence of advanced age and feebleness, (he is in his 91st. year) has resigned his several offices. He has ably conducted the affairs of the Association since the departure of Bro. Inskip, and retires with the love, and high appreciation of the members of the Association. Rev. John Thompson has been elected Publishing Agent and Treasurer, and will enter upon the duties of his new position Feb. 1st. We wish him great success.

—Rev. J. H. Smith evangelist, has been working in the 20th. St. Church, Philadelphia, W. C. Best, pastor, with great success.

—A gracious revival is in progress in the Broadway Church Salem. N. J. E. C. Hancock, pastor. Bro. J. H. Smith has been aiding. Many of the officiary, and other members have been seeking fullsalvation, and obtaining it.

## THE HARVEST FIELD.

## AT HOME.—

- In Cherokee, Kans., 40 conversions.
- In Mahoningtown, Pa., 60 converted.
- The Ohio conference gained 2500 members last year.
- In Nelson, Neb., 50 converted in three weeks.
- In Cainsville, Mo., the Church aroused—60 converted.
- Kansas City has 84 churches, representing 24 denominations.
- Rev. Sam Small has been preaching to crowds in Lima, Ohio.
- In Texaskana, Ark., sinners and backsliders being converted.
- At Mount Morris, Ill., R. Brown, pastor, 50 probationers received.
- In 1st Church, Springfield, Ill., W. N. McElroy, pastor, 100 converted.
- Bro. T. Ogle, Jr. has been working at Pennsgrove, N. J. A salvation time.
- The Swedish M. E. Church, N. Y., H. Olson, pastor, is having a gracious revival.
- Bros. Bliss and Towner, evangelists, have been laboring successfully in Salina, Kansas.
- In Rockford, Ill., M. E. Cady, pastor, revival—many seeking and obtaining pardon or purity.
- In Peoria, Ill., a hall for Y.M.C.A. to be built on the site of Ingersoll's former residence, costing \$90,000.
- An M. E. Church of 14, (7 probationers and 7 by letter) organized in Salt Lake City. E. E. Carr, pastor.
- The revival spirit burns in Jane St., Beekman Hill, and 47th St. M. E. Churches, N. Y. Steady saving work.
- Sisters Eugene Murray, and N. C. McLean and wife, have held special services in Sandy Hill, N. Y. Many saved.
- Bro. Ross Taylor, evangelist, has been working in Yorkville, Wis., J. F. Decker, pastor—a number of converts.
- Bros. Inglis and Weaver, evangelists, from London, have been holding meetings in the Broom St. Tabernacle, N. Y.
- Sisters Lida Kenney and Nettie Van Name have been at work in Aldine and Atlantic City, N. J. Gracious results.
- A gracious revival in Princeton, Ill., T. R. Strowbridge, pastor—100 seekers—30 probationers received one Sabbath.
- Sister Maggie Van Cott, has held services four weeks in Marshalltown, Ia.—200 at the altar, most of whom professed conversion.
- On Monon Charge, N. W. Ind. Conf., J. N. Harmon, pastor, was assisted by Miss Kate Leebucle, 200 added to the Church.

## ABROAD.—

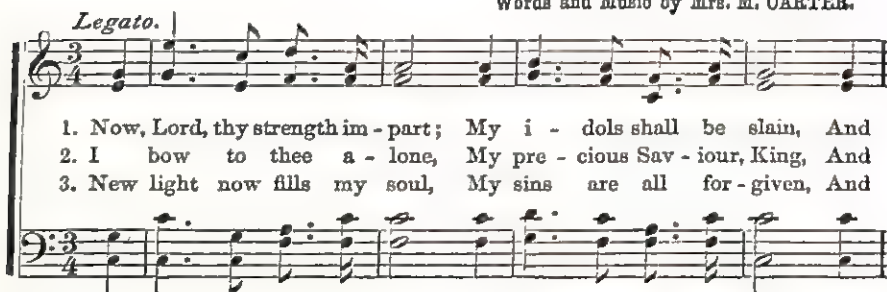
- All children born in Zanzibar, after Jan. 1st, to be free.
- Narayan Sheshadri, has brought 1000 heathen to Christ.
- The War Cry*, London, reports a Ceylon Tour, 50 souls won.
- Several Women's Temperance Unions are working in India.
- In Eastern Europe, a decided Christian movement among Jews.
- No Sunday newspaper is allowed to be published in Melbourne, Australia.
- "Missionary Bands" are being organized in the English Universities.
- A new station on the Upper Congo has been opened by the American Baptist Mission.
- The Telegree Baptist Mission, 53 years old has had 30,000 conversions—3,000 last year.
- Young Men's Christian Associations have been organized in Nazareth, where Christ lived.
- Major Whittle, at a recent date was working in Woolwich, England—largely among soldiers.
- Thousands in Bulgaria inclined to be Protestants, but repressed by the inert Eastern Church.
- Korea is to-day another miracle in modern missions. The Queen has a Christian lady-physician.
- Miss Harvey, of Almora, India, reports that the religious interest in the Cawnpore School continues good."
- A society has been formed to seek the conversion of the people of the West End, London—the fashionable end.
- Bro. K. V. Eckman, Bishop Taylor's Missionary, writes from Bass Town, Liberia: "My farm is getting along nicely."
- John Newcombe, of the English army went to Cumbain as an unordained Baptist Missionary, last year, 1400 converts.
- Bro. E. Davies, is doing evangelistic service in England. In Dudley, a blessed work—many sanctified, one local preacher.
- Miss Grace Stephens, of W. F. M. S., Madras, writes of the interesting conversion of a Zenana woman and her happy death.
- There are now 22 in the Orphanage of W. F. M. S., Madras, India, in charge of Miss M. A. Hughes. Patrons wanted for some at \$25 per year, for board, clothing and education.
- One of the missionaries of the China Inland Mission, a Scotch gentleman worth a million, is living in China on twenty-five cents a week, using all his fortune in the work.
- The offerings at the temple of Monghur, India, have decreased from \$50,000 to \$20,000 at the two days' annual festival, and the priests attribute it to the influence of the missionaries.

# GUIDE HYMNAL


## I'VE STEPPED OUT ON THE PROMISES.

Words and Music by Mrs. M. CARTER.

*Legato.*

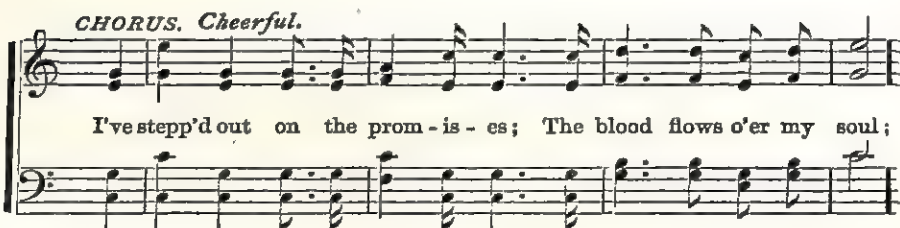


1. Now, Lord, thy strength im - part; My i - dols shall be slain, And  
 2. I bow to thee a - lone, My pre - cious Sav - iour, King, And  
 3. New light now fills my soul, My sins are all for - given, And

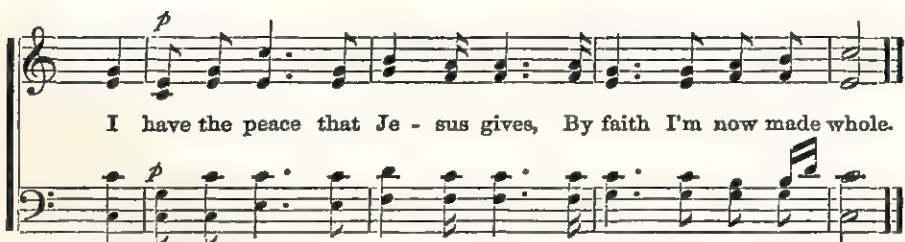


thou, dear Je - sus, in my heart, Have power a - lone to reign.  
 hum - bly wor - ship at thy throne, And lo, for joy I sing.  
 waves of glo - ry o'er me roll— A sweet fore - taste of heaven.

*CHORUS. Cheerful.*



I've stepp'd out on the prom - is - es; The blood flows o'er my soul;



I have the peace that Je - sus gives, By faith I'm now made whole.

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FEBRUARY, 1890.

✻ The Monthly Portion. ✻

BY REV. GEO. HUGHES.

"And thy word was unto me the joy and rejoicing of mine heart. Jer. 15:16.



N intelligent appreciation of the DIVINE WORD is shown by this prophetic utterance. It is the language of the heart rather than of the intellect, but the judgment of the heart carries with it that of the intellectual faculties. The whole man thus declares himself. The terms of this declaration are of peculiar significance—

"THY WORD"—Here is an emphatic acknowledgment of the Divine character of THE WORD. Of this there is abundant internal and external evidence. Every page bears the signature of the Lord Jehovah. The light of Heaven streams through it with marvelous effulgence. No other book has been subjected to such sharp criticism. And yet, each crucial test has only served to develop more strongly its Divine origin. The ages, as they have rolled along, have borne their multiplied attestations. And now, in this glorious nineteenth century, how the Holy Oracles loom up before us in their colossal proportions, demanding and receiving the profoundest homage of mankind! Well may the devout admirer of this object of transcendent worth, apprehending its inherent excel-

lences, exclaim with joy and gladness, Thy Word—THY WORD! Thy Word is *"the joy and rejoicing of mine heart."* Here are two things: the inward realization of the heart, *"joy"* and the outward expression, *"the rejoicing of mine heart."* A heart full of joy must, and will, have a suitable outward expression. How is this outward expression given in respect to the Divine Word? By loving obedience, saying with the Psalmist *"O, how I love thy law!"* By a glad appropriation of the promises, so that the whole heart asserts a personal interest, saying, *"Mine, mine, MINE!"* By gathering inspiration from its examples—these are numerous, and they are bright, illustrating the lofty principle of loyalty to Heaven. By exultant testimony the rejoicing of the heart is also seen. How eager is the heart flaming with joy to make known, all abroad, the supreme excellences of the Inspired Book.

Beloved reader, can you join the prophet in his joyous strains? Do you say, *"Thy word is the joy and rejoicing of mine heart?"* Mind you, it is *the* joy, not a joy—an all-comprehending joy, transcending all other joys. Is it yours?

## THE WORD OF GOD

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"—Jer. 23: 29.

"The power that gave it still supplies  
The gracious light and heat."

## THE SERMON.

### THE HOLY GHOST AN OBJECT OF WORSHIP, PRAISE, AND PRAYER.

BY DOUGAN CLARK M. D.

[Without announcing any particular text the subject is discussed and reference made to such passages of scripture as sustain the several points.]



THE Holy Ghost is one in essence and nature with the Eternal Father, and the Eternal Son. The Holy Ghost is a Divine personality. The Holy Ghost is God, He is the third person of the adorable Trinity. He is united with the Father and the Son in the baptismal formula, and in the Apostolic benediction. In the Revised version of the New Testament He is everywhere correctly represented by the personal pronouns *He*, *His*, *Him*, and never by *it*. There can be no doubt that His personality and His Godhead are clearly taught in the Scriptures of truth.

Such being the facts, our reason would teach us, that acts of worship, adoration praise and prayer addressed to the Holy Ghost would be eminently right and proper—yea and even obligatory. Every command by which the worship of God is enjoined upon us, implies the duty and the privilege of worshiping the Holy Ghost.

But we are not left to the deductions of reason alone in so important a matter. The Scriptures, by implication at least, if not by positive precept, enjoin upon us

the duty of associating the Holy Ghost with the Father and the Son, in worship, praise and prayer. The apostles were commanded to go and make disciples of all nations baptizing them into the name of the Father, and of the Son, and of the Holy Ghost—one name but three distinct personalities. The very words seem to carry with them the idea of a religious acknowledgment on our part of the three persons of the Godhead, and that too in an equal degree, in all our worship, our faith, and our obedience. As Christians we are consecrated and dedicated to the worship and the service of the Father, the Son, and the Holy Ghost—not of the Father alone, but of the Son also—not of the Father and the Son alone, but of the Holy Ghost also.

The benediction at the end of the Second Epistle to the Corinthians, is "an indirect prayer." "The communion of the Holy Ghost" implies power, life and holiness imparted to the disciple through Him. And if He is the Dispenser of such unspeakable spiritual blessings as these, should we not pray to Him for them, and praise Him for their bestowal?

In Philippians 3:3 (R. V.) occurs the expression, "We are the circumcision who worship by the Spirit of God." Both the original Greek,—as I believe—fully justifies the rendering "who worship the Spirit of God"—and we are informed that in the Coptic version it has that meaning. (See Bickersteth.)

In Revelation 1:4, 5. we have an invocation of grace, mercy and peace upon the seven Churches of Asia, from Him which is, and which was and which is to come; and from the Seven Spirits which are before the throne; and from Jesus Christ, the faithful witness, the first begotten of the dead, and the Prince of the kings of the earth." By "the Seven Spirits which are before the throne," we are to understand, according to the best commentators, "the one Eternal Spirit of God in the perfections of His attributes and the multiplicity of His gifts." This



being admitted the passage is a palpable instance of the beseeching of spiritual blessings from the Holy Spirit, "co-ordinately with the Father and the Son."

Another example of the same thing is found in the *trishagion*, or the *three holies* as found in the Old Testament (Isaiah 6)—and once in the New, (Revelation 4:8.) In Isaiah's vision we are not left in doubt as to the glorious Person who sat upon the throne; for in John 12:41 we read, in direct reference to the passage referred to above, "These things said Isaiah, because he saw His (Christ's) glory; and he spake of Him." But the same scripture is referred to by the Apostle Paul in Acts 28:25. and his language is, "Well spake the Holy Ghost by Isaiah the prophet unto your fathers." Hence we conclude that the glory of the Lord Jehovah was in that instance revealed by Jesus Christ—and the voice of the Lord Jehovah was uttered by the Holy Ghost. Hence the "Holy, holy, holy," was directed to the glorious Trinity, the Father, Son and Holy Ghost—and we may reverently believe that it was thrice repeated by the seraphim, in recognition of the plurality in unity of the adorable Godhead—each distinct personality in the one God, receiving the same ascription and the same worship.

In the fourth and fifth chapters of the Apocalypse we have another view—given in vision to the apostle on Patmos—of the celestial worship. A throne is set in heaven and on it is Jehovah. This, I infer from the fact that at the end of the fourth chapter He is worshiped simply as the *Creator* of all things. But in the fifth chapter we read, "And I saw in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing as though it had been slain having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth." Here we have not only the indivisible union between Jehovah, the Lamb and the Eternal Spirit—but the prefiguring also of the

Comforter to all God's people in every land.

Hence we may infer with confidence that when the everlasting Father, together with the Lamb of God received that homage from the intelligences of heaven, the seven Spirits or the Holy Spirit must have received it with them,—and most appropriate in this view, is the threefold adoration, "Holy, Holy, Holy Lord God Almighty, which was and is and is to come." The vision of John therefore, like that of Isaiah shadows forth the worship of the heavenly hosts—with which they honor the Father, the Son, and the Holy Ghost, in the eternal world.

And whilst it is a rare thing to hear from our pulpits a direct supplication addressed to the Holy Spirit—yet the hymnologists have recognized Him in the beautiful language of poetry, as a proper object of adoration and praise. Hear good old Isaac Watts singing in the early part of the eighteenth century in strains like these.

"Come Holy Spirit, Heavenly Dove,  
With all thy quickening powers;  
Come shed abroad a Saviour's love  
And that shall kindle ours."

Listen again to the seraphic strains of Reginald Heber.

"Holy, Holy, Holy, Lord God Almighty  
Early in the morning our song shall rise  
to Thee;  
Holy, Holy, Holy, merciful and Mighty!  
God in three Persons, blessed Trinity."

And again to M. M. Wells.

"Holy Spirit, faithful guide,  
Ever near the Christian's side;  
Gently lead us by the hand,  
Pilgrims in a desert land;  
Weary souls for e'er rejoice,  
While they hear that sweetest voice  
Whisp'ring softly, wanderer come!  
Follow me, I'll guide thee home."

Here are sweet and earnest prayers addressed to the Holy Ghost, and who can doubt that when they are sung from a sincere heart, He hears and answers.

Pray then, beloved, to the Holy Ghost. We are in His blessed and glorious dis-



pensation. It will aid you much in forming a distinct idea of the Holy Spirit, to address Him as God—to talk to Him—to commune with Him—to hearken to His voice in the innermost recesses of the soul—and to obey it. Cultivate the acquaintance of the blessed Spirit in every possible way—by prayer—by faith—by obedience—by walking in the light. And you shall find Him in very truth an ever present Guide and Comforter. Praise the Lord.

### COME SOON, DEAR LORD!

BY E. M. LEVY D. D.

"Amen. Even so come, Lord Jesus!" Rev' xxii. 20.

**W**HEN the light paints the eastern skies  
With purple blush and crimson dyes,  
My longing heart within me cries,  
Come soon, dear Lord!

When the day hastens on apace,  
And the bright sun runs fast his race,  
Then I pray, with upturned face,  
Come soon, dear Lord!

When the evening shadows fall,  
And darkness gathers like a pall,  
I sigh responsive to the call,  
Come soon, dear Lord!

When my cherished friends depart,  
And I am left all sad at heart,  
I cry, "I cannot from them part,"  
Come soon, dear Lord!

When all around the wicked reign,  
And the good seem to pray in vain,  
My trembling heart cries out in vain;  
Come soon, dear Lord!

My soul grows weary, weak and faint,  
While the sad years are slowly spent,  
And saint hold vigils long with saint,  
Come soon, dear Lord!

Come soon, fulfil Thy parting word;  
Come reign in all Thy glory, Lord;  
Thy Church exclaims with one accord,  
Come soon, dear Lord!

Come soon, dear Lord, O, come again!  
Hush the discord, remove the pain,  
Let not our hopes be all in vain;  
Come soon, dear Lord!

### HOLY PRECEPTS.

1. "Serve the Lord with gladness." Psa. 100:2. The service of the Lord is joyous. It is so because it is freedom—the highest style of freedom—from sin. And then it brings with it wealth of privilege—Divine approval, fellowship, adoption into the Divine family—continual access to the throne, and ultimate glorification in heaven. What room is there then, in such a service for gloom or melancholy.

"Away, my unbelieving fear!  
Fear shall in me no more have place."

## PERFECTION—THE BIBLE TEACHING.

BY REV. N. VANSANT.

**I**N the universe of mind and matter there are various recognized kinds or orders of perfection either taught us in revelation or exhibited to us in nature and art, some of which will here be considered.

1. *Absolute Perfection.* This belongs only to God (Matt. 5:48), and is exclusive of all deficiencies and limitations, and inclusive of "infinite excellence." The Godhead stands alone in the glory of such perfection, nor can it for a moment be thought of in connection with any being or thing outside of God. Yet how often are the advocates of Bible holiness accused, at least by implication, of teaching the possibility, and even claiming the attainment of absolute perfection in this life. A recent published sermon by a distinguished New York divine, contained these admonitory words: "The records of the sins of good men in the Scriptures may keep us, finally, from expecting absolute perfection on earth, either in individuals, or in the Church." But *who* teaches, or professes, or expects, or in the most indirect way hints at the possibility of "absolute perfection on earth?" John Wesley never did, nor have any one of his true followers for a hundred and fifty years. The most that the wildest fanatics, unless positively insane, have ever claimed or claim to-day

is, the infallible guidance of the Holy Spirit in all things temporal and spiritual; but even this is an infinite remove from "absolute perfection on earth." Jesus Himself while here among men, be it said with reverence, made no claim to absolute perfection, for not only had He the innocent infirmities of humanity, but the limitations of his knowledge, wisdom, and power were avowed by Him and written of Him (Mark 13, 32; Luke 2: 40, 52; John 5: 19, 20, 30); whereas absolute perfection is unlimited and ilimitable. All the talk, therefore, about the teaching or profession of absolute perfection by "holiness people," is but the setting up of a man of straw, and then hastening to demolish it by some fierce Gatling-gun or some ponderous columbiad! In all this there is either very much of inexcusable ignorance or more inexcusable disingenuousness.

2. *Angelic perfection.* The angels are nowhere denominated perfect, yet because they are often called "the holy angels" (Mark 8: 38; Luke 9: 26; Acts 10: 22; Rev. 14: 10), and are described as beings of great understanding and wisdom, power and glory, they are evidently possessed of a lofty perfection peculiar to their nature and rank. In this perfection they were created, and in it, doubtless, they have been constantly advancing during the long cycles of their existence. Theirs is an order of perfection next to God's, yet it is immeasurably below His absolute perfection.

3. *Human or Adamic perfection.* These two adjectives are here used interchangeably, because the first human pair are the only examples on record of human perfection; a perfection lost by them before the first human birth had occurred, and lost never to be regained by any one of the fallen race during all time. The human perfection of Adam as he came from his Maker's hand, is plainly taught in the words, "So God created man in his own image." (Gen. 1: 27). This image was in part ideal but chiefly actual.

God himself being incorporeal, "without body or parts," man's body with its various members and organs, was not made after the actual but rather after the *ideal* image of God, that is, according to the Divine ideal of a perfect human organism.

But a far more important fact is that man was made in the *actual* image of God, the Divine image of intellectuality, freedom, immortality, spirituality, his whole created nature bearing the stamp of "righteousness and true holiness." Herein is seen the original human perfection of man's immaterial nature, which combining with his complete material organism, constituted him a perfect human being in all his parts and powers.

Is such human perfection attainable now by Adam's fallen posterity or any portion of them? No, not under the most favorable circumstances possible to this life. The gospel in its broadest provisions, in its loftiest promises, gives not the least encouragement to hope for this.

But suppose this old Adamic perfection were attainable by Christians now; and suppose that some one should actually realize this object and profess the fact; suppose further that some skeptical minister or fellow Christian should charge him with making a profession of "absolute perfection on earth"—what foundation would there be for such a charge? Verily none; the whole accusation would be but "the baseless fabric of a vision." Was Adam absolutely perfect in his pristine state? He was, indeed, perfectly pure and sinless, and so morally perfect in spirit, soul, and body. But to have reached absolute perfection, he must have spread his wings and soared infinite lengths above the tallest archangel, and never ceased till he had gained the throne of the Eternal and merged himself in His Divine personality—to talk of which would of course be to talk the sheerest nonsense! Yet this is the logical outcome of all the current protests, flippant or sober.

### HOLY PRECEPTS.

2. "Ask in faith, nothing wavering. James 1: 6 Here is a call to the exercise of faith, faith in prayer. Without this prayer is unavailing. There may be the form of words, but unaccompanied by faith they cannot reach our Father's ear. And yet how many are found in the posture, and using the language of prayer, but not expecting to receive. What is this but a solemn mockery! To ask without faith, wavering in the presence of the Father of love, how strange!"

"Does not the promise still remain,  
That none shall seek Thy face in vain?"

## HOLINESS IN THE PSALMS.

BY REV. F. BOTTOME, D. D.

### DOCTRINE.

**H**OLINESS as a Divine principle is a warp and woof of the Holy Scriptures. It could not be otherwise since holiness is the essential nature of the Divine Being. Everywhere, whether as governing the actions of the Creator or of the creature holiness is always the underlying principle and the end of all life and service. In the Book of Psalms, we expect to find the doctrine of holiness the key on which its various chords are struck, the principle in which all harmonies blend. Nor can we more profitably spend an hour than in reducing our perusals of these sacred songs to topics of thought as they suggest themselves in order to us. Let us think *first* of what the psalms teach on the doctrine or principle of holiness. And the very first psalm will itself furnish us with statement and analysis as elaborated in the beautiful metaphor of the "tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper,"—while for the doctrine and life of holiness we have it in the negative and positive sides of the character of the 'Blessed—man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate

day and night." Can the attributes of holiness be more clearly set forth than by this beautiful description of the character of a godly man?—Or can the beauty of holiness and its fruits be more sweetly described than in the 'blessednesses' of the godly man, as the Hebrew has it? How naturally one couples it with the Saviour's "Blessed are the poor in spirit: for theirs is the kingdom of heaven"—"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." "Blessed are the pure in heart for they shall see God." "Blessed are ye etc." Very fitting is David's exclamation at the close of the eleventh psalm in which again he has been contrasting the life of the godly and wicked,—“for the righteous Lord loveth righteousness; his countenance doth behold the upright.” Take again Ps. 15. How clearly are the positive and negative elements of this Divine principle set forth in the character of the man, concerning whom he asks, “Lord who shall abide in thy tabernacle?—Who shall dwell in thy holy hill?” “He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart! ‘He that back-biteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh a reward against the innocent. He that doeth these things shall never be moved.” How like is all this to the “charity which never faileth!”

Or again, for direct statement of doctrine how grandly emphatic is the psalmist's declaration (Ps. 19).—"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also



than honey and the honey comb." Seed and fruit. Cause and effect. The law that giveth life. Holiness unto the Lord.

How inspiring is the prospect in the twenty fourth Psalm, of the city enclosed with the 'everlasting doors,' and the assurances of triumphal entrance to him, "that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."—And for direction in the way of holiness how clearly is the doctrine set before us in the twenty fifth Psalm. "Good and upright is the Lord: therefore will He teach sinners in the way. The meek will He guide in judgment: and the meek will He teach His way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."

And again, the "blessednesses" of the "man whose transgression is forgiven, whose sin is covered.—"the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile," in Psalm 32. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide." "Mark the perfect man, and behold the upright; for the end of that man is peace—"the salvation of the righteous is of the Lord: He is their strength and their shield." *Psa. 37—30, 31, 37, 39.*

And when the psalmist would explain to us the nature and character of this glorious doctrine of the grace of God it is after this fashion: "For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us." \* \* "the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those

that remember His commandments to do them." *Psa. 101, 11, 12, 17, 18.*

The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments: His praise endureth forever. (*Psa. 111, 10.*) "Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. His seed shall be mighty upon the earth; the generation of the upright shall be blessed. Wealth and riches shall be in his house; and his righteousness endureth forever. Unto the upright there ariseth light in the darkness; He is gracious and full of compassion, and righteous. Surely He shall not be moved forever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings; his heart is fixed, trusting the Lord. \* \* He hath dispersed, he hath given to the poor; his righteousness endureth forever; his horn shall be exalted with honor." *Psa. 112.*

So, "blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart. They also do no iniquity: They walk in His ways."—*Psa. 119.*

Indeed every section of this beautiful 119th psalm but rings the changes on the word holiness and the blessedness of those to whom the Lord imputeth not iniquity. So clearly and so naturally is the principle of holiness taught in all the psalms from the key-note of the first to the grand refrain of the last, "Let everything that hath breath praise the Lord."

Our next will treat of holiness as a precept in the psalms.

Imagine a verse with your name upon it fast by the throne of God. As you prayed, your heavenly Father dropped ever and anon a gift brighter than your best conceptions into that vase. Meanwhile he sought among the hours of your future life for one in which the bestowal of the accumulating wealth would be largest in results, and marked that hour, also, on your vase; and while you thought yourself poor, your treasure in heaven was steadily growing. *Set.*

### HOLY PRECEPTS.

3. "Be strong and of good courage." Joshua. 1 : 9' Such was the word of Jehovah to Joshua. There was a high command laid upon him, viz. to lead Israel into the promised land. Difficulties like mountains confronted him. But, here was the word from Heaven. "Be strong—be of good courage! No word like that is Divinely spoken unattended by a guarantee of needed supplies. Have we an arduous work to perform—are the difficulties great? If in the Divine order, "be strong," strong in the Lord, "and of good courage."

"God's blessed word can part each cloud,  
And bid the sunshine smile."

### "LOVE OUT OF A PURE HEART."

BY REV. J. A. WOOD.

**P**AUL in writing to Timothy says:—"The end of the commandment is love out of a pure heart." That is, the great design, scope and aim of the commandment is "love, (or charity) out of a pure heart." The commandment prohibits all sins and enjoins all duties. Love to God, and evangelical obedience, are inseparable. This is seen in a variety of Scriptures, as in the following;—"He that hath my commandments and keepeth them, he it is that loveth me." "And this is love that we walk after His commandments," and "This is the love of God that we keep His commandments." John 14:21. 2 John 6. 1 John 5:3. All genuine obedience, that is pleasing to God, has its origin, in love to God; hence "Love is the fulfilling (the substance and fulfilment) of the law." Love is the germ, or vital principle of all true obedience; and he who loves God with all his heart, will obey Him with all his power.

Mr. Wesley said;—"Pure love, reigning alone in the heart, this is the whole of Christian perfection." In order that love may possess and flow out of a pure heart, the heart must first be cleansed and made pure.

Love to either God or man is not pure unless it flows from a clean heart and is accompanied by a holy life. We can

only love God with all the heart, and with all the power we actually possess, when our hearts are cleansed from all sin and carnal nature is destroyed. In this love service, God requires all the power we actually possess—He requires no more, and He could require nothing less. The Divine requirement is, "with all thy heart, and soul, and mind, and strength." Our Heavenly Father requires us to love Him (with His assisting grace) as much as we can, to the extent of our actual ability. We, by the grace of God can do as well as we can, and, "He who does as well as he can does well; angels can do no better, and God requires no more."

It should be remembered, God does not require any more than we can actually do through grace. As we can give no more than our all, He requires no more. The requirement, to love God with all our heart, is adapted to all grades of capacity, and intelligence, and binding with equal force upon all moral beings. He requires according to what we have, and not according to what we have not, and all His commandments involve the practicability of their observance.

To love God with all the heart is easier than to love Him with a divided heart. A divided service, as well as a half-hearted service, is always a difficult service.

**LOOK LONG TO JESUS.** Take a good look at Jesus as often as you can. You expect soon to behold Him in open vision, but they who look most to Him here will see most glory in Him hereafter. In heaven some will see far deeper into Christ than others. The deeper you will see into His glory then, for glory is measured by grace.

Linger at the place of secret prayer. If you do not know just what to pray about, look to Jesus for Him to give you a prayer. Look to Him for your prayer and your faith. After you have opened all your heart to Him, take time to linger for His answer, to listen to marching orders, and should He choose not to speak, trust Him just the same, and take time to adore Him. *Watson.*



## HOLY PRECEPTS.

4. "Ye that love the Lord hate evil." *Psa. 97: 10.* Love is an active principle, it does not lie dormant in the soul. It gives ample proof of its existence, in practical ways. Here is one, "to hate evil." Evil in any form finds no countenance in the presence of love. In proportion as we possess the mind of Christ, we shall love what He loves, and hate what He hates. If Christ be fully enthroned within, we shall stand resolutely against the great enemy, sin. Do you love the Lord, fully? Then hate evil.

"O, plunge me in the purple flood,  
Till all I am is lost in Thine."

## BIBLE CHARACTERS ILLUSTRATING HOLINESS.

BY REV. CHARLES W. L. CHRISTIEN.

## II. JOSEPH.

**M**IND is the same thing in all men, but the grouping and balance of the mental faculties are everlastingly diversified in individuals. And all beauty is one, yet the types are endless. So real religion is one and the same thing in every man who possesses it, the same principles, affections, aims and efforts; yet the special forms it may assume in individual character are as infinitely varied as the manifestations of mental life or natural beauty. In a score of saints, all possessing the same essential elements of Bible purity, each shall present a different shade of character as the prevailing tint. So Joseph is not at all like Abraham in the prominent features of his character, while both are men of God.

Simply as a man of ability and force of character he occupies a foremost place in the Scripture gallery. He was decided, prudent, and full of resource. He showed splendid capacities for government, quite as remarkable as David's or Daniel's. Indeed the way in which he managed the affairs of Egypt at the famine crisis stamped him as a statesman of the highest order.

But we wish to look upon him in higher light. For amid all the sudden and startling changes of fortune in his

romantic life, in deepest adversity or on the loftiest pinnacle of advancement, he presents a beautiful character, really one of the most attractive in the Bible story.

One of his most prominent characteristics was that which is an essential part of holiness—faithfulness to conscience. This was the rose in the garden of his heart. Simple but rigid conscientiousness marked his whole career. Duty was his watchword. Wherever placed he became known at once as a rock-like man of unbending integrity. When he found himself in Potiphar's house he did not sullenly resolve to do as little as he could because he was a slave, but at once made his master's interests his own, and did his work so thoroughly that the captain "left all that he had in Joseph's hand." And one of the bitterest of his trials must have been when, by the lying tongue of the wife, his master's confidence was changed into an unwarrantable distrust. The suspicion was worse than the confinement. In the prison the keeper soon discovered the kind of man he was, and everything was speedily committed to his care. And when raised to the highest office in the state it was the same. Many a man with his abilities and the opportunities afforded by his position would have eagerly sought to advance his own interests, enriching himself at the expense of the nation, or even undermining the throne to seize the crown. But Joseph sought only to fulfil the new duties so strangely thrust upon him by Divine providence. He served the King and country because ever loyal to conscience.

But the flower of integrity did not bloom alone. He possessed another element of Bible holiness, the Divine spirit of forgiveness. Not the cold reconciliation which first demands a humiliating acknowledgment of wrong, but the loftiest type, that tender pity which is "ready" to forgive. There was not a particle of revengeful feeling in his heart even toward those who had injured him



the most. It would have been easy for him to have indulged bitter thoughts about his brothers, those most unlovely men who had sinned against all goodness, and even common humanity, by selling their own flesh and blood into slavery. Their ruthless act had been the root of all his troubles. But malicious feelings found no home within his breast. And when the men appeared he turned with eager love toward them, as though they had ever been his choicest friends. Who can read without emotion the story of the interviews with his brothers, how he had to refrain himself, and retire to weep, and wash his face to conceal the fact, and how at last the pent-up waters of affection could be kept in check no longer, and he cried, "Cause every man to go out from me," and made himself known to his brethren. The pathos of the scene is simply overwhelming. It is difficult to read it aloud. And no human heart was ever more Christ-like than Joseph's as he hastened to pardon and comfort those who had been his worst enemies, and whom he might justly have punished with many stripes.

But underlying these two features in his character was simple-hearted loyalty to God. His words, "I fear God," are the key to his life. In the dark days of insidious and persistent temptation this holy fear held him back from sin, "How can I do this great wickedness and sin against God?" And it is very beautiful to see how he acknowledged God in all his ways. When suddenly summoned from the prison to the palace he discards the thought that by any gift of shrewdness or insight he will be able to interpret the dream, but at once honors God, and at the same time reproves the idolatry of the king and the nation, by saying, "It is not in me; God shall give Pharaoh an answer of peace." And when his brethren found that it was Joseph who was lord of the land and "were troubled at his presence" he again looks through the human to the Divine, and says, "Now

therefore be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life." And when, on their father's death, the brothers, unable apparently to comprehend the nobility of one so much above themselves, thought he would now exercise a revenge which he was loth to do during Jacob's life, sent to entreat his assurance of forgiveness, his reply is a still further acknowledgment of God's providence, "Fear not, for am I in the place of God? As for you ye thought evil against me, but God meant it unto good."

And there was a constancy in his character which shows him unspoiled either by affliction or fortune's choicest gifts. In sunshine or in shade he is the same true-hearted, God-fearing man, a lovely contrast to the spiritual fitfulness which so sadly mars the character and life of many. His religion was not a series of gracious impulses with days of decline between; it was a consistent walk with God, an abiding in the truth. And his last recorded words show how God was in all his thoughts, and how, having trusted God in the affairs of his own life, he did so respecting the promised future of his family, "I die, and surely God will visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob. God will surely visit you and ye shall carry up my bones from hence." This was a splendid testimony to his faith, and has secured him an honored place in St. Paul's gallery of ancient worthies.

Each of these traits in character is of the very essence of holiness, and ought to shine forth still more illustriously in those who live in the full light of the Dispensation of the Spirit.

Make Christ your most constant companion. My fellow-student, five minutes spent in the companionship of Christ every morning—aye, two minutes, if it be face to face and heart to heart—will change your whole day, will make every thought and feeling different, will enable you to do things for His sake that you would have done for your own sake or for any one's sake.—*Sel.*

## HOLY PRECEPTS.

5. "Love one another as I have loved you." John 15 : 12. These are the sweet words of Jesus to the disciples. He surely set before them a high standard "Love as I have loved you." How could this be? He loved with an infinite love—in all the fulness thereof. We may love with our finite love in all the fulness of it. And thus the finite may be in accord with The Infinite. We shall thus demonstrate the genuineness of our love to Him, if we thus love one another. Reader, do you thus love your fellow Christians?

"Mutual love the token be  
Lord, that we belong to Thee!"

## "WHAT THE ANCIENT FATHERS TAUGHT."

[ SECOND PAPER. ]

BY REV. W. REDDY, D. D.

**I**N continuing our examination of the teaching of the fathers on our first topic, viz. "What they taught concerning original, or birth sin" we observe, Mr. Wesley holds the following: "The sum of this is this: There are in every person, even after he is justified, two contrary principles, nature and grace termed by St. Paul "the flesh," (*Sarx*) and "the Spirit." Hence, although even babes in Christ, are sanctified, yet it is only in part. In a degree, according to the measure of their faith, they are spiritual; yet in a degree they are carnal. Accordingly, believers are continually exhorted to watch against the flesh, as well as the world and the devil. And to this agrees the constant experience of the children of God. While they feel this witness in themselves, they feel a will not wholly resigned to the will of God. They know they are in Him: and yet find a heart ready to depart from Him, a proneness to evil in many instances, and a backwardness to that which is good. The contrary doctrine is wholly new: never heard of in the Church of Christ, from the time of His coming into the world till the time of Count Zinzendorf; and it is attended with the most fatal consequences. It

cuts off all watching against our evil nature, against the Delilah which, we are told, is gone, though she is still lying in our bosom. It tears away the shield of weak believers; deprives them of their faith, and so leaves them exposed to all the assaults of the world, the flesh, and the devil." ( Vol. I. Page 115. )

"But can Christ be in the same heart where sin is?" "Undoubtedly He can, otherwise it never could be saved therefrom. Where the sickness is, there is the Physician."

"Carrying on His work within,  
Striving till He cast out sin."

"Christ cannot *reign*, where sin *reigns*, neither will He *dwell* where sin is *allowed*. But He *is*, and dwells in the heart of every believer who is fighting against all sin, although it be not yet purified according to the purification of the sanctuary." ( Ibid. P. III. )

But this must not be taken as indicating the necessary continuance of inbred sin, nor, as an *immunity* to live short of entire "cleansing from all unrighteousness." It is supposed, that the child of God, though partially sanctified will be *restless* and "groaning" to be fully delivered. Thus in our hymns:

"My restless soul cries out oppressed,  
Impatient to be freed;  
Nor can I, Lord, nor will I rest,  
'Till I am saved indeed."

or: "My God, my God, to thee I cry,  
Thee only would I know;  
Thy purifying blood apply,  
And wash me white as snow:

or with more expectation:

"For this as taught by Thee I pray,  
My *inbred sin* cast out  
Thou wilt in me thy power display;  
I can no longer doubt."

### II. The "mixed" State and Purification.

It has come to be somewhat common, to speak of the justified, and new-born-state, as a "mixed" state. By this, is understood, a state in which holiness and sin co-exist in the believer; but in which holiness predominates. Sin *remains* but does not *reign*. In the early days of the

Calvinistic-Arminian controversy on this subject, it was argued on the Calvinistic side, that the sin-element must remain till death; that the "old man," must expect to dwell in the same house during life-time, and thus "the house would be divided against itself." Hence there would be perpetual warfare *within*. Sometimes one would be in the ascendant, and then the other. This theory is not limited to any one denomination. The theory assumes that sin has its seat in the *body*, and in the death of the body, there will be a separation of sin from the spirit. The continuance of inbred sin in the case of the Christian, was deemed a *necessity*. The Arminian-Methodist-fathers taught that *sin*, having a relation to a *moral standard*, namely: God's law, and God's own *nature*, had its root in the soil of the *moral nature*, and not in the flesh or the body: that it corrupted, primarily, the will, the affections, the conscience, the motives, the desires, the affinities and tendencies of the *moral nature*; and only by sequence and by Divine sentence, was the *body* involved in sin. Hence they taught, that the sinful element; *alias, inbred-sin* might be totally eliminated; purged away: cleansed, *washed away*. That the mixed state might be succeeded by, a *pure state*, by "a heart from sin set free."

LIGHT, BORROWED. "I was walking one day," says one, "Westminster Abbey. As I paused to survey the monuments of the illustrious departed that are gathered there, my attention was arrested by the appearance of the pavement near to where I stood. A beautiful many-colored light rested upon it, and gave it an aspect that I could not but linger to behold. The cause was apparent. A painted window above me explained the reason. And the pavement, beautiful as it appeared, had no color in itself: it was the window above that gave it the beauteous hue. How many are like that pavement! they appear beautiful, and we are apt to mistake it for "the beauty of holiness;" but it is a borrowed light,—contact with the wise and good it may be: remove that, and their true color appears." True holiness will stand the severest test and shine the brighter all the time. *Sel.*

#### HOLY PRECEPTS.

6. "Wait on thy God continually." Hos. 12:6. Is the Lord your God? Have you entered into covenant with Him? Then, wait upon Him. Be ready to do His will. Stand ever in a loyal attitude. One glance of His eye, one word from His lips, and you should fly, if it were to the ends of the earth to do His bidding. Love makes every burden easy. See how the heathen wait upon their gods—even unto death. Will you be less consecrated to the true and living God? Heaven forbid!

"My gracious Lord, I own Thy right  
To every service I can pay."

### HOMELY HINTS TO HOLY PEOPLE.

BY REV. I. SIMMONS.

#### FIRE UNDER CONTROL.

**T**HE elements under control are our faithful servants, but as masters their sway is destructive. A tornado is unmanageable air, and a conflagration is a disastrous surplus of a good thing. A house thoroughly heated and a house burning down require two different estimates of the value of fire. An overwrought enthusiasm is a conflagration. A steady heat is better for both warmth and work. The disciples under the baptism of Pentecost were not called drunk because they acted like fools. They did not stagger, nor mumble incoherent words, nor degrade their manhood in any way. They were filled with a new inspiration. It burned away their prejudices, gave them boldness of utterance, and aroused them to a martyr loyalty to the hated Nazarene. The only published sermon of that great day showed how completely the fire had consumed the barriers of their narrowness and let them into the liberty of truth. Peter's uncontrollable impulses were not quenched but directed. He was all on fire as the bush on Horeb was, but it was preserving fire. The pentecost was not a graft of fiery excitement upon the religious conservatism that preceded it; it was the same thing the dove represented that alighted on



the brow of our Lord by Jordan. It was the Holy Ghost. The fire symbol was not fury, wildness, extravagant and aimless vehemence, it was fire, intense fire; fire that would burn in the soul "till all the dross of base desire is burned, and burned away;" fire that would persistently flame out through the life, though the flood waves were high, or the ice fields of an arctic religionism were widespread.

Have you had, and are you living under the pentecostal inspiration? Take note, the fire will not control itself. Spreading over every faculty it will increase the intensity of each. It will set aflame the imagination, and the judgment must decide what is revelation and what is nature; It will kindle a thousand new impulses, and these must not be confounded with impressions that come from physical conditions. The frequent saying that "the Lord told me to do this," should be employed only after prayer on the matter in point.

I am not suggesting that you can control the Holy Ghost. He controls you. He leads into all truth, convicts of sin, and guides the life, but with the Holy Ghost came the fire, which in you becomes subjective. It is your energies and faculties of mind and body ablaze with the new fire. In the heart it makes love a passion; in the intellect it makes truth a passion. It makes the man intense; not necessarily boisterous, but mightily in earnest. Such fire may become beyond control and, with honesty and conscience behind it, induce unreasonable extravagances and baseless assumptions. It has done so. Fanatics are not always hypocrites nor criminals. Their fire may be true fire uncontrolled. The place for the furnace is in the heart. "Thou shalt love the Lord thy God with all thy heart." From thence the holy love heat will radiate to "all the soul and the mind and all the strength." And it will be felt by "thy neighbor as thyself."

Fire under control is fire well sustain-

ed. The problem of the modern Church is what to do with the cold stoves of the sanctuary. They are of fine finish, have a polished exterior, but contain only the ashes of the "forty years ago" fire. The fuel of later years, worldly entertainments, habits and associations, has long since quenched the fire. See to it that no such strange fuel shall kindle strange fire on your heart-altar. The word of God is the sustenance employed by the Holy Spirit to supply the sacred fire. Heap on the fuel, a good deal every day. What the word of God is to *you* is the fuel for *your* fire. It is what you know that will make you burn your way through opposing barriers.

And remember that the gathering of much material does not make a holy man. The memory full of Scripture, like the cords of wood along the railway, only indicates possibilities. Heat never comes until the fuel is consuming. It was while David "was musing the fire burned." It is the word assimilated, made vital in the life that makes a holy man, and after all to glorify Himself in making every man holy is the sum of God's plan. Therefore use the material and be ever a great fire unto the Lord; a holy soul, fervent, self-poised by the balance of the Spirit, of unquenchable earnestness. Your heat will warm others, and other fires will be kindled. If you want to surround your heat with a non-conducting bulwark, take on religious novelties that strain the Scriptures and defy common sense, and men will avoid you as they do volcanos, acknowledging your abundance of fire, but fearing your erratic application of it. But if you want to warm men, draw them and stir them to seek the source of fire, keep to the old teachings of the Pentecost, that through the crucified and risen Jesus, you are converted, you are entirely sanctified, you are filled with the Holy Spirit, and that with holy zeal, you will labor with might and main to bring all men to the like beatitudes.

### HOLY PRECEPTS.

7 "Let all your things be done in charity." 1 Cor. 13:14. The word charity means love—Let all be done in love. This principle is to rule our hearts and our lives—to control every act in all our intercourse with our fellow men. Christianity is love—this single word comprehends the whole, and men expect to see this shining in our character as the pre-eminent grace. "All things" are to be done in love.

"Earthly passions far remove;  
Swallow up my soul in love."

## FROM DARKNESS TO LIGHT.

BY REV. E. J. HAMILL.

### III.

**E**NTIRE sanctification was no longer a blessing to be looked for in the future, but a living, present verity. It was the silence of heaven in my soul. I thought and felt then as if the rays of the glory of God shone through every part of my being. Yet it was the perfect humility of a conscious, delightful nothingness. I was filled with all His fulness. It was the secret of God's connection with my being, that I had never fully known before. Thenceforth, I felt I needed but the moment's supply of grace, for the moment's demands, and not for many days, my Father was at hand every moment to give it. This is the secret of the highest and holiest beings created. It is a necessary preparation for conscious immortals, in order to receive the splendors of enthronement with Christ. For, when God shall have piled up upon us millions of millions of ages of increasing glory, it will be necessary for us to have first known, thoroughly, that all this glory is, as it were, borrowed, received from, and is instantly, and evermore, dependent upon, the willing bounty of our Infinite Saviour and God. This experience, I believe, gives us also the true key to the knowledge of all created nature. It is the lamp of God to see that, what are

termed laws of nature, can mean **only** the uniformity with which, every instant, God himself, by His direct hand, reneweth the face of the earth. And that, the smallest thing in the universe, in which constructive skill is found is and can be only directly from His hand—That, this renewal of the face of the earth, is essentially the creative act of God, who only hath immortality. And the invariableness of God's mode of action termed laws of nature, is necessary to enlist our free will, and power of choice, in co-operation with God, that we may become worthy children, and heirs of the Most High. This dependence on God, I repeat, must necessarily extend to all.

Even angels themselves can live only by His life. They too must needs have a dependent immortality. Now, it is the full, clear, strong heart-felt sense, of this fact, which essentially constitutes, the perfect humility found in Entire Sanctification. The sense that the Creator only is independent: and that we live, move, and have our being only "in Him, in whose hand our breath is, and whose are all our ways:" and from whom, "cometh every good and perfect gift." How sweet is this perfect humility, and how near to God it brings, and keeps us! It gives us the most precious possible oneness with God forever. "Be ye perfect, even as your Father which is in heaven is perfect," is the astonishing excellence which Christ our Lord would have us achieve. And with this perfect humility it may be safely given us. When God sanctifies wholly, He gives no support to pride or independence, but it is a continuous inflow of the Spirit of God, moment by moment. It is a "life hid with Christ in God."

This doctrine of Entire Sanctification or Perfect Love, is the great jewel in the treasury of God, with which He delights to enrich the poor in spirit. Not many mighty, noble, or wise speak of this wisdom, which is known only to, and among



them that are perfect. "Blessed are the pure in heart, for they shall see God." It seems to have been like the hidden volume, brought to light in King Josiah's time, which he read and covenanted to obey with all his heart and soul.

The Christian Church, measurably lost sight of it with a few worthy exceptions until such men as Wesley, Fletcher, Benson, Clark, and others, in the last century, declared it was the duty and privilege of the Church, to be made whiter than snow, to be perfected in love, and to do, as was commanded by the Master, the will of God on earth, as it is done in Heaven. Its peculiarity, as distinguished from the new-birth is, this most delightful humility, beyond any thing before known, and a blessed willingness, to live with grace for a moment at a time, combined with a sense of our own nothingness, and a desire that God should be to us all in all. The trust of those entirely sanctified is in Jesus only, and Him crucified. In the Spirit of Christ He rejoiceth with the angels over one sinner that repenteth. He feeds with the sincere milk of the word the babe in Christ, and gives strong meat to those able to bear it, instructing them to be holy, and without blemish before Him in love. May God help us to "leave the first principles of the doctrine of Christ, and go on to perfection." I thank God, I was taught this holy doctrine. I have passed the seventy years allotted to man. For more than fifty years the light of God has been upon my path. For forty eight of these years I have enjoyed this perfect love, a sense of this entire consecration to God, and I have found this grace sufficient for me in all trials. In my first charge, in Talladega, Ala. I was attacked one Sunday night as I was going to preach, and beaten violently, in sight of the church, by a man whose family had been disciplined by the Official Board of the Church. I was kept in perfect peace, however, and I realized it was blessed to suffer for

righteousness sake. And the example, was not lost upon the community, for God gave then and there a glorious revival. A few years after this, by excessive ministerial labor night and day at camp meetings, I was brought down to what all believed was my death-scene, and kept there for months. There, I had great joy in God, and to the surprise of all, I was raised up and regained my former strength. From this near view of heaven I went to my next work, with the light of God beaming from my soul. God was with me in labors, as never before, and many were turned to the Lord.

Many years after this, I suffered sore trials in the South when I stood in the presence, apparently, of a dissolving nation, and of wars, and could not conscientiously sympathize with what I feared would be the destruction of my country, and the hopes of the patriots of our race, for this I was forsaken by those I loved. God, however, was with me. I was hidden in the secret place of the Most High, and kept in perfect peace. And now, with advancing years, and eternity breaking upon me; as I reflect upon what I shall see, when my spirit, absent from the body, shall find itself alone with the Great and Holy God, I can rejoice, and say, God is my portion, "whom have I in heaven but thee; and there is none upon earth that I desire besides thee." "Thanks be unto God for this, His unspeakable gift" Amen.

COMFORT OF FIDELITY. Whitefield and a pious companion were much annoyed, one night, at a public house, by a set of gamblers in the room adjoining where they slept. Their noisy clamor and horrid blasphemy so excited Whitefield's abhorrence and pious sympathy, that he could not rest. "I will go to them, and reprove their wickedness," said he. His companion remonstrated in vain. He went. His words of reproof were apparently powerless upon them. Returning, he laid down to sleep. His companion asked him, "What did you gain by it?"—"A soft pillow," he said, and soon fell asleep.





"Thy word is a lamp unto my feet and a light unto my path"

—Psa. 119 : 105.

"Father of mercies, in Thy word  
What endless glory shines!"

## The International Lessons.

(From a Holiness Stand-point.)

BY REV. JAMES MUDGE.

**Lesson V. Luke II 25-35. Feb. 2.**

*Verse. 25. Devout.* Reverent and worshipful, scrupulously careful in all religious duties. Such men there are in all religions. The Christian devotee differs from the others in that he has a fulness of love and light and liberty unknown to them.

*27. In the Spirit.* Specially possessed and moved by the Spirit, under His power and guidance. So John; Rev. 1:10. We may and should now be always thus.

*29. Now, depart.* What is the one thing we wish to see before we die?

*32. Revelation to the Gentiles.* All nations shall have this revelation, and all Christians should do their utmost to bring it about soon. Little did Simeon realize the full meaning of this memorial prophecy concerning the heathen nations. Unconsciously he was the forerunner of both Stephen and Paul.

*34. Falling and rising.* He shall be the test; by their attitude toward Him shall the destiny of all be determined. All that believe on Him shall rise both now and everlastingly, "rise o'er sin and fear and care," rise to walk in heaven's own light." *Spoken against.* They who speak against Him shall fall. If we are spoken against "falsely" and "for His sake" we are in good company. But it is not necessarily a sign of superior goodness to be much spoken against.

*35. Thoughts revealed.* Men shall disclose themselves when Christ appears challenging their allegiance; they cannot be neutral in the face of His strong personality and His clear teaching. He reveals men to themselves and to others.

**Lesson VI.**

**Luke II 40-52.**

**Feb. 9.**

*Verses 40 and 52. Filled, advanced.* Although "filled with wisdom," and also of course with the Spirit of God being in His perfect favor from the first, he increased in both of these things. This can refer only to the enlargement of his powers and advancing years. In the same manner may the perfectly holy angels, altogether without sin, increase in God's favor, and also perfectly holy men. He advanced in favor with men as He became better known by them, and better knew how to please them.

*48. Astonished.* They well might be, both at His apparent disregard of their feelings in this prolonged absence without leave, and at His position among the awe-struck doctors. We too are astonished. His first recorded action challenges our faith. We can hardly understand His action here with reference to His parents any more than we can some of His dealings with us now. Humility and silence are our part rather than criticism. The mystery of His divinity already touches the narrative.

*49. My Father.* Is here the beginning of the consciousness of His true Divine parentage, or must we postpone that profound discovery to the baptism? This only saying of "the boy Jesus" which has been preserved to us, is full of instruction. We too must be continually "in the things" of our Heavenly Father. And these things sometimes demand that the feelings of earthly friends and relatives be regarded.

*51. Subject.* He learned obedience by its practice. All the more must we to whom the lesson comes harder. We are to be in subjection to higher powers (Rom. 13:1.) and to elders (1 Pet. 5:5) with humble, loving service, as both a part of, and a help toward, our perfect subjection to God.

*52. Favor with men.* Bishop Ellicott well says, "In that highest existence as in all lower intelligences, men admired holiness till it became aggressive, and then it roused them to an antagonism bitter in proportion to their previous admiration." We must secure favor with men, for the sake of usefulness, so far as we can without being disloyal to truth and principle. "First pure, then peaceable."

**Lesson VII.**

**Luke III 7-22.**

**Feb. 16.**

*Verse 7. Vipers.* The law rather than the

gospel is sometimes needed. Christ used the same language to the Pharisees. (Matt. 23:33). There is a time to be severe as well as a time to be gentle. *You*. They gave no sign of an earnest desire to escape God's wrath, and they had no business in that throng.

9. *Fire*. The special symbol in the Bible of God, and particularly of His wrath against sin.

12, 14. *Publicans, soldiers*. Each class is directed to resist the temptations most common to their calling. We each have some besetting sin, some special evils incidental to our position that require our chief attention. It is noticeable that the soldiers were not bidden to abandon their profession but to serve God in it. We are not to wish for some other place, but to do well where we are until Providence points to a removal. Our daily life is the best field for attaining the highest religious experiences.

"The trivial round, the common task,  
Will furnish all we ought to ask,—  
Room to deny ourselves, a road  
To bring us daily nearer God."

16. *Shoes*. Profound humility was one of John's most marked qualities. It is lovely everywhere, but, alas, how rare! It does not require self-depreciation, but it is compatible with a true self-respect, and a recognition of evident facts. It is a sober, fitting estimate of our position and worth. (Rom. 12:3). *Baptize with the Holy Ghost and with fire*. The fire here refers to the cleansing or purifying processes which God's hatred against sin will cause Him to use in aiding His people to become separated from sin, the fiery trials and afflictions sent for their good. "Baptism with the Holy Ghost" is a phrase apparently originated by John and refers, it is evident, to the full inauguration of the Christian dispensation at Pentecost, and the subsequent similar work performed upon the hearts of men by the Divine Spirit, far surpassing any spiritual operation before known.

17. *Cleanse*. Evil persons are to be blown out of the Church by this fan, and evil elements are to be blown out of good persons.

20. *In prison*. John's course was brilliant but brief. The faithful, fearless reprover of sin is quite likely to get hard treatment sooner or later. But what of that?

21. *Praying*. If we want to have the heavens opened to us, we also must pray, pray, pray. On eight other occasions Luke

calls attention to the prayers of Jesus.

22. *Well pleased*. We too, blessed thought, may hear the Father say to us His beloved children, "In thee I am well pleased." But to have this constant witness we must walk before Him and be perfect. (Gen. 17:1)

*Lesson VIII. Luke IV. 1-13. Feb. 23.*

*Verse 1. Full of the Holy Spirit*. Since His baptism the Spirit must have been with Him in a different measure or sense from before. But He was already sinless. *Led by the Spirit*. And yet into fierce temptations. There is sometimes a "need be" for these manifold trials, and then the Spirit accompanies us into and through them. But it is right for us, knowing our own weakness, to shrink from their peril and pray, "Lead us not into temptation."

2. *The devil*. His personality is never to be questioned. His existence is a vital doctrine because bound up so closely with the integrity and credibility of the Scriptures. He is our most formidable foe, but a conquered one, nevertheless. He cannot touch us without the permission of our Divine Friend, and he can go no further than that Friend allows.

4. *Live*. There is about us a higher life than that of the body. We must feed it continually with the words of God or it will be starved.

8. *Him only*. A divided service, alas, how common! will not answer. "Ever, only, all for Thee!"

10. *It is written*. Christ has met him each time with Scripture; a good example. The devil now quotes, incorrectly; a warning to us to see that Scripture is cited fairly and in accordance with its original intent. Satan misquotes perversely. Let us not do it carelessly.

12. *Not tempt*. Presumptuous over-trust is as wrong as unbelieving half-trust. Let faith-healers and others make a note of this, and look to it that they have full warrant for their faith in a word of God that bears clearly and unmistakably on the case in hand. True faith always has a rational basis.

13. *For a season*. It is not safe to conclude while we live that the devil has left us altogether. He is quite sure to return some time, and we need always to watch. As Christ overcame, so always can we while abiding in Christ.



## HOLINESS AT HOME

"And in thee (Abram) shall the families of the earth be blessed."

Gen. 12:3.

"Lord, may our union form a part  
Of that thrice happy whole."

### HOME LESSON FOR FEBRUARY.

Ephes. 6:1 c 9. Points for study: The duty of children to parents; of parents to children; and of servants to their masters. Especially let verse 3rd have consideration—seek to impress this upon the children's minds.

NOTE.—Let parents, children, and domestics, spend an evening during the month in studying the Lessons given at the head of this department. We should like to hear from the families that engage in this exercise. We will keep a record of the number of families thus reported.

## HOME-MAKING.

BY MRS. KATE SUMNER BURR.

ONE of the most important subjects to consider at this time, is the philosophy of home-making. Those who propose to devote their lives to any business or profession make careful preparation for the same. Judicious laws demand that professional men shall pursue a course of study and become entirely familiar with their chosen calling. Should you seek the position of proof-reader in some publishing house the foreman would promptly make inquiries with reference to your abilities to meet the demands of such an occupation. Possibly you had imagined that your sight was perfect and your knowledge of orthography excellent, and would meet with no difficulty; but do you not perceive that a first-class proof-reader must be so thoroughly well informed upon *every subject* which is investigated by literary people as to be able to comprehend their productions however abstruse and learned they may be. A wonderfully bright and cultivated mind must he possess. But how incomparably more important is the position of a home-maker! How profound are the mysteries which demand his investigation, for his work is not simply to deal with the productions of the mind, but to him pertains the very *formation* of mind!

Have you not many times felt intense

sorrow as some atom of humanity passed across your vision whose existence had evidently been begun under especially unfavorable conditions? Perhaps your mental comment may have been, "This child must be cursed with some hereditary taint!"—little thinking how many years have elapsed since the sin of the father was committed which is now visited upon his little innocent and suffering child. Not only are sins against the physical nature visited upon succeeding generations, mind and heart and soul all suffer.

What a grand institution would that be which would give a course of instruction adequate to the needs of home-makers! A knowledge of the body, discipline of the mind and the development of the affections should be among the most important of the lines of instruction. Each new child that is added to the home-circle brings new joys and new cares. Is it not a beautiful study to learn the peculiarities of each, endeavoring to drop into mind and heart the seeds of truth and all goodness? How strangely unappreciative have many parents been in looking upon their parental duties as beneath them, being in their occasional efforts to train their children altogether selfish, aiming only to fit them for some position where they may be able to make the best returns of labor, or the rewards of labor, to themselves, instead of desiring for them a wide culture which should prepare them to become a means of blessing to their own age and all succeeding generations.

It is not necessary that a child should grow up to become a minister of the gospel, or an author, in order that he wield a mighty influence for good. There are names glorious and loved of those who were neither the one nor the other, but who were lovers of humanity and lovers of God!

Let children be taught with all loving patience and forbearance, yet with unswerving faithfulness and determination, the faith of their fathers always illustrating principle with practice, and less complaint will be heard of lack of success.

"Meekness is love at school." The Hebrew word that signifies afflicted and meek grow both upon the same root, and are of so great affinity that they are sometimes in the Septuagint rendered the one for the other. We should all be apt scholars in this school. *Sel.*



## LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

## GOOD FRUIT.

**D**EAR little ones: Jesus said, "Ye shall know them by their fruits." It is always profitable to remember that every word that Jesus gives us is *always true*, and we can never fail to learn from it, that which is good. On one occasion, as He was concluding His sermon on the Mount and was talking to his disciples and others about the false prophets, He said, "Ye shall know them by their fruits." Dear children, was there ever a truer saying? Even in our own lives we show by our *words and actions* just *what* we are? Solomon said—"Even a child is known by his doings whether his work be pure and whether it be right." Have you never felt, whoever you are, and wherever you are, that it is not pleasing to Jesus to speak angry, or unkind words, or to cherish bitter thoughts in your hearts against others? Surely this is not bringing forth fruit in our Saviour's name. You may reply, "I cannot help getting angry sometimes when every thing goes wrong." Let me ask you, lovingly, have you ever *given yourself to Jesus, to be kept*? That is the first step. Then we may ask, trustingly, that even in us may be seen the good fruits of the Spirit—What are these? Take your Bibles, turn to Galatians 5th chapter 22d, 23d verses, read them prayerfully, and do not forget, that *God* is speaking to *you* by these words.

## THE CHILDREN'S STUDY.

"Be ye therefore followers of God, as dear children." *Ephes. 5:1.*

Our January number was so much delayed, in consequence of the pressure of holiday work that we fear we shall not hear about "The Children's Study," from any of the children before we go to press with this number. We shall calculate to receive some letters to report in March.

NOTE.—All who wish to join in these studies will please send us their names and they will be recorded in a book, and those who follow up the lessons from month to month, shall have a nice CERTIFICATE OF MERIT at the end of the year.

SECOND LESSON—*The baptism of Jesus in Jordan*—Matthew 3rd chapter. This is a very interesting fact in our Saviour's life. Several things to note: His baptizer—the place—the peculiar descent of the Holy Spirit upon Him—His severe rebuke of the Pharisees and Sadducees—the testimony of His Father given from heaven, 16th v. These are points to study—get all the light you can on them, and if you wish to ask us any questions let us hear. Let the children write us.

## LOVED ONES GONE BEFORE.

ABRAHAM LENT, of Donephan, Ky., departed this life Aug. 10, 1889. He was in love with the doctrine of holiness, but never came into the experience until about one month before his departure. He received the blessing in a prayer meeting held at his house for the promotion of holiness. All his life he had been in dread of death, but after this experience he had complete victory, death had lost its sting. He passed away in triumph and has gone to meet loved ones who had preceded him to the better land.

REV. JOHN TIBBALS was born in Galway, N. Y. May 13, 1810, and closed his earthly pilgrimage in Bloomington, Ill. Aug. 29, 1889. In a sketch of his life written for his children, he says, "I was religiously inclined from my childhood. I do not remember when I did not try to live a prayerful life. I was powerfully converted at seventeen." For sixty two years he was an earnest Christian. Having been licensed to preach he entered the Ohio Conference in 1840. His ministry was successful—at Fort Findley one of his charges, 400 were converted. Excessive labors impaired his health and he located. In 1846 he removed to Bloomington, and in 1850 re-entered the traveling connection. After several appointments his health again failed, and he located in Beloit. About 1859 he and his beloved wife experienced the blessing of entire sanctification, and in 1879 she went home, washed in the blood of the Lamb. Bro. Tibbals was a clear witness and able advocate of holiness. His house was the home of the Tuesday meeting which he led, as he often did the meeting at Bloomington. His testimonies were powerful and sustained by a beautiful life. In his last illness, when he suffered extremely, he had inspiring revelations of heaven, and his conversation was inspiring. He is at home with Jesus, and sings the new eternal song with the myriads of the redeemed.

J. E. Voak.

SUSAN A. RENDALL was born in Summit, Wis. Sep. 14, 1851. In 1864 she removed with her parents to Delaware Sta. Minn., where she closed her earthly career Sep. 22, 1889. In 1847 she was married to Mr. Henry Harding. She was loved by all who knew her. She was early led to Jesus, and united with the M. E. Church. But, as her friends were in the Free Will Baptist Church she united therewith. She had led a consistent Christian life, was a lover of holiness, and a reader of *The Guide*. In her last illness she suffered intensely, but her confidence in Jesus was unshaken. Her last words were, "*I will trust Jesus.*"



"And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

Psa. 107: 22

"Awake! awake! my tuneful powers,  
With this delight song."

## The Tuesday Meeting.

Held each TUESDAY AFTERNOON at 2.30 o'clock  
at the residence of Mrs. Dr. W. C. PALMER, 316  
East Fifteenth Street, New York.

**T**HE meeting was opened by singing the  
438th hymn, commencing

"Arise, my soul arise;  
Shake off thy guilty fears."

A number of requests for prayer, from different parts of the country were read and others were made by persons present. Several arose requesting prayer that they might have a clean heart.

Rev. Dr. W. C. Willing led in prayer, after which,

*Singing.*—"Nearer my God to Thee" etc.

Mrs. Palmer said the subject upon which her mind had been dwelling was "*the fruits of the Spirit*." While in her room she had asked the Lord, Is this the lesson that I shall present? And, it had been suggested, O, this is it—let us have the Spirit and we shall have the fruits.

I turn over to the gospel of John—All of the blessed Book is given by inspiration, but I do so love the words of Jesus. In the 15th chapter at the 26th verse we read, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness." It seems to strike my mind so sweetly that when the Spirit comes to dwell in us, we shall be witnesses for Christ.

Again Jesus says, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you—and when he is come, he will guide you into all truth." I have many precious references here: "Ye shall receive power after that the Holy Ghost is come upon you"—Him (Christ) hath God exalted with his right hand to be a Prince and a Saviour. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

A passage which was precious applied to my

heart in early childhood, so often comes up to my mind: If ye will *obey* my voice *indeed*, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. "And ye shall be unto me a kingdom of priests, and a holy nation."

The *reality* of these truths is increasing daily in my mind. And I do so desire that we may to-day receive an inspiration of the Holy Spirit such as we have never received before. The Holy Spirit must reveal these blessed truths to us.

In my early days Satan was allowed to tempt me on this point of believing. But I said with emphasis. "I will believe and reckon myself dead indeed unto sin if I do not have a joyous emotion in forty years." Those dear ones that arose, who are desiring a satisfactory experience, if they will trust and not be afraid, will surely come into the light and be filled with the blessed fruits of the Spirit: "The fruit of the Spirit," it is declared "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." My mind is greatly exercised on this subject of fruit-bearing, that we should be co-operators with God in the work of soul-saving. May the Lord fill us with the Spirit.

### THE MERCIES OF GOD.

Rev. Geo. Hughes.—I am glad that I have the privilege of being in this meeting to-day. The subject that has been absorbing my thoughts at this season is, *the mercies of God*. I have been ready to exclaim with the poet;

"How do Thy mercies close me round,  
Forever be Thy name adored!"

I made the transition from the old to the new year, upon my knees, in company with a large number of God's people at the watch-night service in 24th St. Church. It was a time of re-dedication of myself unreservedly to God, and the presence and power of God were consciously realized. I rejoice to-day that I am all the Lord's, and in love with holiness and holiness meetings.

### HAVING THE SPIRIT.

Rev. Dr. Lowrey—I thank the Lord for the Holy Spirit. I have the Spirit. He is my illuminator, so that I see more and more the sinfulness of sin. He came upon me years ago in His convicting power, by which the fallow ground of my soul was broken up. I have Him as my regenerator. Any state of grace realized since does not cause me to depreciate my regeneration. I now have the Spirit also as my sanctifier. This work was wrought years ago and I clearly discriminate between this and my regeneration. In my regeneration I was quickened in every faculty—but I discovered that it was a mixed state. I was saved largely from sinful desires and had



great peace and joy. And yet there were vestiges of carnality. I was led therefore to seek a clean heart, definitely and earnestly. I went into my room and I there received The Comforter—He came to abide. Since that my experience has been more steady and uniform. There is one office of the Spirit to which my thoughts have been particularly turned of late—that is, the impartation of unction, and of the anointing that abideth, and of the sealing process. I am desirous of knowing more of these things.

## LIVING BY RULE.

*Sister Lincoln.* I thank God for the gift of the Holy Spirit in my heart. I want to live according to rule. I praise God there is a rule. Last year the text came to me, "Since thou was precious in my sight, thou hast been honorable and I have loved thee." It is only of late that I have been able to understand the meaning of that text. The fruit of the Spirit is peace, and I have that peace in my heart.

Within a few days the Lord has been revealing Himself more fully. I desire to know more of Him. People have a right to expect that the gospel will do for us what we profess.

*Mrs. Palmer.*—I have a special desire that this shall be a memorable meeting—that souls shall come into the light. I am asking the blessed Spirit that every one who speaks shall be helped to say something that will be encouraging to those who are desiring to know this great salvation.

## A BLESSED KNOWLEDGE.

*A sister.*—I do know that God is love, and if we walk with Him it is in love. And to this end we must have clean hearts. Sixteen years ago this month I was under deep conviction of my lost estate. I cried, "Create in me a clean heart, O God!" And He gave it to me, bless His dear name. I have had the Spirit with me these sixteen years. To-day the blood cleanseth me. I am realizing what the apostle says, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness." While God has cleansed my heart He has also healed my body.

## HOLDING WITH TREMBLING.

*Mrs. Larzelere.*—I am the Lord's and have enjoyed this grace. Some years ago I let the Lord sanctify my soul, but I lost it. I have since consecrated myself to the Lord fully but I have not the witness as I desire.

I am the Lord's and love Him with all my heart. I say over and over again, "dead indeed unto sin" and yet I do not have the witness, I cannot testify of it as I desire.

*Mrs. Palmer.*—Sister Willing can you not tell this sister what to do.

*Sister Willing.*—She needs just to let go of self and take Jesus just to look away from herself and look only to Him. Let every doubt go and drop into the arms of the Lord and He will lift you up.

*Mrs. Larzelere.*—I do—but I do not feel.

*Sister Palmer* called on Sister Willing to pray that she might enter into rest, and she followed Mrs. Willing with another earnest prayer herself. There was a manifest overshadowing of the Divine presence.

## PAST DAYS.

*Sister Tichenor.*—My mind goes back, in hearing this young sister's testimony, to the days of the past. I received the witness of entire sanctification here and went home filled with the Spirit. I wanted to sing myself away to everlasting bliss. But, suddenly, this ecstatic joy was gone. I came back to this meeting to get light. Rev. Henry Belden, in speaking, described my case exactly. He said, "There is some one here who has lost the ecstatic feeling that was realized. Salvation does not consist in feeling." And as he put several questions, I followed him, and in my mind said yes, to each one, "God, said he, will give us ecstasy when it is desirable, but we could not live in that state." So I went on determined to live in the will of God. I have found that it is on the line of obedience that joy comes. There is a settled peace down deep in my soul. Care and troubles do not disturb me. I thank God for the teaching of this meeting.

*Rev. Dr. W. C. Willing.*—I think I know the mind of the Spirit in regard to the exercise of faith. I have been reading a hymn of Charles Wesley. I desire to read two of the verses.

"That mighty faith on me bestow,  
Which cannot ask in vain,  
Which holds and will not let Thee go,  
Till I my suit obtain."

And this:

"On me the faith divine bestow  
Which doth the mountains move;  
And all my spotless life shall show  
The omnipotence of love."

If a soul is in full pursuit of this great blessing, and will hold on, the Holy Ghost will come. But if we get into a philosophic, reasoning state we shall make no progress.

In leading a holiness meeting some time ago, where there were seekers of this grace, I was led to say, if these persons will pray for themselves, openly, they will receive, and the Spirit was revealed as they acted upon this. Where there are seekers, I believe we should do, as has been said, "pray them through."

*Mrs. J. F. Willing.*—"According to our faith it



is done unto us." I read a beautiful thing in Lange's commentary not long ago. Speaking of the man born blind whose eyes were opened when he went to wash in the pool of Siloam, Lange says, "Faith puts the heart before the head, trust before knowledge, the thing before the name, and acting and confessing before worship." What we get of the Lord we get by faith.

I used to have a great many ups and downs in my life of entire devotion to God. I held my consecration intact to the limit of my knowledge, and I trusted hourly that Christ cleansed my soul, but my experience was variable. A friend came to me at Lake Bluff where we were summering, and began to tell me of revelations of Christ to her heart that quite staggered me. She had lived with me; and I never knew anybody whose profession of perfect love would more surely stand the microscope: but I was afraid she was getting a little fanatical.

We went east together to some camp meetings, and the Lord took hold of me one night to show me the defects in my trust. In His light every little fault, 'infirmity' as I had called it, seemed a fearful blotch. For five mortal hours I was under that calcium light, and it seemed as though soul and body would part under the pressure.

At last I was reminded that according to my faith it would be done unto me. So I took I John 5:14, 15; I said, "It is according to His will He hears me and I know that I have the petition that I desire of Him." So, without an iota of feeling that it was done, I asserted that Christ was now my Saviour from all these things that so surely perplexed me: and He would keep me in what a bare-foot Carmelite lay brother of the seventeenth century called "*the practice of the presence of God*." From that hour there have been no more ups and downs in my experience.

#### A WONDERFUL SALVATION.

Rev. I. M. See.—It was a wonderful salvation that Jesus gave me. I have reason to be thankful that He led me along in the way of submission. I found if saved at all it must be by death—I must go out, and Jesus must come in. My highest desire has been to be a baby. It is He that does this thing. You have come desiring—but is there not some mixture of *yourself* in it all—are you willing that *all of you* should go out? The things that I have heard this afternoon are cardinal doctrines with me. Jesus, only Jesus—He fills me—glory to His name.

Sister Palmer said the will had something to do with this, and I wanted to repeat the Bible declaration, "If any man will to do His will, he shall know of the doctrine." I have been greatly disappointed by so many saying they were willing but yet not getting into light. It is very sad for per-

sons to come again and again to a place like this where only the secrets of the kingdom are spoken, and yet not receive what they desire. When you see *Him* as conqueror, you will lie down—O, so sweetly! You need Jesus to be the living I AM to you.

*Singing.*—"I am so glad etc."

#### FAITH IN GOD.

*A sister.*—I am so glad for the faith which I have in God. Seven years ago I relied on God's word for pardon. The day after I did not feel any different and Satan suggested that my conversion was not real, but I answered, "I rely on God's word for it." Some years after I also depended on God's word when I sought a clean heart. I thank God for the power that I have with Him in prayer. I am satisfied with Jesus.

In closing the meeting Mrs. Palmer said, I want you all, and especially the dear seeking ones, to repeat with me that hymn,

"Lord in the a strength of grace" etc.

We are all the Lord's this moment and will not doubt that He accepts us. Let us all say together, "From this moment, I reckon myself dead indeed unto sin, and alive unto God through Jesus Christ our Lord"—(which was done). Then all united heartily in singing "*Glory to the Lamb*," after which prayer was offered by Mrs. Palmer, and the benediction pronounced by Rev. I. M. See.

#### LONGING TO WORK.

Mrs. C. H. Smith, of Binghampton, N. Y. writes:

I am confined to my bed and have no prospect of going out this winter. I should like to regain my health to finish my work commenced. I took a block containing ten families and visited them once a month, or, oftener. I strove with them to turn their footsteps from the paths of sin into the way of life. Many were very wicked, but it was plain that an impression had been made on their minds, as they would often weep and ask me to pray for them. I always took them good reading, copies of the Guide etc. It was my delight to gather children for the Sabbath School, and I can now see their smiling faces as I would meet them in their homes, or, in the street. When I hear the sound of the Church-going bells, it is a great pleasure to think I always responded to the call when I was able, and my place was filled in the Church, Sabbath School and prayer meeting. I have had many kind friends to sympathise with me in this long and dangerous illness which has greatly comforted me. And I could read the Guide which has been a great help to me.

## OUR SOCIAL MEETING.

*THE MOTTO: Stand fast in the faith—Gal. 5: 1.*

*THE PRAISE-NOTE.*

Praise the Lord. His glories show.

*A year of progress*—Rev. John Thompson, Philadelphia. The past year has been a year of a very conscious sense of unworthiness and yet a year of great spiritual progress. It has been a year of mysterious providences and yet a year in which I have never for a moment doubted as to Divine guidance. It has been a year of hard work and yet a year in which strength has been given me according to my day. It has been a year of an almost painful sense of my own weakness and yet a year of wonderful manifestations of the power of the Holy Ghost. I close the year with a satisfactory assurance that the all-cleansing blood has come to my heart and the abiding Comforter has come to abide with me. I shall enter on the new year in the best religious experience that I ever commenced a year. I have no anxiety in reference to food and clothing—health or sickness—life or death. I shall be satisfied with whatever God shall order. I shall be content to live many years if it be the will of God—and if it be His will to call me home this year my willing heart will say, AMEN.

*A praise offering.* C. B. Wood, Bellevue, Mich. I am saved through the blood of Christ—praise the Lord! God is my Father, and Jesus Christ is my dear, loving Saviour. I am resting in the arms of Jesus—saved all the time—glory to God for a free and a full salvation. I dearly love *The Guide*—it grows better every year.

*Wonderfully saved.* Geo. Frisbie, Mobile, Ala. I was converted at the early age of seventeen. My blessed Saviour was gloriously manifested to me. He seemed to take me up into His arms of love, and to bear me as it were to heaven, showing me the beauties of the better-land. It was a happy day to me, one that I shall never forget.

*An old soldier speaks.* Sister Dildine, Wells-ville, N. Y. (aged 75). At the age of sixteen, while away from home at work, I attended a Camp meeting, where I was wonderfully wrought upon by the Holy Spirit, and soundly converted—not a cloud remained. I kept faithful until a little past eighteen, when our pastor, Bro. Vaughn called and invited me to a meeting for holiness. I, had never heard of such a thing, but thought if there was more for me I wanted it. I went to the meeting that night, earnestly praying that if this great blessing was for me, I might feel the need of it, remembering God is no respecter of

persons. Deep conviction came and continued two days, when I entered into the blessing without a doubt. It was to me as much greater than conversion as that was greater than a sinful state. While working among the unconverted, I kept praying and turned off more work and was often so happy that I shouted aloud the praises of God. I did not turn aside to hear any new doctrine, but remembered that it is said, "all things are possible with God," so I trusted Him to keep me. It will be asked, "Have you retained the blessing all these years?" "Yes, I could not live without it—what could I have done?"

*A young soldier.* A sister in Markham, Canada. I am a follower of the meek and lowly Saviour. I try to live as near to Him as I can. I am twenty one years of age, I have been an invalid for two years. Christ has been with me all the time.

*Saved fully.* W. M. Metzger, Every, Ia. A pilgrim I am, on my journey home, hallelujah! I know Jesus saves me now. God visited our country last winter with power, and a number saved. God's Spirit is with me now, leading me in the land of perfect love. My soul puts on courage to fight the devil, and to win souls. I am going out to engage in revival work. God is opening up fields of labor. We depend on God's Spirit to do the work, and we will fall into line and shout Amen!

*Almost Home.* Mrs. T. P. Davenport. Beaver Dam, Wis. I am well aware that I am almost at my journey's end. I am in my eighty first year, saved by the Lord.

*Blessedly saved.* Mary L. Barton, Gapsville, Pa. It has been something over three years since I first received the blessing of sanctification. I had been seeking a long time and, while attending a Camp Meeting at Crystal Springs, Pa. God bestowed this blessing upon me—glory to His name! Since that time my life has been consecrated to the Lord. I have resolved to devote one month of my time, so far as the duties of my family will allow, to soliciting subscribers to *The Guide*, and I go not forth alone, I take Jesus with me, I earnestly request you to pray for me in the Tuesday meeting.

*Prayer for the Spirit.*—M. A. Andrus, Galaway. I opened my Guide last night and my eyes rested on the words, "Thou shalt love the Lord thy God with all thy soul and with all thy strength and with all thy mind." I thought, a prayer has been sent to the throne for the Holy Spirit to accompany every word to each heart who shall read them. They did come to my heart that every breath should be love, every act. Thus, O, how life would be sweetened! God grant that this may be the effect upon every soul that reads them.



## EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No  
Malice, Enmity, or Evil-Speaking,—  
Love, Love—only Love.

### "HAPPY ARE YE!"

When are we truly happy? for that is the universal object of pursuit. Jesus answers the question authoritatively. Happy are ye "if ye do them." If we follow in His footsteps happiness results. He had taught the disciples a lesson of humility, by washing their feet. He said, "I have given you an example that ye should do as I have done to you. If ye know these things, happy are ye if ye do them." Walk as he walked, and we shall be truly blest.

### "GLORIOUS IN HOLINESS."

**W**HAT a marvelous display of Divine power that was when Pharaoh and his host were overwhelmed in the red sea! The justice of the Eternal Jehovah had been magnified.

Moses on this occasion, sang a triumphal song. The strains are lofty. He sings: "Thy right hand, O Lord, is become glorious in power, thy right hand, O Lord, hath dashed in pieces the enemy." And again: "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?"

*Glorious in Holiness!* We search in vain throughout the wide realm of idolatry for a god of holiness. The myriads of blinded worshippers have all sorts of gods—"gods' many," but their loftiest conceptions have never reached the thought of a god of holiness. It is reserved for the Christian revelation, alone, to reveal THE GOD OF HOLINESS—the ONE who is "glorious in holiness." This is the high characteristic of Jehovah—it is His resplendent attribute. In this character the heavenly host worship Him—they fall at His feet, adoringly, and cry, "Holy, holy, holy, Lord God almighty, which was, and is, and is to come!" And, in that sublime vision which was afforded to Isaiah, in which he saw "the Lord, sitting upon a throne, high

and lifted up, and His train filled the temple—the seraphim, standing above it, one cried unto another, and said, "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory!"

There is another revelation concerning this God which exhibits Him in marvelous condescension, bending from His lofty throne to the earth, and inviting us to be *partakers of His holiness*. What! We who have plunged into the deep abyss of sin, and covered ourselves all over with vileness and impurity—we be partakers of *His holiness*! So we read in the fair lines of Inspiration. Let us see: Paul in writing to the Hebrews says, contrasting the chastening of earthly parents with that of our Heavenly Father, "For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be *partakers of His holiness*." So also, St. Peter declares, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine nature."

And, is this our present privilege, here on the earth, to be partakers of His holiness? Undoubtedly. The fountain of cleansing lies open where we may wash away every defiling stain. The Holy Ghost is ready to put on the white robes. O, marvelous privilege! Bound every heart with sacred joy! Leap, O leap, ye children of the Most High, to claim your privilege—to be holy as the Lord your God is holy.

Is it not amazing that so many professing Christians, who have tasted the good word of God, should shrink from this privilege? Many even dislike the word holiness. That which is the most glorious thing in the universe, because it is the Divine nature, and proffered to us, without money and without price, alas, how many lightly esteem—they will not accept it even as a gift. They might be full of light and joy, flaming with the glory of God, internally, and externally, but they *will not*. They cut themselves off from what angels desire to look into—the mystery of Divine love, stooping to earth, and proposing to enrich mortals with the wealth of eternity. This is your inheritance, O, beloved—have you claimed it, if not do it at once—be abundant partakers of the Divine holiness. Time is short—eternity is near. "Without holiness no man shall see the Lord." Here alone can the purifying work be wrought—"Be ye holy"



"Scatter the last remains of sin,  
And seal me thine abode."

### HOW TO GROW IN HOLINESS?

**2. CLOSET PRAYER.** Our last meditation was upon BIBLE STUDY, we now touch upon a kindred topic Closet Prayer. This sustains vital relations to our spiritual life and progress. Having been cleansed from all sin, every barrier in the way of approach to the eternal throne is removed. It is *sin* that separates between us and God. That being eliminated from the moral nature, we have freedom of access to our Father, and we may ask what we will and it shall be done. Then the Holy Spirit has come in to abide with us, and He is our earthly intercessor, "making intercessions for us with groanings that cannot be uttered."

To truly holy persons, closet hours are peculiarly sweet. They delight to be alone with God, to commune with Him above the Mercy Seat. The overshadowing of His glory, often realized at these times of precious fellowship, are almost overpowering. They are in no haste to depart, they would linger amid these Divine revelations, finding that this close contact with the Infinite is transforming and consolatory in the highest degree.

We should have stated times for these closet communings. The Psalmist gives us a good rule: "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." The early morning hour is perhaps the most favorable time in all the day. If business presses, rise a little earlier so as to have an hour with God, and the power will be in you and upon you all the day long.

And at *noon*—why not? Perhaps you say, "I could not take time from my business to retire into a room for prayer." But you had better seek retirement, somewhere, if only for five minutes. The breath of heavenly love and life and sweetness will be upon you during the after-hours of the day.

And at *evening*—certainly at evening, when the labors of the day are o'er, and when the mercies of the day seem to be gathered to a focus, and poured upon you—O, that is a sweet time to pray. Get to your Father's footstool and have a familiar talk with Him. You will surely receive an evening blessing, and have a quiet, restful night.

"Diffuse thine image through my soul;  
Shine to the perfect day."

### TESTS OF HOLY CHARACTER.

**THE LOVE TEST**—In our last number we made reference to the test of PURITY, as the foundation of all those excellences which make up holy character. When the heart is thoroughly purified it is filled with love, the love of God shed abroad in the heart by the Holy Ghost. This is the pre-eminent grace, the bright particular star, around which the other graces cluster in wonted brilliancy. "And now abideth faith, hope, love"—says the apostle, "but the greatest of these is *love*." The New Testament injunction is, "Above all, put on *love* which is the bond of perfectness." "Love is the fulfilling of the law. "Walk in love as Christ also hath loved us." Why, the Scriptures are full of this theme.

In the work of entire sanctification, our love is made perfect—perfect in nature, but not in degree. It is so far perfected as to exclude all antagonisms from the heart, but is susceptible of indefinite growth and development.

God is its supreme object. It has reference to Him *absolutely*, as a being of infinite, glorious, and harmonious perfections, in whom the soul takes inconceivable delight—then it has reference to Him, *relatively*, to the ceaseless emanations of His goodness, which elevate and enrich our life. Subordinately, to this supreme love of God, there is the love of the creature—the household of faith, holy angels, our kindred according to the flesh, the unsaved, and especially our enemies. "*Love your enemies*" is Christ's injunction. Perhaps this is the strongest test of the perfection of our love, when we can exercise it toward our embittered foe. *Love* them—it is not a *negative* but a *positive* quality that is here required. If our friends have never enjoyed the luxury of putting coals of love upon the head of an enemy, we advise them to take some exercise in that way. It never fails. It will melt the hardest heart. Peter scattered these live coals after his baptism at Pentecost, and the Jews who had just been clamoring for the blood of Jesus, were melted by thousands.

So we in our sphere may be instrumental in melting down human obduracy, making proof of the Divine character of our Christianity.

"O that my tender soul might fly  
The first abhorred approach of ill."

### GOLDEN LINKS.

Dr. Guthrie says, "Give me these links: *First*, sense of need; *second*, desire to get; *third*, belief that God has in store; *fourth*, believe that, though He withholds awhile, He loves to be asked; and, *fifth*, belief that asking will obtain. Give these links, and the chain will reach from earth to Heaven, bringing Heaven all down to me, or bearing me up into Heaven.

These are indeed golden links, making up a chain reaching unto Heaven, and putting us in connection with the throne of God.

1. *Sense of need.* The holier we are the deeper our sense of need. Holiness extinguishes all self-sufficiency. And the deeper our satisfaction with Jesus, the intenser our desire to know more of His power and love.

2. *Desire to get.* The sense of need is begotten by the blessed Holy Ghost. And He prompts the desire to get, to have further enrichment in the things of God. The Holy Ghost is the inspirer of all holy desires.

3. *Belief that God has in store.* This belief is founded upon the promises—the "exceeding great and precious promises," which shows that He has boundless stores of grace.

"Enough for each, enough for all,  
Enough for evermore."

Here is a rocky basis for our faith—the immutable promise and oath of God.

4. *Believe that, though He withholds awhile, He loves to be asked.* In His wisdom, and in His love too, He does sometimes delay the answer. But the first whisper of desire reaches His ear, and touches all the sympathies of His infinite heart. It was so with the woman who came with the petition to Jesus, and pressing hersuit with importunity. He gave her the fullest opportunity to pour out her heart before Him—and at length gave her a glorious answer.

5. *Belief that asking will obtain.* That is exactly according to the Divine order: "Ask and ye shall receive." "If we ask anything according to His will He heareth us—and we have the things we asked of Him.

Beloved, let us have the golden links, and the chain will bring us near to Heaven. They are one and inseparable, and used according to their design, and the Gospel provisions, are mightily effective.

"Haste, O haste, and spread the tidings  
Wide to earth's remotest strand."

### WE ARE LEARNING.

The Church of Christ is learning some important lessons in these times. One of the most important lessons is, that "*the way to reach the masses is to go to the masses.*" Many in the Church had come to think, sometime ago, that we might as well abandon some portions of this city and move all the churches up town. Certain sections were so thoroughly monopolized by the Jews, the Germans, the Italians, or Romanists, that it was thought impossible to do any successful Gospel evangelization.

There are, however, some remarkable movements in some of these unfriendly localities which are calculated to open the eyes of those who have been skeptical.

"JANE STREET" is a noble example. For some years it seemed like a forlorn hope. But Stephen Merritt was sent to see if new life could be infused. He threw into the enterprise all his indomitable energy. The result was, a marvelous resurrection. There has been in that old Church a constant revival and hundreds have been converted, perhaps we may say thousands. The Church building has been enlarged and remodeled. They have now three pastors, and the fires are kept blazing night and day. Each month 30 or 40 are added to the Church. This shows that the blinded, and degraded masses of New York can be reached—but it must be done by a *red-hot Gospel*. None of the tame, lifeless pulpit performances seen in certain directions, will stir a hair on the head of hardened sinners. *Red-hot blasts* from a *Pentecostal pulpit* will alone do the work—and that *will* do it every time.

We have other examples: "*Seventeenth Street*," where Bro. Morehouse has been carrying on a fiery campaign for two or three years. Himself feeble physically, yet mightily empowered to do battle for God. He has souls saved all the time, and has gathered a Sabbath School of 900, a grand recruiting ground for Emanuel.

Then we have "*Beekman Hill*," where Rev. John Parker is pastor. Walled in all around with Jews, and yet in the hands of this heroic worker, the sword of the Spirit cuts its way. We are learning what the Gospel can do even in New York, if it has a chance.



"Hence forth take it for Thy throne,  
Rule here, Lord, and rule alone."

#### FROM MRS. PALMER'S DIARY.

TUESDAY EVENING, 1870—For more than thirty five years the language of the poet has been the language of this heart :

"Salvation in His name there is,  
Salvation from sin, death and hell,  
Salvation into glorious bliss !  
How great salvation, who can tell ?  
And *all* He hath for mine I claim,  
I dare believe in *Jesus* name."

Yes *all* He hath even *full* salvation is *mine*, purchased, offered. I would not slight the invitation given, by refusing to accept the blessed gift. If a friend has, at a great price, procured for us a present, how can we slight it more than by refusing to accept.

My soul was quickened by the precious lesson at the opening of the meeting, especially that verse "*Receiving* the end of your faith, even the salvation of your souls."

"*Receiving*"—not *shall* receive. The marginal reference for the text is, "Being made free from sin, and become servants to God ye have your fruit unto holiness." We must be cleansed from sin, sanctified, or we are not fitted for the Master's use.

Coming down the River on the Steamer this morning, a brother was telling me of some friends who had passed triumphantly away. I was led to say, I have but little anxiety about death—but I feel greatly the responsibility of living.

The thought seems fearful—a soul may be lost through my unfaithfulness! O, may I be always so filled with the Spirit, ready to work, a vessel fitted for the Master's use.

#### SHALL WE HEAR?

As we write, a serious *epidemic* is prevailing in the country, and not only here, but in other parts of the world, called "*La Grippe*." And, considering the way some of its subjects are handled, we think it well-named. Is not God's voice to be heard in this visitation, His monitory voice? Shall we hear the voice, humble ourselves, and be more fully consecrated to Him? Some of the secular papers have trifled with the subject. "But, God is not mocked." These things do not spring out of the ground. Let us be thoughtful, reverent, and in a posture of humility.

"King of Kings, and wilt thou deign  
O'er this wayward heart to reign?"

#### OTHERS' BURDENS.

The Divine injunction, as given by the apostle, is, "Bear ye one another's burdens and so fulfil the law of Christ." Every human heart is more or less burdened. Under the pressure of these burdens there is a longing for Christian sympathy. From many a room of pain and suffering there comes the cry, "O, if I only had some one to whom I could tell my grief? Well, the prompting of Christian love is to put the shoulder under the burden and lighten the pressure upon our fellow Christian. And, we should *not wait to be sent for*, either. Rather let us keep our eyes open, and be looking out for opportunities to bear burdens.

And what an incentive we have to bid us to this holy exercise—"and so fulfil the law of Christ." He is our great burden-bearer. "He came not to be ministered unto, but to minister;" Let us be like Him.

Do you love God's house? Do you delight to be in the assemblies of the saints?

#### JESUS WEPT.

That is a sublime record made concerning our Divine Saviour—"Jesus wept." In His humanity He was a man of like passions with ourselves. In the sorrowful home of the sisters in Bethany, and at the grave of His friend Lazarus, His heart was melted into tenderness, and from His eyes flowed abundant tears. And, think you, our great High Priest has ceased to be touched with the feeling of our infirmities? O, no! Though He has ascended up on high, and is at the right hand of the Divine majesty, He has a heart that feels every sorrow that each member of His mystical body bears. He was tempted in all points like as we are, and is therefore able to succor them that are tempted.

Shall we be like this blessed Saviour, tender-hearted, compassionate, easily moved at the sight of suffering? Have we, like Him, tears to shed? Say not *it is unmanly to weep*. "No; not in sight of Jesus' tears trickling down His manly cheeks. Let us as His followers prove the luxury of "weeping with those that weep."



### OUR INQUIRY ROOM.

*Motto*—"I wait for the Lord, my soul doth wait, and in his word do I hope. *Psa.* 130:5.

"Whate'er pursuits my time employ,  
One thought shall fill my soul with joy!  
That silent, secret thought shall be,  
That all my hopes are fixed on Thee "

### HOLY STUDIES.

**SUBJECT FOR THE MONTH**—*Sermon on the Mount.* *Matt.* 5:13 c 26. We would like this portion of Scripture to be read carefully, on your knees, and then take up each section for special examination, getting light thereon by consulting parallel passages and good commentators if within your reach. For example: Verse 13 is a subject by itself—and then, verse 14 c 16 another—etc. to the end of the lesson. Take time to read, mark, and inwardly digest each section, and you will surely be profited.

### PRACTICAL QUESTIONS.

**FIRST.** *How do you treat your body?* The human body is held in high esteem by its great Framers. It is declared to be the temple of the Holy Ghost: "Know ye not that your body is the temple of the Holy Ghost?" writes the apostle to the Corinthians, and he says to Christians "therefore glorify God in your body." Do we study this subject enough? Ask yourself, "Do I in any way defile my body? Do I use all possible means to preserve its health and vigor? Do I put upon it any worldly adornments which are likely to displease God? See *I Pet.* 3:3 c 4.

**SECOND**—*How do you treat your mind?* The intellect is a great treasure house. Its faculties are wonderful. In their proper exercise they lead us out into realms of knowledge where we may gather stores to enrich us. The judgment, the understanding, the memory, the imagination—what lofty powers! But each one needs to be well poised, and to be surrounded with proper safe-guards. Is there positive purity in the mental realm? Do you give due exercise to each of these grand faculties? Is God in all your thoughts? Is His glory connected with every intellectual exercise? Weigh these points well.

**THIRD**—*How do you treat your soul?* It is a grandly endowed soul. It is capable of knowing and loving God supremely. It is capacitated to hold close intercourse with Heaven. It is designed to be "the habitation of God through the Spirit." It is redeemed with a great price—the precious blood of Christ. Hence the apostolic utterance, "*Ye are not your own*" needs to be emphasized—and the conclusion is of supreme importance. "Therefore glorify God in your spirit. The will and the affections should be set Godward in every motion. The soul should main-

tain a complete and unfaltering loyalty to the Divine will. Is this your condition, beloved one? Turn on the light, and see if everything in the "soul-house" is in exact moral adjustment.

### WHAT OUR CORRESPONDENTS ASK ?

1. *A sister in Canada*—Should a sanctified person always pray when making social or business calls, whether there be any special leadings to do so, when the conversation has been more particularly on spiritual things?

*Ans.* We need heavenly wisdom to guide on these occasions, and if we ask we shall receive. The heart silently uplifted to heaven, asking, *Shall I pray?* will bring a speedy answer. It is well, whether visiting Christian friends, or, those who are not, to have a little spiritual tinge to the conversation, and then the way may very naturally open for prayer. In olden time Christians when making social calls did not separate without prayer. We wish the custom now prevailed.

2. *A sister in Pennsylvania*—Are Christmas trees a profanation of God's house.

*Ans.* We are hardly prepared to make such a sweeping condemnation. The good or evil of this custom depends greatly upon how it is conducted. But, on the whole, we think it better that God's house should be held unwaveringly to its one great object, the spiritual worship of God. We are afraid of the materialistic tendencies of the times in regard to our Christian houses of worship. Pictured windows, statuary, gorgeous frescoing, trees, flowers etc—whether at Christmas, Easter, or any other day, had better be excluded. We prefer that Romanists and the heathen should have these things to themselves.

### YOUNG PEOPLE'S SOCIETIES.

Some of our Young People's Societies have been united under the name of the "EPWORTH LEAGUE." This is the case with the YOUNG PEOPLE'S METHODIST ALLIANCE," in part—but some of the local auxiliaries have declined to be so transferred.

The "Epworth League" is multiplying its bands. We read of meetings in different directions, at which there are essays, readings and other exercises—but no report of revivals, or, outpourings of the Divine Spirit. Now if these societies are merely to be literary in their character, without engaging the young people in soul-saving, operations, the less of this sort of machinery the better. It was proposed, when the scheme of consolidation was unfolded at Chicago, that Holiness should be made prominent, but the prime-movers declined. For this reason and others, we hope the "Young People's Methodist Alliance" will continue its work. Rev. Ross Taylor, is the General Organizer.

## HELPS TO CHRISTIAN DEVOTION.

*A word of prophecy.*—"Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. Isa. 52: 6.

"Open my faith's interior eye:  
Display Thy glory from above;  
And all I am shall sink and die,  
Lost in astonishment and love!"

## I.—THE HOLY WORD.

## DAILY BIBLE CALENDAR—FEBRUARY.

1. Prov. 4; 14. Prov. 13; 20. Psa. 17; 13, 14.
2. Phil. 2; 4, 5. Mark 9; 41. Psa. 119; 173.
3. Heb. 12; 28. Prov. 28; 18. Psa. 118; 28.
4. 2 Pet. 1; 5-7. Job 17; 9. Psa. 143; 10.
5. Eph. 4; 27. Jas. 4; 7. Psa. 71; 12.
6. Eph. 5; 15, 16. Zech. 10; 12. Matt. 6; 13.
7. Psa. 37; 4. Psa. 37; 4. Psa. 145; 21.
8. Eph. 5; 14. Psa. 37; 6. Psa. 88; 9, 10.
9. Eph. 4; 31. Gal. 6; 16. Psa. 141; 4.
10. Isa. 1; 17. Isa. 54; 13. Psa. 119; 33.
11. Prov. 3; 9. Exod. 20; 6. Psa. 25; 5.
12. Eph. 5; 18. Luke 11; 13. Psa. 51; 12.
13. Ezek. 18; 30. Acts 5; 31. Lam. 5; 21.
14. Psa. 146; 3. Psa. 9; 9. Psa. 17; 8.
15. Heb. 3; 8. Psa. 31; 18. Psa. 69; 17.
16. Prov. 1; 10. Jas. 1; 5. Psa. 27; 11.
17. Isa. 8; 13. Mal. 4; 2. 1 Chron. 16; 35.
18. Deut. 4; 9. Gen. 28; 15. Psa. 16; 1.
19. Colos. 4; 6. Prov. 16; 21. Psa. 141; 3.
20. Rom. 12; 18. John 14; 27. Psa. 5; 8.
21. Col. 3; 2. John 14; 3. Psa. 73; 25.
22. Amos. 4; 12. Heb. 8; 12. Luke 18; 13.
23. Rom. 12; 14. Matt. 5; 11, 12. Isa. 38; 14.
24. Psa. 100; 4. Psa. 36; 8, 9. Psa. 80; 1.
25. Luke 8; 18. Isa. 55; 3. Psa. 119; 34.
26. John 5; 39. Prov. 2; 3-5. Psa. 119; 18.
27. Rev. 2; 10. Deut. 33; 12. Psa. 32; 7.
- 28, 2 Tim. 2; 22. Micah 7; 19. Psa. 91; 2.

*Note.*—Let each reader of The Guide, early in the morning, turn to the Bible Calendar given above, and commit to memory, if possible, the Precept, Promise, and Prayer for the day, that they may be in thought all the day long.

## STUDIES FOR THE MONTH.

## 1st Week.—COVETOUSNESS.

- Comes from the heart—Mark 7: 22, 23.
- Is idolatry—Ephes. 5: 5. Col. 3: 5.
- Is the root of all evil—I Tim. 6: 10.

## 2nd Week.—DELIGHTING IN GOD.

- Commanded—Psa. 37: 4.
- The goodness of God—Neh. 9: 25.
- In the law of God—Psa. 1: 2; 119: 24, 35.

## 3rd Week.—RESPONSIBILITY.

- Personal—Ezek. 18: 20, 30; Matt. 12: 37; Gal. 6: 5.

- According to privilege—Amos 3: 2; Matt. 10: 14; Rom. 2: 9 c 12.

- See Parables—Isa. 5: 1 c 6; 28: 24 c 28; Matt. 21: 33 c 36; 25: 14 c 30.

## 4th Week.—REWARD OF SAINTS.

- Is from God—Col. 3: 24; Heb. 11: 6.
- Is of grace through faith alone—Rom. 4; 4, 5: 16; 11, 6.

## II.—CLOSET PRAYER.

PEARL TEXT—"And whosoever of you will be the chiefest, shall be servant of all.

Mark 10: 44.

CLOSET DIRECTIONS.—1. Be in the spirit. 2. Let your mind be reverent and thoughtful. 3. Make your requests in the name of Jesus—lean hard on the atonement. 4. Claim the promises as yours, *by faith*. 5. Read the Closet Lesson, given below, on your knees.

CLOSET LESSON to be read in concert at the morning devotions—Matthew 5th chapter.

CLOSET HYMN, to be read or sung in connection with the above Lesson: Methodist Hymnal, No. 112:—

"See how the morning sun  
Pursues his shining way;  
And wide proclaims his Maker's praise,  
With every brightening ray."

## PRAYER REQUESTS.

FOR SPECIAL OBJECTS—That the time of sickness through which we have been passing may lead the people to solemn humiliation before God.

That the Church may put away formality and worldliness.

## FOR INDIVIDUALS AND FAMILIES.

Canada,—For a young man recently come here from England who has gone astray. California,—S—C—For a father and mother to be reclaimed and sanctified. Louisiana,—That the ministers may be sanctified and for the success of a Holiness meeting. Missouri—A sister to be healed in body—A sister conscientiously opposed to Church fairs and festivals, who is hardly pressed—For ten young men to whom holiness literature has been sent. For a pastor to be sanctified who has asked the prayers of the Church to this end. For a holiness meeting just started. Michigan,—R—For a sister to be sanctified—children and grandchildren to be converted. Maine,—H—For a revival. Massachusetts,—H—For the conversion of twelve young men. New York,—S—For a revival. R—M—For a widow likely to be wronged out of property. Pennsylvania,—For a husband and wife to be sanctified, and three children converted. Rhode Island,—For an aged mother to have clear evidence of her acceptance and be restored to health, if God's will. Virginia,—For a sister to be filled with the Spirit, and healed in body. Wisconsin,—W—That an aged brother may have a clear evidence of his acceptance.

## III PERSONAL CHRISTIAN EFFORT.

AN ENCOURAGING PROMISE—"And let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6: 9.

"For Thee delightfully employ

Whate'er Thy bounteous grace hath given."

1. Are you teaching in the Sabbath School? if not, offer your services.

2. Relieve some needy family, if possible.




## READ THIS—EVERYONE!

We made to our readers, for the holidays, some very liberal offers of BOOK PREMIUMS. Among others, "BEULAH LAND," which is the thrilling autobiography of Mrs. Carter, a book sold for \$1.00, with *The Guide* for a year, for \$1.50. We also offered *The Secret of a Happy Life*, by Mrs. H. W. Smith, a book sold for 75 cents, with *The Guide* for \$1.35. To do this we obtained a supply of these choice books at a low rate. The number of copies we have now is quite limited. Those who want to secure them, need to order at once, for after our present stock, which is running low, is exhausted, we cannot furnish them at the price named. So, make haste!

## EDITORIAL BRIEFS.

THE GUIDE—*An apology!* In consequence of circumstances which were beyond our control, the January number was very late in reaching our subscribers. We regret this, as we know they desire to receive the first number of the year early. This number will do better, and hereafter we think we shall be able to get it to those living farthest off by or before the first day of the month, and of course those nearer by will be still more benefited by our early issue. Be patient, a little while, and the Lord helping, we will be on time!

 Continue to send new subscribers—show the January number to your friends. We cannot now send November and December numbers. All gone.

A NEW TRACT. We have concluded to put the three articles of Rev. E. Hamill, under the caption, "From Darkness to Light," in a neat tract; price, 3 cents each; 30 cents per dozen. This will be excellent for general circulation, and among Romanists too. Order a lot at once.

Who will furnish the money? We would like to have \$500, or \$1000 placed in our hands, by those who have plenty of the Lord's money in their hands, to circulate the tract, containing the letters of Dr. Jaques "To Christian Pastors," among ministers of all denominations. Who will give us the amount necessary to supply a Conference, Association, Presbytery, or, Convention? To begin at home, who will pay for a copy for each of the members of "New York," "New York East," "Newark," and "New Jersey" Conferences—and so of others throughout the country. Here is a first rate chance to sow some good seed. Who will sow it in the thousands of ministerial hearts.

An Interesting Baptism! Miss Mary A. Hughes, having charge of the Mission of the W. F. M. S. in Madras, India, recently had some of the children in the Orphanage baptized. The occasion was deeply interesting and solemn. Among those baptized was an infant child taking the name of "Frances E. Williard." This little one has a remarkable history. Her mother was discharged

from the mission for bad conduct. Enraged by her discharge she came and threw her little one on the floor, saying, "Take that, I don't want it any more!" Shortly after, her husband murdered her, because she had lost her situation. The child is being tenderly cared for, and is very bright and promising. Will you pray for her, that she may become a worker in India, somewhat like the one in this land whose honored name she bears? It takes \$25 a year to support and educate one of these orphans. If any of our friends wish to do this service for Jesus they may. Provision has been made recently to have one called "Abbie Mills," one of our valued correspondents.

Get a copy of Mrs. Carter's beautiful book "Beulah Land," before they are gone. With THE GUIDE for one year, only \$1.50.

If you knew what a book the "Life of Mrs. Mary D. James, by her son, is, you would make special effort to get it, with THE GUIDE for one year for \$1.50. We continue this offer *this month*—we are not certain about the future.

Many of our subscribers have been availing themselves of the generous offer to furnish the *Life of Dr. Palmer*, with THE GUIDE for one year for \$1.50. The offer stands for this month.

Our friends are highly delighted with the January number. They say, "Never better"—this is encouraging.

"The Tuesday Meetings" are seasons of great interest and power. If you come to the city, be sure to attend.

Bound volumes of The Guide for last year are ready, price \$1.50—a beautiful volume—a library in itself.

McDonald Gill & Co. a "Commentary on the Gospel of St. Luke" by Rev. A. McLaughlin, of the New Hampshire Conference. This Commentary is written from the standpoint of Holiness. The author is a *live* man on this line, and those who relish the *spiritual*, the pointed, and practical will be edified by its perusal. Price, \$1.00.

REVIVALS. Where revivals occur this winter let our friends be active in circulating tracts promotive of holiness, in procuring subscribers for The Guide. Send for sample copies wherever they can advantageously profited.

IMPROVEMENTS. The large building of the American Bible Society in which we have our establishment, has been enlarged by the addition of a story, elevators are being put in, and other improvements which will be advantageous. These alterations have greatly embarrassed us in our business, and especially in getting out *The Guide* promptly. We hope soon to be in better shape.

A few more Holiness Year Books left—you will miss it if you do not obtain one.



## THE HARVEST FIELD.

## AT HOME.—

- At Lodi, Wis., 60 conversions.
- Cuyler, N. Y. in the midst of a revival, many conversions.
- Myramsville, Mo., D. L. Loring, pastor, 50 conversions.
- At Antioch, Ill., R. A. Wright, pastor, 48 accessions.
- Many hardened sinners turning to the Lord in Stena, Minn.
- At Liberty, O., C. C. Ball, pastor, 44 probationers received.
- Paris, Mich. J. H. Hill pastor, 45 added to the Church in three months.
- At Scofield, Mich. P. B. Hoyt, pastor, 22 conversions and a number sanctified.
- Mrs. Van Cott has been laboring in Marshalltown, Ia., 115 probationers received.
- On a late Sabbath 20 converted in Jane St. Church, New York—30 or 40 added monthly.
- The Norwegians, at Racine, Wis., are being blessed, 30 conversions since Conference.
- Rev. W. H. Robinson, (Baptist) Brooklyn N. Y. on a late Sabbath immersed three Chinamen.
- At Chester, Ky., W. H. Childers, pastor, community greatly moved, 61 additions.
- N. P. Peterson, evangelist, has been working in Omro, Wis., about 60 received on probation.
- At Lacelle, Des Moines Conference, G. E. Mitchell, pastor, 40 conversions, 25 sanctified.
- At Rutherfordton, N. C. a gracious meeting, 116 professed conversion and a number sanctified.
- Rev. W. T. Evans, Clarinda, Ia., writes to *The Witness*, quite a number pardoned, and others cleansed.
- At Logan Ia., Geo. M. Hughes, pastor, revival influences prevail, 14 probationers were received recently.
- Bro. H. N. Brown of Norwich Town, says souls have been seeking God at every service since the Holiness Convention.
- Seventeenth St. M. E. Church, N. Y. A. Morehouse, pastor, has about 900 scholars in the Sabbath school. A saving work steadily progressing.
- Sister J. E. Read, evangelist, has been at work in Gurleyville Co. over 100 have presented themselves as seekers of pardon or purity, many saved.
- Rev. B. Fay Mills, evangelist, has been holding union services in New York, two Presbyterian and Central M. E. Churches uniting.
- Greensburg, Ks., The whole town shaken, believers sanctified, sinners converted. Among the latter, the postmaster, sheriff, the recorder of deeds, prosecuting attorney etc.

## ABROAD.—

- Canton, China, has 15 Christian Chapels.
- Jerusalem is to have a railroad, connecting it with the sea.
- One out of every hundred heathen converts becomes a worker in the field.
- The Syrian Mission in 1827 had 27 converts, to-day, on the Church roll, 1500.
- In Japan, the Christian Church, in three years, has increased from 38 to 151 members, from 3700 to 11,600.
- The Salvation Army has four corps in Geneva, Switzerland, and 20 cases of beautiful conversion are reported recently.
- There are 47 organizations for the evangelization of the Jews, 367 workers, 195 stations. 150 of the missionaries are converted Jews.
- Bishop Taylor describes one of his missionaries as having "faith, love, push and patience." (It is to be hoped he will have many more. Ed.)
- The Scandinavian lands are waking up to a Christian activity, and are yearly becoming more aggressive in building churches and founding schools.
- CONSCIENCE IN CHINA.—One morning after holding family prayers in the chapel at Kung Long, where a few brethren had gathered and during which we each felt that the Lord of all was very near, a brother rose and said: "I have long been troubled about a certain matter, and have had a long fight with the devil, but through God's grace have now obtained victory, and as a result happiness and peace. I have always sold wine in my grocery store, and have made a lot of money by it; but of late the Lord has told me to give it up. This has cost me a hard struggle; but while at prayer here the Lord has given me strength to renounce it; and I here solemnly before God and you all declare that I will give up forever the sale of wine. I shall be a poorer man by this transaction, I know; but I trust that I shall be a better man and a more worthy disciple of Jesus."

AFRICA—Bishop Taylor, on his return from England, writes:

NEAR MADEIRA, S. S. *Matadi*.  
December 6, 1889.

*Dear Bro. Welsh* :—We have thus far had a smooth voyage. My cough is much better and my general health toned up.

Our Father has laid out plenty of work for me to do before I shall leave the field. I shall accept gladly all that He will give, but, to do a work in Africa at all commensurate with the needs and extent of the field, I need 100,000 helpers with their prayers and money.

WM. TAYLOR.

[Bishop Taylor left Liverpool November 30th and expected to land at Monrovia December 17th. The Liberia Conference meet in Cape Mount Jan. 9th. From Conference, the Bishop was to go Cape Palmas. He will, till the 1st of March, spend his time in Liberia, visiting the missions, and then go to Congo.]

# GUIDE HYMNAL

## 26. WHEN HE MAKES UP HIS JEWELS.

E. A. HOFFMAN.

R. E. HUDSON.

1. Oh! when the Saviour shall gather his jewels In - to the beau-ti - ful  
 2. Oh! when the Saviour shall make up his jewels, Wash'd and renew'd in his  
 3. Oh! when the Saviour shall make up his jewels, And, in their triumph, they

mansions of rest, Shall I be counted as wor-thy to en-ter  
 own precious blood, Shall I be cleansed from all sin and defilement,  
 sing the new song, Shall I be there to u-nite in the chorus?

*CHORUS.*

In - to the home of the pure and the blest?  
 Read-y to en - ter the king-dom of God?  
 Shall I be one of the numberless throng? } Yes, precious Saviour!

Grant but thy fav-or, Daily but strengthen me and help my soul along,

Then, robed in whiteness, changed to thy likeness, I shall be one of the num-ber-less throng.



MARCH, 1890.

—\* The Monthly Portion. \*

BY REV. GEO. HUGHES.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Isa. 61:10.

**I**SAIAH here gives us a jubilant note—a note befitting the saved of the Lord. He had been unfolding the glory of Christ's mission on earth. Among the great purposes of His mediatorial administration He specifies these: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." And in the passage before us we have the triumphal song of one who has put on the beautiful garments, been numbered with the white-robed of earth, and is hastening to join the white-robed millions of the skies.

The truly saved are "clothed with the garments of salvation." It is a full, perfect, and complete salvation—a salvation not *in* but *from* sin—and a salvation to pardon and peace and holiness and heaven. It is revealed to our personal consciousness—it affects the whole being. As the clothing comes in immediate contact with the body, covering and protect-

ing it, so the garments of salvation cover the interior being, shield it from destructive forces, and bring it into fellowship with God and holy angels.

But this is not all—"He hath covered me with the robe of righteousness," or, *holiness*. The robe was a loose mantle thrown over the other parts of the dress. So, if holiness be our covering, it will preserve us from the defilements of the world, and give us such beauty of outward life as to impress every beholder.

Being thus "clothed with the garments of salvation"—and "covered with the robe of righteousness"—praise is the order—"praise is comely for the upright." Ye saved of the Lord, make the voice of His praise to be heard. "Greatly rejoice in the Lord"—let your "soul be joyful in your God." There is nothing that so greatly impresses the outside world in favor of Christianity as when a bright Christian countenance is manifested, and a joyous spirit.—Sing, sing praises, SING PRAISES unto the Lord God.



## THE WORD OF GOD

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"—Jer. 23: 29.

"The power that gave it still supplies  
The gracious light and heat."

## THE SERMON.

### A TRUE ISRAELITE.

BY REV. BISHOP THOMAS A. MORRIS.

"Behold an Israelite indeed, in whom is no guile!" John 1: 47.

**T**RUTH is very simple in its form, and forcible in its operation upon the mind, as exemplified in the subject before us. "Philip findeth Nathaniel," who, in all probability, was he that afterwards was called Bartholomew. The testimony which Christ gave him of His omniscience, converted him to the belief that He was the Messiah; for "Nathaniel answered, and said unto him, Rabbi, thou art the Son of God; thou art the King of Israel."

1. Attempt to delineate the character of an Israelite.

The word Israelite is derived from Israel, one of the names of the patriarch Jacob, significant of his religious character. The circumstances under which he received this appellation were of peculiar interest. An unhappy difference existed between him and his brother Esau, on account of which their mother apprehended fears for Jacob's safety, and advised him to flee to the land of her relatives, which he did accordingly. There he formed a connection in the family of his uncle Laban, with whom he sojourned about twenty years, and then, under the openings of Divine providence, set out to return to the land of his fathers. On his way, with his large family, and numerous herds and flocks, he heard that Esau was coming

out with four hundred men to meet him. Supposing that a war of extermination was intended, he, on a certain evening, sent his family and his flocks over the brook Jabbok, while he lingered behind to engage in secret prayer, for he knew where his help was; and there wrestled with him a man all night, who, to try his faith still more, by way of reproach, said, "Let me go, for the day breaketh," signifying it was time that he departed to see what had become of his family; but Jacob said, "I will not let thee go, except thou bless me. And he said unto him. What is thy name? And he said Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and with men, and hast prevailed. \* \* \* And he blessed him there." And Jacob said, "I have seen God face to face, and my life is preserved." Then "the man" with whom he contended all night in prayer, was Jehovah, who delivered him from all his enemies.

We have given this narrative thus full, because it affords a certain clue to our subject, by which we learn an Israelite is one that is a prince, or the son of a king. All true Christians are the sons and daughters of the King of kings, and Lord of lords. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father," enabling us to say unto God, Our Father. And when we arrive in heaven, we are to sing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever."

An Israelite is also one that has power with God, that is one, who by prayer and faith, can avail himself of God's assistance. Thus, Jacob overcame four hundred men; Elisha, the prophet, made a strong military detachment of all prisoners of war, without any destructive implements: Gideon with a handful of men,

who cried, "The sword of the Lord and of Gideon," routed the whole Midian army with trumpets, empty pitchers, and torches; and, in a word, by prayer and faith, the mouths of lions have been shut, flames quenched, seas dried, kingdoms subdued; and better still, souls immortal saved from destruction.

An Israelite is likewise one that has power with men, to deter them from evil, and influence them to do right. Let a man's character be well established for piety, and how weighty is his counsel, how influential his example; in most cases, his presence will stop the mouths of the profane, and drive dissipation from the room where he resorts. Let this influence then be exerted in leading lost souls to Christ; so shall we prove Israelites, having power with men.

Finally an Israelite is one who prevails; "for as a prince thou hast power with God and men, and hast prevailed" with God in prayer, and conquered or overcome thy enemies. And what is to hinder? If we can, by prayer and faith, avail ourselves of the aid of Heaven and earth, God and men, what difficulties can prove too great for us?

The enemies with whom we have to contend are numerous and strong, but He who is for us is greater than all that can be against us. One of these enemies is the world, a very comprehensive term, embracing every outward thing which stands opposed to a life of holiness. But whether we be annoyed and tempted by its wealth, fashions, customs, society, toils, or persecutions, "this is the victory that overcometh the world, even our faith."

Another enemy with which we have to conflict, is called the flesh, which means the corrupt nature of man, commonly styled "the carnal mind:" hence, it is said, "They that are in the flesh cannot please God;" and again, "If ye live after the flesh ye shall die." This enemy, however, is called by many other names; as "original sin," because

it was the first sin, and fruitful source of all the other sins of men: "the old man," on account of its long standing: "the sin of the world," because not peculiar to any, but common to all people: "the carnal mind," because of the sensual influence which it exerts upon us, filling the heart with all evil, even enmity against God. And this is a home enemy, an internal foe, a constant attendant on us wherever we go, and is, therefore, the more troublesome and dangerous.

The next enemy with which we have to contend, is the prince of darkness, a most formidable foe. It has often been asserted by modern skeptics, there is no devil, except our own evil passions; but when it is said, "The devils also believe and tremble," does the apostle mean to say, that our passions believe? "I trow not." As to his origin, it has been asked by infidels in the spirit of captiousness, "Who made the devil?" Our answer is short and easily understood. As God made man, and man made himself a sinner, in like manner God made angels, and some of those angels made themselves devils. The consequence was, as Jude said, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Since that rebellion, these fallen spirits have ever been the sworn enemies of the government of God, and the best interests of man.

But among them there is one principal character emphatically called the devil, whose power is no doubt very considerable, but not unlimited; he is a finite being, and does more by artifice than force. His ordinary character is that of "a roaring lion, seeking whom he may devour;" but when it suits his purpose better, he "transforms himself into an angel of light," at least in appearance, and comes "with all deceivableness of unrighteousness," in search of prey. Perhaps it may be objected, if the devil



is not infinite, and omnipresent, how does he manage to tempt so many in all parts of the world? We answer, though he is not infinite, yet he possesses the power of self-transportation with great velocity; for being a spirit, it may be presumed he can fly with the speed of lightning, or of thought. He also has many agents, and sub-agents, under him. The number of fallen angels is vastly great; for in one small fort of them, no larger than the heart of one man, they were heard to say, "Our name is legion, for we are many." Perhaps this was one reason why Dr. Watts said, "They throng the air, and darken heaven." Possibly they are more numerous about us now than the motes that float in the atmosphere. But beside these, every impenitent sinner is arrayed under his sable banner; for to all such Christ says, "Ye are of your father the devil, for his works ye will do." Now, all these the Israelite has to contend with.

But lest we discourage him by the number and character of his enemies, let us inquire for a moment, as we pass along, who are on his side? Every good man and woman on earth, of every name, and every order; they all pray for him and for all men daily, if they are good in the sense of the Gospel. Likewise every glorified spirit in paradise, and every angel in heaven; one of whom slew thousands of Assyrians in one night, and who, with all their power, are ministering spirits, to minister unto those who shall become heirs of salvation. The Triune God himself is for us, and "is greater than all who can be against us." The Father who is our refuge in distress, and "a very present help in time of trouble;" the Holy Ghost, "who maketh intercession for us," and the Lord Jesus Christ, "the captain of our salvation made perfect through suffering," the commander-in-chief of Zion's forces, the general who never lost a battle, are all on our side; and "if God be

for us, who can be against us?"

With these advantages, even a feeble soldier may achieve wonders, and prove that "the race is not to the swift, nor the battle to the strong." And though we have to "wrestle not with flesh and blood, but with principalities and powers, and spiritual wickedness in high places," yet "we are more than conquerors through him that loved us." What, my brethren, are all the enemies of the cross? Though we have "fightings without and fears within," yet God will "teach our hands to war, and our fingers to fight." "Ah, but in my neighborhood," says one, "there are so many opposed, and so few on the Lord's side." How many opposed, a thousand, or ten thousand? Perhaps not so many. But how many on the Lord's side, one, or two? They are entirely sufficient; for "one shall chase a thousand, and two shall put ten thousand to flight."

Behold! or see, this Israelite prevailing with God in prayer, and consequently, over every difficulty, every enemy; and the last foe which he conquers is death. Feign would Satan alarm him by making death as fearful as possible; but, as in former cases, so in this, all his sufficiency is of Christ; and trusting in Him, he "shall not be confounded, but be as Mount Zion, which cannot be moved." Does the enemy whisper in his ear, "The cold grave, the cold grave?" Then his heart responds, "There once the flesh of Jesus lay, and left a long perfume." Does Satan tell him, "Though you have conquered many enemies, yet there is an untried one?" How quickly he responds, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ." How many have fallen covered with glory, and proclaiming triumph to the last. "For as many as are led by the Spirit of God, they are the sons of God."



## JOYOUS WORDS.

1. "I will praise thee, for thou hast heard me, and art become my salvation." Psa. 118: 21. Matter indeed for praise—two things, each of which is of incalculable interest—"heard me"—"become my salvation." The Psalmist was an humble suppliant at the Divine throne—his plea prevailed—he found access to the Divine ear and heart. Then the Lord became "his salvation"—an immediate, full, glorious realization no words adequate to measure it—the wealth of infinite poured into the lap of the finite.

"O bless the Lord, my soul!  
His grace to thee proclaim!"

## INTERCESSORY FUNCTIONS OF THE HOLY GHOST.

BY DOUGAN CLARK M. D.

**I**N 1 John 2:1 we are told that "If any man sin we have an Advocate with the Father, Jesus Christ the righteous."

But the word here translated Advocate is the same which when applied to the Holy Spirit, in the 14th, 15th and 16th chapters of John's gospel is translated Comforter. The word Paraclete may be used for the original in each of the passages referred to.

Whilst therefore the Divine Son of God is pre-eminently our Great High Priest who ever liveth to make intercession for us, it is nevertheless true that the Holy Spirit also in a very important sense is our Intercessor, within His own sphere,—and it is this particular office of the Holy Ghost that we propose now to consider and by His own gracious assistance to elucidate.

And in the first place I remark that while Christ intercedes *for* us before the Father's throne in glory, the Holy Spirit on the other hand intercedes *within* us by begetting a clear perception of the things we really need, and an ardent, often *unutterable desire* for these things, together with a *fixed belief* that God will give them to us in answer to prayer. It is not that the Spirit Himself groans, but that He begets within us the "groan-

ings which cannot be uttered."

The whole matter is beautifully set forth by St. Paul in Romans 8:26,27. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."

Now the promises of God include all possible good—they exclude all possible evil—they provide for the supply of all our need—they assure us that all things work together for good to them that love Him—they take in all possible emergencies and all possible circumstances. And it is evident that we can desire nothing more than what has just been expressed—we could not ask more than that all evil should be excluded from us—and all good granted to us—and all need supplied—and all emergencies met.

But just here come in our infirmities. Amid the thousands of objects and interests presented to us—we, in our weakness and shortsightedness,—are unable to determine just what would be good for us, and what would be the reverse. We should be constantly tempted to ask for those things which are *pleasant*—while God might see what we would fail to see—that the thing, which seemed to us *pleasant*, might not be *good*, but an *evil*, while He might see that the medicine of suffering was for us, at the time, precisely the greatest *good*.

But what we do not know the Holy Spirit does know. He knows just the things which are best for us. He knows also just the things which God is willing to give to us in answer to believing prayer. And so He comes to the aid of our infirmities, He begets the ardent desires—the speechless longings—the *unutterable groanings*—the effectual prayer.

This is what it is to have the true spirit of prayer. This is "the spirit of

grace and of supplications." This is "praying in the Holy Ghost." This kind of prayer is not simply the natural desire of the human heart, expressed in words. It is *supernatural*. It is the voice of the Divine Spirit speaking from the depths of man's inner consciousness. It comes from God and goes back to God. It is always heard and always answered.

Sometimes the answer to the prayer thus produced in the heart by the Holy Spirit is to be received through human instrumentality. In such cases the same Holy Spirit who works into the heart the unutterable groanings, will also work in the heart of the individual through whom the answer is to be received—the thoughts, the dispositions, the powerful impulses, which induce them to act in accordance with the prayer.

This has been illustrated times without number, in cases of urgent physical want, when God's children pressed by necessity, having it may be no food, or no fuel in the house, and no means to obtain the things absolutely necessary to their existence, have laid their cases before God in the prayer of faith wrought by the Holy Ghost. Under these circumstances, again and again it has been true, that the same Holy Comforter who led His suffering servants or handmaidens out in prayer, has also at the same moment urged powerfully upon other persons the immediate necessity of going to the sufferers, whose pressing want was it may be quite unknown to them, with offers of assistance. We are the children of The King, and our Father is rich, and He is able and willing to provide for His own. Let us never doubt nor distrust Him even when every cistern fails.

In other instances the answer to the "prayer of faith" is to be obtained through the operations of nature. It is a matter of ridicule not only among the unsaved—but even among many professing Christians, that God's children should pray for rain in time of drought—

or for changes in the weather at other times, when crops are suffering and the means of subsistence likely to be cut off. But most certainly under the former dispensations this very thing was commanded and practised. Hear the testimony of Scripture: "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit." In both cases we cannot doubt that his prayer was begotten by the Holy Ghost. Again: "Ask ye of the Lord rain in the time of the latter rain,"—that is in time of drought when the latter rain was needful for the ripening of the crops—"so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Ah! beloved, as Christians we need to rise above the deification of all second causes. I admit that as a rule it may be wise to leave the weather in the hands of the All-merciful One "who maketh His sun to rise upon the evil and upon the good, and sendeth rain upon the just and on the unjust;"—but if the Holy Ghost inspires prayer for rain, or, the withholding of rain, it is just as sure to be answered under the Gospel dispensation as under the Jewish Theocracy.

The very same principle, as I regard it, gives the *true* explanation of *true* faith-healing.

We cannot command faith for the recovery of the sick, because we do not know whether such recovery in each individual case may be a *good thing* or not. In the meantime we are not to forget that *life* is a good thing, and has been entrusted to us to keep as long as we can—and so while we do not know God's will we are perfectly justified in doing two things. (1) To avail ourselves of the skill of the physician and the scientific use of remedies and (2) To offer up con-



tinually the *prayer of hope*, with the submissive addition expressed or implied "*Thy will be done.*"

But, if under these circumstances, the Holy Spirit begets within us the "unutterable groanings" for the recovery of the patient, and the true prayer of faith, then such prayer, as James puts it, "*shall save the sick*"—and for the best of all reasons—because the same blessed Spirit who inspires the prayer—energizes also in the body of the sufferer—rebukes the disease—and brings back the vigor of health.

Again: if our hearts are drawn out by this Heavenly Agent to pray for greater spiritual blessings upon ourselves or others,—to pray, for instance, for perfect love, or for Christ's baptism with the Holy Ghost—upon ourselves or other consecrated Christians,—or for a revival in our Church or community or elsewhere—then just the things we are thus moved to ask for—our Heavenly Intercessor will Himself pour out upon us—showing down His spiritual blessings in answer to the prayer which He has Himself inwrought in our souls.

Dr. S. A. Keen in his admirable "Faith Papers" gives an improved translation of James 5:16. "The prayer of a righteous man, being energized, avails much." It is true my dear reader, the prayer of a righteous man is oftentimes energized by his Divine Paraclete—in which case it is always effectual.

First, He illuminates the soul, He shows the true believer just what things are good for him, and just what things God is willing and desirous to give him. Next, He produces such ardent desires for these very things as he who is about to receive them is wholly unable to express by words—at least with anything like completeness. They are best described in the words of the blessed Spirit Himself "unutterable groanings." Lastly He breathes into the longing, hungry, panting soul, the full assurance of faith that all these things are His—and lo, accord-

ing to his faith it is done unto him. Glory be to the Tri-une God forever, for the intercessory work of the Divine Paraclete. Amen. Hallelujah.

## BIBLE CHARACTERS ILLUSTRATING HOLINESS.

BY REV. CHARLES W. L. CHRISTIEN.

### III. MOSES.



WHEN standing before Moses we are in the presence of one of the greatest men of all time. Scarcely one has been his equal, not one his superior. As a leader of men he exhibited extraordinary powers, and did a work such as no other man ever achieved. His writings—the most ancient we possess—have a sublimity, a pathos, and a descriptive power of the highest order. As a legislator he is unapproachable, for his laws are so wise, so complete, that they contain the germs of all possible righteous enactments. His story of creation, given in a few hundred words, anticipates the most advanced of modern discoveries. Both Jew and Gentile owe to him a mighty debt. And while the pen of profane history fails to record the name of one of his contemporaries, and for centuries after all is mist outside the Jewish chronicles, the name of Moses stands out in all its grandeur in the distant time, will endure when ten thousand others shall have faded out of the memory of mankind.

The ninetieth Psalm calls him "Moses, the man of God," and as such we wish to look at him, for there are elements of a moral grandeur in him, even more striking than the other features of his great character. We know that he sinned at the waters of Meribah, but it was a sin which only a holy heart could ever have been tempted to commit, one that was angry at sin and jealous for God. Still it was a sin, and stands as a blemish on



his career. But, in spite of it, there is a splendor about his religious character which is most inspiring.

From the beginning there was an entire consecration to the God of his fathers. His position at the Egyptian court was unique. It offered to him a life of luxury, or one of adventure, with possible power and fame. It was just such a position as would have led the majority of men into "the pleasures of sin" or the unholy plottings of ambition. But turning his back upon the ambition of the worldling, and the vice of the voluptuary, he "chose rather to suffer affliction with the people of God." And when the Lord had called him and given him his mission, in the spirit of simple and pure devotion he proceeded to do it. With profound humility—another trait in a holy character—he said, "Who am I that I should go unto Pharaoh?" And his honest pen writes down his hesitancy, as it does the record of his fall at the waters of strife. But when the command of God was repeated, obedience followed.

But it is really difficult for us to estimate the pressure of the life he lived from the burning bush to Nebo. If ever a man manifested "patient continuance in well doing," in spite of difficulties, it was the Law-giver. As one has said, "To Moses was entrusted the noblest, but at the same time the weariest life-task ever committed to the hand of man." The people whom he brought out of Egypt had a thousand things to learn, and as many more to unlearn. They were ignorant, short-sighted, vacillating, earthly, thankless. They had just those faults which might have been expected from the slave life which they had been so long living. They required an exceptional training if they were to accomplish the purposes of God. And Moses had to bear with their follies and their frowardness, their murmurings and mutinies, during the forty years while the training was in progress. A man

with less of "calmly fervent zeal" for the fulfilment of the Divine purposes, with feebler self-control, or with any lack of patience, meekness, or constancy, could never have endured the strain.

And the burden was the heavier because he stood so much alone. The people were far beneath him, and so was Aaron. It was often true of him, "I have no man likeminded with me." But by the grace of God, which like a flower can flourish in perfection when blooming alone, he was "faithful in all his house."

And although the people often proved themselves an unloving multitude, there was in the patriarch a marvelously tender compassion for them. One of the most touching scenes in the Bible story is where he is stretched upon his face crying in broken accents, "Yet now, if thou wilt forgive their sins—; and if not, blot me, I pray thee, out of thy book which thou hast written." The love of pity could go no further, nor self-sacrifice have a more brilliant manifestation. Wondrous patriarch! Would that all who bear the name of Jesus had the same spirit in them!

We must, of course, notice his faith, as that was the foundation of all. "By faith he forsook Egypt." But what did that departure mean? It was one of the most stupendous enterprises in which any man could embark. He was leading a mighty mass of untrained people out of one land, to give them possession of another; and that other filled with seven nations, warlike and strong. It was an act of the most absolute foolhardiness, if it was not an act of the sublimest faith. No one could tell what would befall them. In the most favorable circumstances it would be a task of herculean labor, of prodigious difficulty, of extremest danger. The strong power of Egypt would be turned against them, with bitterest hate. The Canaanites would fight for their existence. And the waves of the Red Sea and the sands of the deserts they must cross, would seem to be in

league with their enemies to vex and crush them. But "he endured as seeing Him who is invisible." Had not faith's keen eye seen the unseen he could not have endured.

And he closed his days as he had lived them. If holiness is perfect love to God and man, never was it more brightly displayed than in the last days of Moses. His love to his people seemed to culminate as he gathered them, day by day, to reiterate to them the commandments of the Lord, and to entreat them to listen and obey. Who can read Deuteronomy without seeing how the old man eloquently pleads with them with all the affection and energy of a noble soul? He seems as though he could never leave off. Soon he was to depart. His personal influence, the magnetism of his presence would be gone. He must do what he could now. And grandly he shows his unabated love in those last weeks of his career.

And he proves his love and loyalty to God by calmly going up the mount to die. No further request to go over Jordan, but a simple and perfect acquiescence with the will supreme. It has been the dream and longing of his life to see the promised land. When he left Egypt he believed that he was about to do so. But the dream was over, the longing was to be unsatisfied. And no more sublime spectacle was ever witnessed than that solitary figure climbing the crags to be laid in an unknown, unmarked grave. The Pharaohs had built their pyramids in which to lay their dust, but he was to lie where none should ever say, "There is the tomb of Moses." But it was the Lord's will, and he was content.

*To live, and to die, in God, and for God—this is HOLINESS, and this is MORAL GRANDEUR.*

"I CONSIDER your very testy and quarrelsome people in the same light as I do a loaded gun, which may, by accident, go off and kill one."  
—Selected.

#### JOYOUS WORDS.

2. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." John 10:9. Gracious words and joyous words indeed. Christ is the door—large enough for all to enter, to take in the whole world. It is widely opened, not "ajar." There is freedom of access—"if any man enter"—the worst, the vilest may come. If a man enter, what then? Three things: "Shall be saved"—immediately, joyously, fully—liberty—shall go in and out—sustenance—"find pasture"—rich, abundant pasture, able to nourish the soul unto life eternal.

"The veil is rent; in Him alone  
The living way to heaven is seen."

### PERFECTION—THE BIBLE TEACHING.

BY REV. N. VANSANT.



IN continuing our reflections on the subject of Christian Perfection it may be proper to refer to other forms of perfection with which the reader is more or less conversant.

4. *Social perfection.* Having reference to the human race in its social relations without special regard to religious experience. To illustrate: Tennyson in his *Isabel* uses these words: "Crowned Isabel through all her placid life, the queen of marriage, a most perfect wife." Wordsworth describes the subject of one of his poems, as "a perfect woman, nobly planned to warn, to comfort, and command." In Lowell's *Irene* occurs the line, "Earth's noblest thing, a woman perfected." In Beaumont and Fletcher we read, "Man is his own star, and that soul that can be honest, is the only perfect man." If it be said these are but poetic fancies, turn to that plain old prose author, Locke, who in one of his letters wrote thus: "To love truth for truth's sake, is the principal part of human perfection in this world, and the seed plot of all other virtues."

In reading these or other authors is any one ever shocked by their application of the term perfect and perfection to some of the persons of whom they



write, in their social relations? Do not the phrases perfect husband, perfect wife, perfect parent, perfect child, perfect neighbor, and so on, enter more or less into the language of every-day life? What a gross misuse of words if there is no such thing under the sun as perfection in domestic and social life—perfection, not indeed absolute, but only relative, yet truly real!

5. *Animal perfection.* Has no one ever heard perfection ascribed to any of the lower animals? Is a perfect horse, perfect in limb and wind, in disposition and habits, an altogether rare thing? So of other domestic creatures. Has no fair reader a perfect bird or other pet? By the Mosaic law every animal offered in sacrifice was required to be perfect: "It shall be perfect to be accepted." (Lev. 22: 21). This exaction is repeated nearly fifty times under the formula "without blemish," which is simply another rendering of a Hebrew word meaning perfect. God who had made the animals recognized perfection in some of them: was he mistaken? Surely not; and surely also His acceptance of only the physically perfect among them was a plain intimation of required moral perfection in those who offered them.

6. *Insensate perfection.* Wordsworth speaks of "mute, insensate things" as distinguished from beings or creatures of sense and perception. Are not the sun, and moon, and stars as such, perfect? Is not the rainbow perfect? Have we not all at times spoken of a perfect day, a perfect night, a perfect atmosphere? And have we never heard a friend speak of a perfect machine, a perfect watch, or a perfect picture, etc., as belonging to him, without for a moment suspecting him of offensive egotism or wild fanaticism? Has your tailor or your dress-maker never succeeded in giving you a perfect fit? Alexander Smith's *Life Drama* describes "a poem round and perfect as a star." When Sir Thomas Brown says, "Art is the perfection of

nature," or Quintilian declares, "The perfection of art is to conceal art," or Quarles inquires, "Is not the lily pure? What fuller can procure a white so perfect, spotless clear as in this flower doth appear?" Who in reading such sentences is startled at the free use by their authors of "perfect" and "perfection"? Consciously or unconsciously, we are day by day ascribing perfection to a thousand things in nature and in art. And here we turn again to the inspired Word for example and justification. "Thou shalt have a perfect and just weight, a perfect and just measure." (Deut. 25: 15). "And the lamps and the tongs made he of gold, and that perfect gold." (2 Chron. 4: 21). "For afore the harvest when the bud is perfect," etc. (Isa. 18: 5). To such perfection in the realms of nature and art all freely consent, but to assume the possibility of spiritual perfection in the kingdom of grace by the power of the Holy Ghost—this to not a few is shocking irreverence and presumption!

7. *Celestial or glorified perfection.* When Paul writes, "Not as though I had already attained, either were already perfect" (Phil. 3: 12), he plainly refers to his attainment of the goal at the end of the Christian race, the perfection of his final crowning in the glorified state. All who have reached that heavenly exaltation are elsewhere described as "the spirits of just men made perfect" (Heb. 12: 23), and no one questions the reality of their perfection; yet it is only a gracious perfection crowned with glory, a perfection of the spiritual nature through faith in Christ, realized first on earth with continual growth, as preparatory to its more complete realization in heaven with eternal increase—an ever growing perfection here and hereafter.

Having prepared the way for a direct answer to the question, What is the Bible idea of *Christian* perfection? we propose to give such answer in the next number. May the blessed Spirit help us to make it plain.



## JOYOUS WORDS.

3. "This is my beloved Son, in whom I am well pleased." Matt. 3:17. Such was the Eternal Father's testimony to Jesus at His baptism. It shows what estimate is put upon Him in Heaven—the Father's "beloved Son," "in whom He was well pleased." Before the foundation of the world, throughout the cycles of eternity, he shared the infinite love of the Father, dwelling in His bosom, indicating the most intimate and precious relationship. No wonder when He brought His only begotten into the world, He said, Let all the angels worship Him. Ought He not to be to us "the Chiefest among ten thousand, the One altogether lovely?"

"Our glad hosannas, Prince of peace,  
Thy welcome shall proclaim."

## TEACHING OF THE FATHERS.

[THIRD PAPER.]

BY REV. W. REDDY, D. D.

**I**N the last number we considered, in part, the teaching of "the fathers" on "*The Mixed State and Purification*." We continue our reflections thereupon.

*Different Schools of Thought.*

Without intending any invidious distinction as to Christian denominations we mark the conflict of opinions.

**CALVINISTIC FATHERS.** They taught that "this sanctification is in the whole man, yet *imperfect in this life*; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war; the flesh lusteth against the spirit and the spirit against the flesh." See "Presbyterian Confession of Faith."

Here we have the *mixed state*. The *Methodist Fathers* did not disagree with the general fact above asserted, but only with regard to the *inevitable continuance of this internal warfare during this life*." This was the point of controversy among the early fathers. With the Methodist fathers *Regeneration* is the beginning of *Sanctification*, and is in itself a part of that great work, and differs from entire sanctification in no way than as a part must always differ from the whole, or as a work just begun must necessarily differ

from the same work when brought to perfection." "It will therefore be supposed that those who are seeking entire sanctification are already justified by faith, and have the witness of the Spirit that they are born of God." "Sanctification must succeed adoption and justification, so that to seek it before we are assured that God hath done these things for us, is like attempting to finish the fabric before the foundation is laid." "Essay on Entire Sanctification, by Rev. A. Watmough."

They taught that this entire sanctification may be wrought *in this life*. Dr. Adam Clarke says: "From every view of the subject, it appears that the blessing of a clean heart and the happiness consequent thereon, may be obtained *in this life*; because here and not in the future world, are we to be saved. Whenever, therefore, such blessings are offered, they may be received, but all the graces and blessings of the gospel are offered *at all times*, and *when* they are offered they may be received."

"In no part of the Scriptures are we directed to seek holiness by *gradation*. We are to come to God as well for an instantaneous and complete purification from all sin, as for an instantaneous pardon. Neither the *seriatim* pardon nor the *gradation* purification exists in the Bible." "Essay on Entire Sanctification."

The theory that sin has its seat in the *flesh*, that is, in the *body*, fails to distinguish between the different uses of the English word "*flesh*" as found in the Scriptures. The term sometimes denotes our corporeal, organized animal body, and sometimes the "*carnal*" nature, called "the old man, which is corrupt according to the deceitful lusts." There are two words rendered "*flesh*," so the learned inform us. The original word *soma* relates to the *animal body* and metaphorically is applied to the body of Christ, of which He is the head. See Col. 1. 18, 24. But when the "*carnal*

*mind*” is referred to, as in Rom. 8. 4,5, the word *sarx*, *sarkas*, or *sarka*, is employed. This distinction helps the matter as to the seat and root of sin and of deliverance from it. In Rom. 8: 18, *sarki* is the word rendered “flesh.” Gal. 5:17 is quoted by both the “Confession of Faith,” and by Mr. Wesley to show the *dual* or *mixed* condition of ordinary believers; but it is doubtful if either have rightly apprehended the real case of the Galatians. They (the Galatians) hardly represent ordinary Christians. They were backsliders from their *justified state*. St. Paul challenged them thus: “Where is then the blessedness ye spake of?” “Am I become your enemy because I tell you the truth?” They were alienated from the truth, and from St. Paul as their spiritual father, they had been “hindered that they should not obey the truth.” They were at war among themselves. “They were biting and devouring one another.” Their case does not answer the purpose for which it was quoted by Mr. Wesley and for the same end by the “Confession of Faith.” These Galatians were rather in a *divided*, than in a *mixed* state, in the sense assumed. They surely were not in a victorious state; a state this, which Mr. Wesley assumes, in behalf of all justified believers. But from the remains of inbred sin, in whomsoever it exists, the Methodist fathers proclaimed a *complete deliverance* by “the blood of Jesus and by the Spirit of our God.” They claimed the experience of it, in their own behalf, and by their preaching and the encouragement they gave to the testimony of others touching the same, which in the earliest days of Methodism was so common, and this was not *confined* to Methodists, but it spread into other communions. The early bishops of the Methodist Churches witnessed to this blessed experience. We give a few examples:

Bishop Enoch George. He seemed always filled with the Holy Ghost and was

wont to use the word “*glory*” with such emphasis and unction as would thrill the saints as with fire.

In a letter to a Presiding Elder he said: “I have been writing to the P. E.’s of New England, New York and Genesee Conferences on one particular subject—that is to request them, as far as possible, to *introduce the doctrine, the spirit, and practise of holiness among the preachers, local and traveling*; that the heavenly influence may spread its energies among the memberships.” He adds: “Permit me to assign one or two reasons for this request. And first we ought to do it, for consistency’s sake. We read that the Methodists were raised up to be a holy people. The doctrine we preach and the discipline we administer, call upon us to *be a holy people*; and while our practise is at war with our doctrine and discipline we shall always appear at a disadvantage.

To another P. E. he wrote: “Let us keep steady to our cardinal pleading for and *promoting holiness of heart and life*. I am pleased to find that the brethren in the ministry in your Conference are making such united efforts in favor of holiness. Go on, my brethren, in the name of Him who said, ‘Be ye holy, for I am holy.’”

This holy man and bishop died with “glory, glory,” on his tongue. He said: “I shall soon be in glory. My dear departed wife has been with me and I shall soon be with her in glory.” He said, “*I am going to glory—that is enough!*” “I have been for many years trying to lead others to glory, and now I am going.

He was eminently one of the “fathers.” But there is a “great cloud of witnesses” and teachers among the great men of the Church. And not of the Methodist Church alone, but we find them in other communions also.

In a later article we will introduce to the readers of the Guide the teaching and the experience of more of the “fathers” on this subject among the Methodists, but some from other denominations.



## JOYOUS WORDS.

4. "I go to prepare a place for you." John 14:2. So said the blessed Jesus to His sorrowing disciples. He was going to leave them and their hearts were sad. How this announcement must have lifted the shades of gloom from their brows, and put life and hope into their hearts.

"I go to prepare a place for you;" "a place"—a real habitation, even an heavenly—full of light and everlasting blessedness. If prepared by Him, it will surely be all that could be desired, satisfying all the longings of the soul and casting into everlasting forgetfulness the toil, conflicts and sorrows of the earthly pilgrimage. Cheer up, sorrowing disciples, your Lord is preparing a place for you.

"When shall I reach that happy place,  
And be forever blest."

## HOLINESS IN THE PSALMS.

BY REV. F. BOTTOME, D. D.

## II. PRECEPTS.

**N**OW clearly the doctrine of holiness shines through the book of Psalms, we have already seen; let us now note some of the precepts which they give us to seek after the blessed grace.

In the opening psalm the blessednesses of the godly man are made to arise from his recognizing "the law of the Lord," in so placing himself under the authority of that law as to 'make it his delight by day and night,' and strengthening himself by the thought that "the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." And when in the fourth Psalm, David turns upon his adversaries, and admonishes them against their sins, how boldly he commands, as at the mouth of the Lord,—“Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Offer the sacrifices of righteousness, and put your trust in the Lord.” vs, 4, 5. Language that flames with the consuming authority of God's holiness. And how sublime is the conception of the writer of Ps. 47:8. "God reigneth over the heathen: God sitteth upon the throne of his holiness."

—Governs all nations on the principle of holiness, and commands all people and men to be holy, even as He is holy! And that glorious challenge of the Lord to His people as contained in the 50th Ps. "The mighty God, even the Lord hath spoken, etc." "Out of Zion the perfection of beauty, God hath shined." \* \* \* \* "He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice, and the heavens shall declare his righteousness; for God is judge himself. Hear O my people and I will speak: O Israel I will testify against thee: I am God, even thy God."—and reproving them for their want of sincerity and folly in trusting to the multitude of their sacrifices as though the blood of bullocks or of goats could be acceptable to Him while their sins and iniquities still clung to them; he commands, "Offer unto God thanksgiving; and pay thy vows unto the Most High."—And those who wickedly 'consented with the thief, and were partakers with adulterers, he indignantly demands, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" \* \* \* "thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."—For had not God beforetime said; "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children etc."—Who that has yielded himself to the rhythmic tread of the wonderful 96th Ps. has not bowed his head in adoring silence as he read, "Honor and majesty are before him: strength and beauty are in his sanctuary. \* \* \* Give unto the Lord glory due unto his name: bring an offering, and come into his courts. O worship the Lord."

Pre-eminently the 119th Psalm is a



necklace of Divine precepts strung on the thread of prayer and praise. The bead on the thread is, "Blessed are the undefiled in the way, who walk in the way of the Lord, etc. etc.—Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes. Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart when I shall have learned all thy righteous judgments. I will keep thy statutes, O forsake me not utterly." Ps. 119, 1-8. And this is the key of the whole song. It is ever the "word of the Lord," "the commandments of the Lord," "the precepts of the Lord," "the testimonies of the Lord," "the counsels of the Lord," "the judgments of the Lord."—these are they that "cleanse the young man's way, by taking heed thereto according to thy word." So thoroughly is the Psalmist saturated with the recognition and consciousness of the Divine injunctions to purity of heart and life that, in every aspiration after it, it is accompanied with the declaration and recognition of the precept requiring it. "With my whole heart have I sought thee: O let me not wander from thy commandments." 9, 10. and while in the presence of the commandment, which is exceeding broad," he "sees an end of all perfection," he takes refuge in the very heart of the commandment and exclaims in confident strength: "Thy word have I hid in my heart that I might not sin against thee." "Blessed art thou, O Lord; teach me thy statutes etc. etc." "Thy testimonies are my delight and my counselors." 24.

And when under the pressure of unworthiness he moans, "My soul cleaveth unto the dust;" and as quickly appeals unto God to, "quicken me according to thy word. \* \* \* teach me thy statutes, \* \* \* make me understand thy precepts \* \* \* Remove me from the way of lying; and grant me thy law graciously. I have chosen the way of truth; thy judgments

have I laid before me. I have stuck to thy testimonies: I will run the way of thy commandments." And so through all the iterations of sentiment and melody of this wonderful psalm the heart of the writer is held by the wonderful word of God's "commandments, for they are ever with me." So shall I keep thy law continually for ever and ever." Well might he exclaim, "O how love I thy law! it is my meditation day and night."—119.

## HOMELY HINTS TO HOLY PEOPLE.

BY REV. I. SIMMONS.

THE DWELLING LIGHTED THROUGHOUT.



ON entering the city of B—late at night after a tour on my District, I was impressed with the arrangements of the light in the dwellings. Here was a mansion with a bright light in the basement, above which rose the stately stories in total darkness; next was one enveloped in silent gloom with the exception of a faint light in a front chamber; then another blazed in light in the parlor while above and below none could be seen. On an avenue of wealth, carriages were hurrying to and from an elegant house in which was a bridal feast. The brilliant illuminations streamed out of every window and door. Exquisite music floated out upon the air, and odors from profuse bouquets of rare flowers perfumed the night. The sound of many happy voices blended in a pleasant confusion of mirth and song. Adjoining it was a dwelling without a light. Sleep enraped the inmates and silence only broken by the neighboring festivities.

How much like the temples of flesh in which we dwell are these homes! If your "eye be single" your "whole body is full of light." What a strange array of dim light, no light, and full light, the lives

of Christians represent, and yet everybody knows that light alone can expel darkness, whether it be physical or moral. It is these partly lighted soul-dwellings that give us such distorted views of Christian experience. It is the absence of light from apartments in your nature that made you so spiritually weak and sickly. Fling open the shutters, and God will turn on the light! When pardon is spoken to your penitent soul light breaks in, God's light. Walk in the light "perfecting holiness in the fear of God," and be filled with light.

Light up the lower story! The basement and cellar affect the whole house. A ministerial acquaintance of mine, his three children and the servant, all died in one week of disease contracted from the foul vapor of a dark cellar. You cannot be indifferent to your lower passions and appetites, and keep pure before God. These were given for normal use and enjoyment, but they must be flooded with light, or they will breed death in the moral nature. From the garden of Eden to the glories of the heavenly paradise, the contest has been between the appetites and the will. You are made "perfect in Christ Jesus" only when His radiant presence lights up your physical passions.

Yet there are enthusiasts in hygiene, whose constant care upon the regulation of the body's powers prevents anything but a limited attention to the higher apartments of their being. Above the basement all is dark and silent. No music, no beauty, no holy festivity. Perhaps there was once, in the years gone by. O it is painful to meet these once illuminated souls, and remember the time when they shone in the light of God! On coming nearer to some of these houses on the Avenue that looked so dark, I found there were lights turned down to a dim twilight. All over the Church are twilight Christians. There was light but it is partly turned off. If men walked in their light they would

stumble. Ye holy people "ye are the light of the world!" See that ye are lighted from cellar to dome. Light the full chandelier of self-denial, and let it keep the body. Holiness and unclean appetites are so distinct as light and darkness. A smoking saint is a twilight Christian.

There is a brilliant light for your mind, your understanding, your imagination, judgment and conscience. Open every avenue of inlet for its admission. You may be ignorant of book learning but you need not be dark. You may have many infirmities, owing to early disadvantages, and possibly hereditary limitations, but you need not have an uncertain light. O what pictures disgrace the halls of the imagination in which the holy light of God shineth not! Ye saints of the Lord, it is the entrance of God's word that giveth light, and no defiling book or thought must be permitted to blink that light. When Christ is married to the soul and comes in with His Father to dwell, He brings beauty and blessing, furniture and adornments for every apartment, and the light which shall illuminate all above the light of the sun. Be a bridal house, with music and song and gladness! Out on the dark night of sin, let your light shine, and your joyful festivities ring. Let the triumphal experience of holy contentment throw its gentle light over the murmuring and captious crowd. Throw the strong light of submission and trust down upon the wavering feet that mistake the way in the paths of providence. Shine with steady, constant light before the unbelievers in entire sanctification. Light is convincing, and its proof is that it banishes darkness. You may not be called to preach, or work in foreign fields, but yours is to shine. Shine in holy living throughout every part of your being. Light in the physical, light in the mental, light everywhere. If you walk with God, you will walk in the light. Hallelujah forever!





"Thy word is a lamp unto my feet and a light unto my path"

—PSA. 119 : 105.

"Father of mercies, in Thy word  
What endless glory shines!"

## The International Lessons.

(From a Holiness Stand-point.)

BY REV. JAMES MUDGE.

*Lesson IX. Luke IV. 16-32. March 2.*

*Verse 16. His custom.* This alone is enough to sanctify forever regular attendance at Sabbath services.

18, 19. *The Spirit of the Lord is upon me.* We have here the whole Trinity, distinct yet harmonious. Every Spirit-anointed disciple of Jesus may find in this inspired summary of Jesus' work the essential outline of his own. How many who count themselves Christians are still in more or less of bondage and blindness, needing a much larger work of enfranchisement and enlightenment, and needing to wait upon God that the complete jubilee year of full deliverance from all sin may be indeed proclaimed unto them.

22. *Words of grace.* Admiration for the preacher may be united with rejection of the preaching. Yet, let there be so far as possible beauty and attractiveness in our utterance when we have to declare unwelcome truths. Suavity of manner does not detract from the strength and courage of the deed.

24. *Not acceptable in His own country.* When this occurs from local jealousy and the provincial prejudice of small natures unwilling to admit superior merit in one who has lived on such familiar terms with them that he has become to them common, as in the case of Jesus, then the prophet is not to blame. But, alas, for the prophet or the evangelist or the Christian worker whose testimony is not acceptable at home because of the manifest defects of his home life, and who can only get a hearing where his private record is not well known.

28. *Filled with wrath.* Jesus told them a

most unpalatable truth, namely, that they were no more worthy to witness His deeds of healing and hear His teaching, than the Israelites of old had been worthy of the great prophets Elijah and Elisha, and as then so now God would pass them by for the Gentiles. O that in every preacher there might be this holy boldness to declare all the truth regardless of personal consequences.

29. *Throw Him down.* So little impression had His thirty sinless years spent among them made, so few real friends had He apparently won, that there was none to protest against this horrible murder; and it was the church-going people, not the rabble, who attempted it. Hence we ordinary mortals need not afflict ourselves beyond measure if in some communities we find little recognition. It may be wholly the fault of the community.

30. *He went His way.* He was not disturbed or agitated by their rage. They could not touch Him till His hour had come. So we are immortal till our work is done and the Father gives the word for our release. There is never any cause to fear the wrath of man.

*Lesson X. Luke IV. 33-44. March. 9.*

*Verse 36. With authority and power.* So we, not in our name but in the name of Jesus, may exercise authority delegated to us by the Master, whose we are and whom we serve, for the casting out of all unclean and wicked spirits. There should be such power in us that evil men and demons should fear us.

38. *They besought Him for her.* It was the natural cry of need made to one ever ready to hear and do. We too may and should call upon Him for our friends in illness; but He answers now, as a rule, through intermediate means, impressing our minds, directing our judgments, calming our fears, sustaining our hopes, and blessing the use of natural, physical remedies.

39. *She ministered unto them.* A testimony to the completeness of the cure, and to the instinctive promptings of gratitude in the one healed. When God does something for us, immediately we have something to do for others.

40. *Healed every one.* O marvelous power of Divine love, O most lavish ministration!



He can wash away the sins of a million to-day as quickly as the sins of one.

41. *Suffered them not to speak.* Approving testimony from the wicked is not to be encouraged or desired. It is likely to arouse suspicion that all is not right.

42. *A desert place.* Retirement, solitude, seclusion, and much private prayer are very essential for all, though busy, over-burdened workers are very apt to think they can or must neglect them. *The multitudes sought Him.* He did not listen to their protests or regulate His conduct by their wishes, though it was now the time of His popularity. He knew how fickle was their favor, and He had a higher standard.

43. *Therefore was I sent.* One sent is a missionary. God had but one Son and He made Him a missionary. He never forgot that He had a specific work to do, and that the commands of the Father were to be scrupulously fulfilled each moment.

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*Lesson XI. Luke V. 1-11. March 16.*

*Verse 4. Put out into the deep.* Put out into the deep unfathomable waters of the ocean of Divine love, do not hug the shores so timorously, do not remain anchored by the beach, cut all the hindering, hampering lines of doubt and fear and unbelief, and get out speedily "where grace not in rills but in cataracts rolls."

5. *At thy word I will.* Here was most commendable faith and obedience. Nothing else is right or safe. The obedient soul is the only one to whom a great commission is extended. Except as we closely obey our efforts are useless.

8. *Depart from me.* Every great manifestation of Divine power and purity at first smites the unholy or partially holy soul with fear. Our sin is made to stand out in bolder relief the nearer we come to the Sinless. But as soon as we fully realize that this Sinless One has both the ability and the willingness to make us also sinless like Himself, our cry, if we are in the right frame, is, not depart from me, but draw nearer yet and cleanse away all my impurity.

10. *Catch men.* What patience, perseverance, skill, and courage it requires even to be a successful fisherman of the common sort. How much more of these high qualities are requisite in him who would catch not fish but men.

11. *Left all.* The call of Peter and Andrew, James and John is at this point in no way different from the calling of every modern disciple. There must be a forsaking of all that we have, be that all little or large, and nothing must any more be counted our own. It is to be feared that many who consider themselves the Lord's forget that this is the indispensable condition not only of becoming but of continuing a true follower of Christ.

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*Lesson XII. Luke V 17-26. March 26.*

*Verse 17. Teaching.* This was His constant employment. Should we not pay more attention to it? If God has revealed to us any special truth, as for instance concerning the possibilities of Divine grace and the glorious sweep of full salvation, let us not be backward, in the right spirit and manner, to impart or teach this to those that seem still ignorant of it.

19. *By what way.* In bringing our friends to Jesus we must be fertile in expedients, ready to get out of the ruts, swift, if one way is shut up, to devise another, even though ordinary precedents are violated and cause given for some to complain.

20. *Their faith.* The faith both of the sick man and of his bearers. God will listen to our prayers for our friends. If so, we have a responsibility for their conversion and their full salvation which we must be very careful to fully discharge.

21. *Blasphemies.* The wicked heart often sees nothing but evil in the holiest things. its point of view is wrong.

24. *That ye may know.* Christ took all pains to give them sufficient evidence of His claims that they might be without excuse. It was not for lack of opportunity to know that they remained ignorant, but from perverseness. *Power to forgive sins.* This makes Him the Saviour, this is His unique endowment, by this He stands out from all other religious teachers. And with the forgiveness goes the glorious cleansing, the complete renewal for those whose faith accepts the word. Christ's cures both of body and soul are always complete just so far as the sufferer's faith and co-operation permit.

25. *Glorifying God.* In this verse the man himself, and in the next the people generally, as contrasted with the murmuring Pharisees, are said to glorify God.

## HOLINESS AT HOME

"And in thee (Abram) shall the families of the earth be blessed."

Gen. 12' 3.

"Lord, may our union form a part  
Of that thrice happy whole."

### HOME LESSON FOR MARCH.

*Ecclesiastes* 12th chapter. Points for study: 1. The Divine injunction to the young—1 v. 2. The reasons given for this: see 2 c 7 v. 3. The unsatisfactory nature of earthly things: 8 c 12. 4. The important conclusion: 13 c 14 v. Let these several points be carefully observed.

## THE TYPICAL PARENT.

BY MRS. KATE SUMNER BURR.



HE position of the parent is one of great responsibility. As far as the comprehension of the child admits of it, the thought of God, so in-

finite and blessed, so gentle and tender, all is included in the word father, mother. If only all parents were to hold this fact in vivid recollection, always endeavoring to be true to the implicit faith reposed in them, and worthy of the unbounded admiration lavished upon them by the hearts of their children, what a wonderful revolution would be effected by the generation of children thus trained to reverence the truth!

So very sad it is, so exquisitely pathetic, to see how unworthily many parents cast away their crown and scepter, doing irreparable damage to the souls of their children by their faithlessness and carelessness.

Under the Mosaic law incorrigibly disobedient children were doomed to death by stoning, and their own parents were required to inform against them. Thus terribly did the Almighty reveal His abhorrence of disloyalty to the authority of the parent, in those days often the only authority known in the land. Children who habitually obey their parents may be expected to recognize and obey the voice of their Heavenly Father.

There must be purity of motive, heart-purity, or the quick comprehension of our little ones will be likely to discover the alloy in our nature.

It is truly a beautiful thing when parents deserve and enjoy the full confidence of their

*grown up children.* When parents grow in grace, developing the fruits of the Spirit, becoming "burning and shining lights," fathers and mothers in Israel, how dear are they to their Christian children, their faces beaming with "the beauty of holiness," glowing with the very gladness of Heaven! Such are truly "waymarks for the kingdom," and to such how blissful the prospect of Heavenly fruition when the whole happy family shall have "entered into the rest that remaineth." Such centres of love attract to themselves those not born into the family, and it is well they do, since so many children may never reach eternal blessedness in following the examples of their own parents.

To have successfully "brought up children" is to have accomplished a noble work, a work that received the recognition and respect of the apostles. Paul to Timothy: "Well reported of for good works; if she have brought up children, \* \* \* if she have diligently followed every good work."

O that every home might become a little type of Heaven!

### LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

#### "JESUS STILLING THE TEMPEST."

DEAR little ones: It is so blessed when we read about the dear Saviour that He is *ours*—as much so as though He were one of our own family circle. When He was here on earth there were so many evidences that He was *in reality*—"God manifest in the flesh." On one occasion He had been much occupied, the people had followed Him everywhere and He was so weary. He went into a boat with his disciples, and while they were away from the land there arose a great tempest. He was asleep and did not awaken until His disciples, being afraid went to Him and said: "Master, save us, we perish." (Do you think there was really any danger?) He gently reproached them, saying: "Why are ye fearful, O ye of little faith?" Then He rebuked the winds and the waves and there was a great calm. No wonder they marveled, saying: "What manner of man is this?" He is the very same *to-day*, and in every sorrow, whether burden for sin, or anything, go and tell Jesus. He is just as able now and as willing to speak peace to the troubled soul and such peace as He only can give! Have you ever proved Him?

"Peace I ask—but peace must be  
Lord in being *one with Thee.*"



## LOVED ONES GONE BEFORE.

"FATHER DARVIL," as he is best known, of London, Canada, passed from labor to reward, July 9th 1889, aged eighty seven. When Dr. and Mrs. Phoebe Palmer visited London, Ont. he came into the experience of entire sanctification and from that period he said the better part of his life commenced. He was the first to establish a meeting for holiness in London, which was greatly owned of God and continues unto this day. He was never absent from this *Tuesday Meeting* and God enabled him to lead many souls into the Canaan of perfect love. Two years ago Father Darvil was bereaved of his earthly companion, but he calmly acquiesced in the Divine will. Smiling through his tears he would say, "She is at home and I shall soon join her." One year after he lost all his property, through misplaced confidence. Of this he said, "God has saved me the trouble of making a will." His last days were spent at the home of a widowed daughter's son, where his comfort was carefully considered. The *Guide to Holiness*, and books on that line were his constant companions, and the *Tuesday Meeting* was there continued. The closing weeks of his life were full of praise. It was a benediction to enter his room.

He was constantly repeating the precious promises, and rejoicing in Christ his Saviour. He sent a message to the writer, saying, "I am at the Station, waiting for the train to take me home." His last words were, "Glory! saved to the uttermost!"

Lillian Rodger.

MRS. HESTER Gavin closed her earthly pilgrimage near Brookville, Ind. Aug. 6th 1889, in the 94th year of her age. She was born in Williamsport Md. April 8th 1796, She was brought by her family to Buler Co. Ohio, in 1806 and united with the M. E. Church in 1810. She was a consistent and zealous member, doing her whole duty to her family and all with whom she was associated.

She had been a subscriber to *The Guide* for many years, prized it highly, distributed many copies during her life, and requested her friends to circulate what was left after her departure. A good and kind mother is gone to her reward and will be long remembered by old and young.

Mrs. L. A. Gavin.

MISS BERTHA Dewey, of Massena, N. Y. sweetly fell asleep in Jesus Aug. 12th, 1889, in her 21st year. She was the daughter of Aaron and Nancy Dewey. When in her 17th year her father died suddenly. She was early converted and united with the M. E. Church. Her Christian character was lustrous. She held closely to the doctrine of Christian perfection and her every-day life exem-

plified this perfect love. She trusted in Christ for everything—small as well as great things. This beautiful flower has been transplanted to bloom in the paradise above. Her mother, sister, and brother are lonely on account of her departure. Yet they hope for a bright re-union above—as also her Christian associates in the Church.

ISAAC B. WATTS, of Fresno City, Cal. entered into the joy of his Lord Aug. 23rd at Camp Capitola. After an illness of only four hours, just as the sun was setting, his redeemed spirit passed into the arms of Jesus whom he loved better than life. He was born near Zanesville, Ohio, in 1826, and removed to California in 1857. He was converted when a small boy, and lived an exemplary Christian life. About six years ago, under the teaching of Rev. Geo. Newton, he came into the experience of entire sanctification, and until the time of his departure walked in the highway of holiness. His time and money were freely used for the Divine glory. He has constantly read *The Guide* for the past eight years, and delighted to circulate it. His friends deeply feel their loss, but expect to meet him in Heaven.

Emily E. Ludwig.

## THE CHILDREN'S STUDY.

THE MONTHLY TEXT. *A word fitly spoken is like apples of gold in pictures of silver.* Prov. 25:11.

"Whate'er I say or do,  
Thy glory be my aim."

We have received a number of letters from the children asking to have their names enrolled as scholars in the *GUIDE SCHOOL*. We would like to insert their letters if we had room. The names are:

Mary E. and Edith Avery, Bonilla, South Dak. Armin J. Soule, Genoa, O.; Jennie June Myers, Ashley, O.; Hattie H. Nesbitt, Winchester Springs, Canada; Gertrude M. Hibberd, North Union, Me.; Jennie B. Philo, Farmer City, Ia.; Nannie Harrison, Yates Centre, Kan.; Judson Kerr, Bothwell, Canada; Nellie Havely, Boyd, Oregon. We hope next month to make further reference to these letters.

THIRD LESSON—*The temptation of Jesus.* Matt. 4:1 c 10. vs. This is a very interesting subject for study. Get all the information you can on these points, and write us your thoughts: The place of temptation—the tempter—the several temptations—How Jesus overcame the tempter—and his final overthrow—v. 10 c 11. Angels coming and ministering unto the Saviour.

Curious and Useful Questions:

By what brook were the prophets of Baal slain?  
What sea is mentioned only by Jeremiah?

What city was the birth-place of David?

In what city was Solomon's temple?

What were the names of the cities of refuge?



"And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

Psa. 107: 22

"Awake! awake! my tuneful powers,  
With this delight song."

## The Tuesday Meeting.

Held each TUESDAY AFTERNOON at 2.30 o'clock  
at the residence of Mrs. Dr. W. C. PALMER, 316  
East Fifteenth Street, New York.

**T**HE meeting was opened by singing the  
736th hymn, commencing

"Thou hidden source of calm repose."

Rev. Geo. Hughes followed with the reading of numerous requests for prayer, received through the mails from various sections of the country. Prayer was also asked by a considerable number of persons present for themselves, their friends, or for special objects.

Opportunity being given to those who felt that they were not already enjoying a satisfactory religious experience, half a score or more of persons arose in different parts of the house, to make manifest this want of their souls, and to testify their desire to be remembered in the opening prayer.

Rev. Dr. Dunn led in prayer, followed by Rev. George Hughes.

*Singing.*—"Lord, I am Thine, entirely Thine."

*Mrs. Palmer.*—I have been asking the Lord to direct us this afternoon, and He has directed to a very familiar lesson—familiar, no doubt, to every one here, and I have been praying that the blessed Holy Spirit would help me to see if my own consecration is complete and perfect. The lesson will be the first two verses of the twelfth chapter of Romans:

"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God."

This comes so blessedly to my heart, when we present ourselves fully and wholly, there is given us such a blessed consciousness of acceptance. Let us pray that we may all know what it is to be a *living* sacrifice, not a *dead* sacrifice, as

Bishop Simpson said in a sermon of wonderful power. "Not a dead sacrifice, but a living sacrifice." God's pleasure is not in ceremonies, but in obedience. This is the sacrifice asked of us. I often tremble when I think of the solemn vows that many dear ones have made before witnesses. One baptismal vow binds us; one God demands a full surrender; our Marginal reference says: "What? Know ye not that your body is the temple of the Holy Ghost? and ye are not your own? for ye are bought with a price. Therefore glorify God in your body and in your spirit, which are God's."

*Rev. Geo. Hughes.*—I think, dear friends, that this is a very solemn hour. We have serious work on hand. Work for us who think that we are all the Lord's. We are to come down to the foundations and see whether they are laid deep and broad, or whether we are building upon the sand instead of upon the rock. We cannot afford to be mistaken about this—to be on the sand when we think we are on the rock. O, that the searching light of the Holy Ghost may enter into every soul here present, and that we may see just where we are, whether we have presented our whole being unto the Lord, a living sacrifice, holy, acceptable unto Him, which is our reasonable service. Whether there is a complete antagonism between the conduct of our lives and the frivolous and wicked practices of this world. I put these questions to myself as well as to you, dear friends; and I pray the blessed Holy Ghost to search me and try me and see whether there be any evil way in me. And if there be a defect, I pray that the Holy Ghost will show it to me *now*. We have solemn work on hand too in regard to others. There are those who have asked our prayers. They are either to be lifted up with light and purity, or go out from here disappointed. Our faith has much to do with the salvation and sanctification of these. Oh, brethren and sisters, I ask you this afternoon to take these souls and hold them up to the mercy-seat.

For myself I can say that all my aspirations are towards God.

*Singing.*—"There's a wideness in God's mercy."

HEART DEEPLY STIRRED.

*Brother J. C. Rose.*—In these days of sickness and death my soul is profoundly stirred—not only by these solemn warnings of God, but by the little heed given them. How little I hear of that which is the first thing that ought to be done. What does it mean? Why such apparent indifference to God's warnings? Must He send heavier scourgings? I have never examined myself as I have in these recent days. Are we ourselves doing all that we can to induce others to repent? I fear that a worse thing will come upon us,



shall we not inquire of God what we shall do to stay this scourge? May the Lord help us.

#### WHAT SHALL WE DO?

*A Brother.*—What shall we do? God says, "Son, give me thine heart." The children of God may claim the promise, provided they are in a condition to make this claim. I have had a wonderful baptism of the Holy Ghost here to-day—hallelujah to our God!

#### PREPARATION FOR WORK.

*A Sister.*—I do so thank the dear Lord for bringing me here this afternoon. I came down here to ask Him to give me the preparation I require for future work for Him. O, how my heart has been filled since I have been sitting here! My life is in Jesus Christ, a living sacrifice, and I am ever happy in Him.

*A Sister.*—I thank God that every day He makes me feel how little I am. But He gives me perfect peace. I want to re-consecrate myself here to day, soul and spirit, to Him. Let me show forth His glory that others may see, and be led to Him.

#### STRANGERS' VOICES.

*Pastor M. E. Church, Youngstown, O.*—I am really glad to be here to-day, although I probably never saw one of you before. I have often read the testimonies of these meetings, and my soul has said, hallelujah! O, I know something of this great salvation. Pray for me, that when I return home to Ohio I may be strong in body and mind, and purpose, to do the Lord's work.

*A Brother.*—I am a stranger to you all, but the brother said strangers could speak. This is the first time I was ever here, but, blessed be God, I know what you are saying and what you mean, although I am a German and talk but poor English. The dear Lord has washed me from all my sins. Here I feel that I am at home, and I think, when we all go home to the Lord, what pleasure will be there. Bless the Lord.

*Singing*—"Glory to His name."

#### CHRIST STILL PRECIOUS.

*Rev. Bro. Reiss, Philadelphia.*—I, too, am a German, but I want to testify a word for the Lord Jesus, and I fear if I do not now speak I will be left out. I have lately returned from abroad, and one of the greatest privileges I have had was that I could preach in my own native town to my own people, in my own language, the blessed gospel of Jesus. The Lord has been very gracious to me while I have been lately laboring in the "City of Brotherly Love." Christ continues to me as sweet and dear as ever. If we, as workers in His vineyard, will but do His will, He will give us souls. O, if there is an unsancti-

fied heart here to-day, you ought to give up and yield to Him, and I beseech you to do so.

#### A SUNNY SIDE.

*Sister Bottome.*—It is a peculiarity of my nature that to me there seems always a sunny side to consecration, and I always like that. Life is as we make it; you can make it very hard, or you can make it very sweet. The secret is we love—love to God and love to every one. The root-meaning of the word *faith* is "let yourself be loved." Our good German friends know this. Let ourselves be loved! Do you know anything sweeter than that? I do know, by a wonderful experience, that this is the language and meaning of faith. "Come unto me," He says, "and I will give you rest." Rest to me is not passivity, it is personal, abiding love. O, how I love this ocean of God's love! O, friends, let go of your miserable selves, and you can go right out into that vast ocean of heavenly love.

*Mrs. Palmer.*—I think it will be profitable for us to devote our remaining time to those dear ones who have come to us for help, etc., etc.

*Singing*,—"By faith I etc."

*Rev. Bro. Haendeges.*—I do not come from the mountain-top to-day, but from afflictive scenes in my family. God has permitted us to pass through these sad experiences. At the opening of the New Year there was a little lifeless body in our home, but the Lord was all the same. The promise is, "All things work together for good to them that love God." The loving hand of our Father is toward us. This holiness suits us Germans as well as it does you.

#### GRATITUDE.

*A Sister.*—My heart goes out in gratitude for what the Lord has done for me the past year. I have the abiding Comforter.

*Sister Reynolds.*—I bless the Lord for the privilege of sitting in heavenly places in Christ Jesus. I was greatly impressed by our last Sabbath School lesson. I recollect Dr. Palmer reading it in Brooklyn years ago, and how I was affected by it. It is Christ's mission to deliver us out of the hands of our enemies. I have been feasting on that lesson for days. Your singing of the hymn

"Now, I have found the ground wherein,  
Sure my soul's anchor may remain,"

touched my heart. I have been asking the Lord to brighten my experience, and the word came to me, "Now, are ye freed from sin"—and know ye not that His servants ye are. And then comes the fruitage—freed from sin, then fruit unto holiness.—praise the Lord.

*Sister Seawles.*—I cannot tell you how glad I am that Jesus gave Himself for us, that He might

purify unto himself a peculiar people, zealous of good works. I often think how I would rejoice to be out in the Master's work—but I can pray and give my testimony that God is able to take away all our sins. God can take it all out. He did this for me. How quickly did Jesus come to me when I sought the pardon of my sins—it was in my brother's kitchen. I have never doubted that the work was wrought.

"I then rode on the sky,  
Freely justified I,  
Nor did envy Elijah his seat."

God knew what I would have to pass through, and He converted me thoroughly. And when I sought a clean heart Jesus gave Himself to me, and I abide at His feet, every day, every hour. If I should pass away I am going home to Jesus.

*Rev. W. G. Browning.*—More and more the dear Lord is leading me out into this light. I was impressed with the truth in the last Sabbath School lesson. Zacharias and Elizabeth "walked in all the commandments and ordinances of the Lord blameless." It is graciously provided that we may serve the Lord "without fear"—that it seems to me is the normal idea of Christianity. We should not be content unless the Holy Spirit work in us these blessed results. We want the love of God shed abroad in our hearts abundantly—then shall we serve Him without fear. I know of this experience. I want my heart ever charged with love, so that I may see in men and women, even the vilest, those for whom Christ died, and be ever ready to stretch forth a hand to save them.

*Sister Tichenor.*—I have felt the force of the teaching of the afternoon. I know the meaning of Sister Phoebe Palmer's oft-repeated expression, "that we must get on believing ground before we can believe." It was long before I met this condition. I came to this meeting and was moved to seek this great salvation. And yet, when alone with God, tests would be presented by the Spirit to which I could not respond. I was unwilling to speak in public, and was afraid of being numbered with "*the sanctified ones*." For two years I was in this state of indecision. If I had yielded at first how much better it would have been. Since I have come into the land of Beulah the enemies which appeared as giants have become very small, and the great mountains which rose up before me have been leveled. At the opening of the year God gave me this word: "I can do all things through Christ which strengtheneth me." In myself I am all weakness, but God's strength is sufficient for me in all things.

*A Sister.*—Sister Tichenor has expressed my feelings exactly. No one was ever more afraid of

a human eye than myself. I know I desire to be holy and God saves me now. Bless His name.

*Sister Gileau.*—I thank God this meeting has a definite purpose—it has been a strength to me for years. There are all sorts of strange things around us, *Christian Science*, and the like. I saw a circular in which there was an offer to teach holiness for *fifteen dollars* a quarter. But holiness cannot be bought for fifteen dollars, nor for fifteen millions. Have nothing to do with these things. I have been sick, and while laid aside was glad that I gave my testimony at the meeting preceding. With the Apostle I say, "*I believe God.*"

A call was made by Mrs. Palmer for brief testimonies, especially from those who had requested prayer for themselves.

*A Sister.* My heart goes out in gratitude to God for what He has done for me the past year. I have the abiding Comforter.

*A Brother.* Every day and every hour I do feel the cleansing power.

*A Sister.* These words came with power to my heart, "Ye are not your own." I am the Lord's.

*A Sister.* By faith I plunge me in this sea. My heart is cleansed.

*A Sister.* I praise the Lord for His wonderful love to my soul. Mrs. Palmer asked all to rise, and while standing to utter a word of praise or brief testimony. Such expressions as, "Jesus saves me." "I am all the Lord's," "The blood cleanseth me now," dropped from many lips.

Mrs. Palmer offered prayer, and the benediction was pronounced.

**OUR FATHER'S WILL.**—"Not my will but thine be done," was the petition of the dear Lord in his greatest agony. We too often pray for what we wish, or think we want, but what we need, as God sees it, should be the undertone of our petitions. We do not always know what is best for us, and our wishes often, if granted, would be a damage rather than a blessing. Hence, in the darkest dispensations, if the burden of our sigh was, "Thy will be done," it would be in the most perfect accord, with our Father's requirement concerning us. When we can really say, with a sweet, submissive spirit, amid all the experiences of life: "Not my will, Father, but thine be done," in nature, though not in degree, we are sharers in the peace and in the joy of the Master. The more we sink into the will of God the lighter will the seeming dark dispensations of His providence appear. O what calmness and sweetness gather about our souls when we have no concern about anything but to know and do the will of God! This brings a peace that passeth knowledge; that is to say, this is heaven.

C. C. Goss.



## OUR SOCIAL MEETING.

THE MOTTO: *Add to your faith virtue. II Peter 1: 5*  
THE PRAYER IN SONG.

"May Thy grace impart  
Strength to my fainting heart."

*An Old Subscriber.*—Betty Stringfield, Terryton, Kan. I am an old subscriber to *The Guide*, and for years I stacked them away. I was so miserable I was afraid to look into them myself, but I could not give up the blessed *Guide*—so I have been plodding along for several years. Last year I was constrained to look into them once in a while and, last summer, I asked you to pray for me and I was greatly troubled. Not long ago I wrote to thank you for the dear *Guide*, and I asked you to pray for me, and since I received the last number I have been wonderfully brought into the light, and I see it is the Lord at work; praise His holy name. I love His word more than ever, and the *Guide* is good to my soul. To-day in looking over some of the back numbers, I read several testimonies that said they sent names several months ago, and Satan suggested, "I need not be in a hurry to testify, but wait awhile, as others did." The Lord, however, helped me not to be ashamed of Him. If I may enjoy His love but for a little while, how much blessed farther on.

*The Lord Our Healer.*—Mrs. Wm. Sissons.

He healeth me, O, bless His name!  
I want to spread abroad His fame;  
From dread disease He sets me free,  
The Lord, my Healer, strong is He.

*Chorus:* He healeth me, he healeth me,  
By power divine He healeth me,  
He healed the sick in Galilee,  
And now by faith He healeth me.

I was a great sufferer for months until the 23d of last month. By request Dr. Cullis prayed for me, and I began to amend from that hour. The Lord be praised for His healing power. I read the *Guide* and prize it highly.

*Just Received the Grace.*—R. A. Robins, Deeds-ville, Ind. Four weeks ago, after being a reader of your *Guide* for sometime, through the preaching and teaching of Rev. Geo. Newton, Evangelist, of Oakland, Cal., I was led into the blessed experience of Christian Holiness—praise the Lord! Now duty is a pleasure, where once it was a burden to me.

*The Holy Spirit's Presence.*—Mrs. Nora Watts, Augusta, Mich. By the Holy Spirit's presence, the dear, precious Jesus is revealed in my heart as an abiding guest. My soul continually rejoices in the uttermost salvation. Hallelujah! What a

Saviour!

*A Note of Praise.*—Mrs. C. A. Markley, Philadelphia, Pa. In reading the testimonies of some of the dear saints in *The Guide* for January I feel that I, too, must add my note of praise to the glad Hallelujahs which echo from heart to heart, and from nation to nation. O, may one mighty song of triumph wave over the land, until earth and sea shall reverberate with glad hosannas and "*Crown Him Lord of All.*"

No language can express the joy and the love which fill my heart to-day for mercies past and present. God has been wonderfully good to me during the past year. He has been ever near to comfort and cheer me in the hour of trial. He has covered me with His feathers and carried me so sweetly through the waves, and through the fires they seemed scarcely to touch me.

"O, the tenderness of His enfolding  
And the faithfulness of His upholding."

O, how I praise God for a full and perfect salvation, which *saves to the uttermost*, and keeps me sweetly trusting in Jesus moment by moment, free from anxious care or fearful forebodings. My heart is fixed trusting in Him, and I will fear no evil.

The dear Lord in His providence has removed me (from my home in New York City) to Philadelphia, where I now reside. I have missed the Tuesday meetings so much, though I have attended the meetings formerly conducted by Bro. Inskip, and find them very refreshing.

Glory, glory be to Jesus,  
Glory to His precious name;  
Sweet it is to sound His praises,  
Blest it is to spread His fame.

*Mighty to Keep.*—W. A. Cunningham, Springdale. I realize, more than ever, that Jesus is mighty to keep. I am glad I am His. Amen!

*The Home Lessons.* Miss M. A. Pigeron, Montvale, N. J. I have been glad of the opportunity of studying the "*Home Lessons*" given in *The Guide*. They are a great help in affording me new subjects for thought. The Sermon on the Mount is a beautiful subject. I trust I shall be profited by it.

*Rev. D. Nash*, Norwalk, Conn. The twenty second of this month was the sixty ninth anniversary of my entrance into the way that leads to the palace of angels and God. The way grows brighter and brighter. I expect at eventide it shall be very light.

*A great blessing.* J. F. Smith, Bloomdale, O. I have been taking the *Guide* about eighteen months, and it is proving a great blessing to me. It is a great help to me as I grow in grace and knowledge, how easy it is to grow with such helps.

## EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No  
Malice, Enmity, or Evil-Speaking,—  
Love, Love—only Love.

### INFLUENCE OF THE SANCTUARY.

(1 Pet, 4:17.)

We have met with this incident: Ruskin discovered a very ancient inscription on the Church of St. Giacomo di Rialto, Venice, which reads, "Around this temple let the merchants' law be just, his weights be true, and his covenants faithful." A beautiful epitome of the influences which ought to radiate from the sanctuary, to elevate and purify the world around. He says of the discovery, it is "the pride of my life."

### THE MIND OF CHRIST.

"Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

**P**AUL'S injunction given above is of great significance and importance. A Christian is one who is like Christ, and his claim to that high designation, "*Christian*" is proportionate to the distinctness with which he possesses the Christly characteristics. We need therefore to study the model thus set before us, and to understand the process of assimilation, so that we may rise to our predestined character and life as unfolded in the New Testament.

"*The mind of Christ.*" "What is it? It is beautifully portrayed by the Apostle in the context:

"Who, being in the form of God, thought it not robbery to be equal with God:" "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:"

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

The Apostle had been exhorting his Philippian brethren to "fulfil his joy," being "like-minded, having the same love, being of one accord, of one mind—and that nothing be done through strife or vain glory;

but that in lowliness of mind each esteem other better than themselves." Then he sets before them the all-perfect example of lowliness of mind, *Christ Jesus*. The direct relation of this grace—*lowliness of mind*—is to God alone, it is the sense of dependence of the creature on the Creator as such, and it places all created beings in this respect on a level. The man "lowly of mind as to his spiritual life, is independent of men, and free from all slavish feeling, while sensible of his continual dependence on God. Still it *indirectly* affects his behaviour towards his fellow men; for, conscious of his entire dependence on God for all his abilities, even as they are dependent upon God for theirs, he will not pride himself on his abilities, or exalt self in his conduct toward others (Ephes. 3:2; Colos. 3:12.)

Now, Jesus, our great exemplar, in His condescension and humiliation, being in the form, thought it not robbery to be equal with God, but took on him the form of a servant. Eminent Bible expositors here say:

Who *subsisting* (or *existing*, viz. originally; the Greek is not the simple substantive verb, to be): in the form of God (the Divine essence is not meant; but the *external self-manifesting characteristics of God*, the form shining forth from His glorious essence.) The Divine nature had infinite BEAUTY in itself, even without any creature contemplating that beauty: that beauty was "the form of God."

Now this Jesus, who having been from all eternity in this glorious "form of God" "took upon Him the form of a servant." "He made himself of no reputation"—*emptied himself*—taking upon him the form of a servant, being made in the likeness of men. Christ's *emptying of Himself* consists in "taking the form of a servant." This was at the time when He assumed a *body*—and in order to explain *how* he took "the form of a servant," there is added, by being made in the likeness of men.

His subjection to the law (Luke 2:21) to his parents (Luke 2:51) His low state as a carpenter's reputed son (Matt. 13:55) His betrayal for the price of a bond-servant (Exod 21:32) and slave-like death to relieve us from the slavery of sin and death, finally and chiefly, *His servant-like dependence as man on God* whilst His divinity was not outwardly manifested (Isa. 49:3, 7) are all marks of His "form as a servant."

There are other phases of this subject to which we desire to ask attention for which we have not space in this number. We must reserve these reflections until our next issue.



"Content with beholding His face,  
My all to His pleasure resigned."

### TESTS OF HOLY CHARACTER.

**THE FAITH TEST.** One of the features of entire sanctification is a *perfect* faith—faith unalloyed,—faith without any admixture of doubt. Hence, the apostle, in his masterly delineation of perfect love, says, "Love believeth all things?"

Is there not in this a *God-ward reference*? That is, does not this grace of perfect love so greatly enlarge our *faith's capacity* as to enable its possessor fully to accredit God's word? There are some professing Christians whose love is not perfect, who find great difficulty in exercising faith. There are passages of Scripture which stagger them. They rise so immeasurably above their "scanty thought" that they are constantly exclaiming, even with the doubting Nicodemus, "How can these things be?" Perfect love, however, gives the overcoming faith potency. It dissipates doubt, puts to flight the last vestige of skepticism, and puts into the mouth of the believer the triumph-note—

"Faith, mighty faith, the promise sees,  
And looks to that alone;  
Laughs at impossibilities,  
And cries, "It shall be done!"

Therefore, as Mr Fletcher says, one of the gracious stars which make up the spiritual constellation, PERFECT LOVE, is perfect faith.

But the declaration of the apostle, "Love believeth all things"—has special application to our fellow men. It gives a jealous regard for human reputation. It steadily resists open or covert attacks upon character. Tale-bearing and whispering have no countenance in this pure presence. When the foul-tongued slanderer comes with his plausible and insinuating advances, saying "*Have you not heard the reports concerning Bro. A.?*" perfect love, rising to her true dignity, and putting on her most lustrous array, says with emphasis: "No! nor do I want to hear it." And if the allegations be pressed, by the unwelcome visitor, *the perfect faith that works by perfect love*, insists that there must be some mistake, maintaining to the last degree the inviolability and sacredness of human reputation. How lustrous is Christian character when it thus resists these evil advances, determined to live in a pure atmosphere. We need to let perfect faith assert her sway, repelling all the subtle insinuations of the enemy.

"Hallelujah! Lord, to Thee,  
Father, Son, and Holy Ghost!"

### HOW TO GROW IN HOLINESS

**3. CHRISTIAN EXERCISE.** To this end we have explicit Bible instruction: Paul to Timothy, writes, "Bodily exercise profiteth little: but godliness is profitable unto all things"—Paul in standing before Felix, in his own defence, said, "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." To his son Timothy, Paul again writes: "But refuse profane and old wives' fables, and exercise thyself rather unto godliness."

Now, there are various Christian exercises which contribute to our growth in holiness. They are twofold: *God-ward*, and *Man-ward* exercises. *God-ward exercises*—These are multiform. We may specify some. *Faith-exercise*—Holiness, or perfect love, has associated with it *perfect faith*—that is faith, without mixture of doubt—a faith which relies implicitly upon God's word, which all the time takes God at His word. The exercise to which we are called, and which will greatly facilitate our advancement in the life of holiness is, as we give ourselves to Bible study, and come in full view of a promise, to put our names in connection with it, saying with unquestioning faith, *That is mine!* Every such exercise of faith will increase our strength.

*Study of the Divine Character.* This is an exercise that is mighty in its influence. We need to be impressed with this truth, *Great is the Lord*—and to so apprehend His glorious attributes as to say "Who is like unto thee, O Lord, glorious in holiness?" In this study of the Divine character we must work on the line of the tri-personality of the Godhead, rendering to each person becoming homage and adoration.

From this standpoint of the trinity of Divine persons, equal in power, glory, and eternity, we may profitably contemplate the *moral* attributes, such as holiness, justice, truth etc. How the soul is lifted and inspired by such contemplations! A very devout Christian once said, "There is nothing better for a man than to settle down upon the Divine attributes." In so doing we shall find ourselves taking hold of Divine strength. We commend this Christian exercise to our readers, as one that will contribute incalculably to their spiritual growth.

"Under one Shepherd make one fold,  
Where all is love and harmony!"

### WITH THE PRESBYTERIANS.

We have been intensely interested for a few days past in attending the sessions of the "New York Presbytery." The subject of discussion was an overture from the General Assembly, inquiring, "Do you desire any modification of the *Confession of Faith*?" A committee composed of able men had been appointed to consider and report. The report was in favor of revision, specifying certain modifications which were deemed desirable.

For ten days this report was carefully considered. The ablest men of the body participated in the debate, and the Presbytery includes some of the brightest lights of the denomination. We were pleased to note the admirable temper in which this debate was conducted—in the main it was kind, brotherly, and free from unpleasant personalities.

The subject is one well calculated to produce excitement, but there was a remarkable freedom from this, and the proceedings were such as to impress outside spectators with the fact that these were truly Christian men, intent on doing what they deemed best for the extension of Christ's kingdom.

The drift of the discussion was to this point: The elimination from "The Creed," some statements which present God in the severer aspects of His character—and the inserting of statements which would more fully emphasize the love of God—the greatness of the gift of His Son Jesus Christ for our redemption—and the fulness of the provisions of the atonement. They do not wish to surrender the old Calvinistic doctrine by any means, but to give it some finer and softer touches, so that it will not be so repellant to intelligent minds. They propose to insist as strongly as ever on God's sovereignty, but to make more prominent man's free agency and responsibility—to hold to the doctrine of election, but to keep that of *reprobation* somewhat in the shade.

Well, our Presbyterian friends have undertaken a difficult work, we are persuaded. But this discussion, and the decided vote given, 92 in favor and 43 only against the report, are significant facts, showing the march of progress. If they shall succeed in this effort for revision, we doubt not the power and influence of the denomination will be greatly increased.

"On Thee alone our spirits stay,  
While held in life's uneven way."

### "IN NOTHING ANXIOUS."

We heard a sermon lately that profoundly stirred our heart. We like to hear such sermons—they are rare. It was preached by Rev. Dr. R. R. Meredith, of Brooklyn, in the old John Street Church, on the text, "*Be careful for nothing etc.*" Phil. 4: 6, 7.

He said the text did not mean what it seemed to mean, in the present rendering. It might be thought that it encourages *carelessness*—but there is no place in this world for a careless man. Taking the new version we read, "*In nothing be anxious*"—that gives the exact meaning of the apostle.

Proper carefulness, in business, in the family, and indeed in every department of life, is inculcated in Scripture. But, *anxiety* is what is prohibited. That is a great destroyer of human happiness, and often of human life, sending people to untimely graves.

The preacher gave some excellent rules by which we may determine when we are passing from the approved realm of *carefulness* into the realm of *anxiety*: 1st. When there is not entire acquiescence in the will of God; 2nd. When an undue estimate is placed upon earthly things. 3rd. When we are unfitted for devotional exercise, for prayer etc. These rules, if properly applied, will distinctly reveal to us the dividing line between *carefulness* and *anxiety*.

The method by which we are to be delivered from anxiety, is set forth in the latter part of the 6th. verse—"but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." Continual recourse to God, with an intelligent apprehension of His character—not only as infinite in wisdom and power, but especially in *love*, would effectually emancipate us from the bondage of anxiety. All the minutia of life, the smaller as well as the greater affairs of life, may be told familiarly to our Heavenly Father. Jesus taught His disciples a great lesson when He plucked a common *field lily* (not a hot house lily) and declared that God clothed it with glory exceeding that of Solomon. The result of this commitment to God is the *peace of God* which passeth understanding—indescribable and glorious. All who would realise this must go into their closets and wait until it is received.



"Let faith transcend the passing hour,  
The transient pain and strife—"

### THE TESTING TIME.

The apostle Peter says, "Beloved, think it not strange concerning the fiery trial which is to try you." The testing time will surely come. Happy those who can stand the test unmoved.

Travelers tell us of a tree in tropical countries the inner parts of which are sometimes eaten out by ants, while the bark and leaves remain apparently as fresh as ever; and it is not till the tornado comes and sweeps it down that its weakness is discovered. But the storm did not make the tree weak; it only revealed how weak it was, and its feebleness was the result of the gnawing of insects through a long course of time. In like manner, if we let our characters be honeycombed by constant neglect of common duty, or by daily indulgence in secret sin, or by habitual yielding to some temptation, we cannot expect anything else than ruin when the testing hour shall come. Our safety lies in internal cleanness and soundness. Art thou in health beloved reader?

—Murmuring persons think everything done by themselves too much; and everything done for them too little.

### INVISIBLE FLOWERS.

A certain writer says:

"Some things flower invisibly, and hide away their fruit under thick foliage. It is often only when the winds shake their leaves down, and strip the branches bare, that we find the best that has been growing."

Nature teaches us many beautiful lessons. Jesus drew some of His finest illustrations from this source. The writer quoted above furnishes us with a striking object-lesson. Flowers do often bloom in unexpected places, and fruit does ripen under thick foliage. Surprises of this sort frequently greet us as we are treading in by-paths.

So is it in the realm of grace. The graces of the Holy Spirit bloom in freshness and beauty away from the gaze of the multitude, and ripe fruitage appears under thick foliage. Fierce winds, when they begin to blow, reveal these hidden riches, and we are filled with joy and gladness. How encouraging is this to those whose life is spent in seclusion.

"Saviour, take the power and glory;  
Claim the kingdom for Thine own."

### THEY WERE READY.

In the parable of the Ten Virgins, which has reference to the final coming of Jesus, when the cry is heard, "Behold the bridegroom cometh!" it is said, "and they that were ready went in with him to the marriage." "*They that were ready.*" That is a sublime Christian attitude. In what does this readiness consist? In three things: a holy character—an intelligent and earnest Christian profession, symbolized by the burning lamp, with an ample supply of oil in the vessel, the grace of God in the heart—and holy activity in His service. "They went in with *Him*." Christ will lead the triumphal procession through the gate, giving them an abundant entrance. And to what He will lead them in immortal life, who can tell? Beloved "be ye also ready." It is not to be supposed that the sole employ of the redeemed is to play on golden harps, or, to join in the new eternal song. There will no doubt be ever varied and glorious exercises for every redeemed power.

An injunction to be observed: "Let nothing be done through strife or vain glory?" Phil. 2:3.

### CHRIST'S APPEARING.

Much is said in the New Testament about Christ's second appearing. It is spoken of as His "*glorious* appearing." Not as at first, in lowliness and deep humiliation, but in "*glory*" will He come. In a threefold glory will He be manifested—in His "*Father's* glory"—in His "*own* glory"—and in "*the glory of His holy angels.*" Who can conceive of those aggregated splendors—the triple glory of the Son of God revealed in the heavens?

Let the Church cherish in her heart, this old Bible truth of the second advent of our adorable Christ. He says, "*Behold I come quickly!*" Quickly indeed, when time's limited duration is compared with eternity. But, how quickly, *actually*, who can tell? We care not to enter into the discussions which have so largely divided the Christian world—the great fact of Christ's glorious advent is clearly revealed. But when or how is wisely withheld. Let us adhere to what *is* revealed. Keep watching.

## OUR INQUIRY ROOM.

**Motto**—"Now ye are the body of Christ, and members in particular. I Cor. 12:27.

"Thy nature be my law,  
Thy spotless sanctity;  
And sweetly every moment draw  
My happy soul to Thee."

## HOLY STUDIES.

**SUBJECT FOR THE MONTH**:—*Sermon on the Mount*. Matt. 5:33 c 42. There are several important subjects here presented. 1st Precepts against rash swearing 33 c 36—and inculcating plain and simple conversation, 37th verse. 2nd. Against retaliation, or, resistance of evil—38 c 41. Then a spirit of true beneficence is called for in Ver. 42. These, taken together, are topics which demand attention, as vitally connected with Christian character and life.

## PRACTICAL QUESTIONS.

**FIRST.** *What shall we eat and drink?* Is eating and drinking a matter of sufficient importance to call for the careful study of Christians? We answer, *yes*. The Bible gives us a very plain rule to govern us: Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. I Cor. 10:31. Now this rule will properly apply to two things respecting our eating and drinking. 1st. *What we eat and drink*—and 2nd. *How we eat and drink*. We must study what agrees with us, as respects food and drink—carefully avoiding what does not agree with us, no matter how pleasant to the palate. We think strong tea and coffee are injurious to most persons. We have not used them for many years. 2nd. *How we eat and drink*. It is agreed by all who understand the human system that the hurried manner of eating which characterizes many, is detrimental to health. There are those, (we have known some professing Christians) who devour their food voraciously, even gluttonously, disgusting those who sit at the table with them. All this is wrong. Give good heed to I Cor. 10:31. The entirely sanctified *must* do so, or, forfeit this high spiritual relation.

**SECOND.** *What shall we wear?* Is our clothing indicative of Christian character? It undoubtedly is. If we dress like the world, may we not reasonably conclude that there is in a measure the spirit of the world, and that the carnal taste has not been eradicated? We have known some who professed entire sanctification who thought themselves warranted in following the common fashion in regard to dress and adornments. They are surely deceived in making such a profession while their life is thus conformed to the world, and violating habitually the explicit precepts of the New Testament. The rule given above,

I Cor. 10:31. will apply "here, it is, *whatsoever ye do etc.*" And then we have explicit instructions on this subject. See I Tim. 2:9; I Pet. 3:3 c 5. There are two things positively prohibited in these Scriptures. 1st. Costly apparel. 2nd. Gold adornments. And yet how many dare to act in violation thereof, as though it were nothing.

**THIRD.** *What shall we do with our money?* Here again the rule I Cor. 10:31 will apply. And if so, we need to be careful how we use the means which God has given us. It will not admit of a dime being spent for the lust of the eye, or, the pride of life. In the case of the justified, the lust of the eye and the pride of life are under subjection to the power of regenerate grace, hence cannot and do not govern the conduct. If there be yielding to such influences for personal gratification, or, family aggrandisement, the light of justification will surely be obscured. In entire sanctification, the lust of the eye and the pride of life are totally eradicated—hence there is no inclination to yield to such solicitations to worldly conformity. Mr. Wesley's three rules about money are excellent: 1st. *Get* all you can, honestly. 2nd. *Save* all you can (by economy and proper forethought, and self denial). 3rd. *Give* all you can. If these rules were universally observed by Christians, in the light of I. Cor. 10:31—this desert would soon be a garden, full of all manner of beauty and fragrance.

## WHAT OUR CORRESPONDENTS ASK?

1. *A sister in Ohio*—(a) Is it right to persist in shouting when it disturbs the congregation? Praising God is often enjoined in the Scriptures. Persons should not shout merely for the sake of shouting, but if the soul be filled to the brim, and even to the running-over point, obey Isaiah's injunction: "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." Shout if you are so impelled, and take the consequences. *A real Holy Ghost shout* will not hurt any right minded person in the congregation. We wish we had more of it in all our congregations to break in upon the awful grave-yard monotony so prevalent.

(b) Can we live an entirely sanctified life and dress our daughters as the world does?

*Ans.* Can you so dress yourself? You say no! Is it then any more appropriate for your daughter to be so arrayed? While they are under your parental control you must govern them *in the fear of God*, lovingly but firmly. See I Cor. 10:31 and ask can I obey this injunction and so array my daughters? If you say *no* then choose to obey God rather than your daughters. Thus your conscience will be clear.



## HELPS TO CHRISTIAN DEVOTION.

*The Father's good pleasure.*—"For it pleased the Father that in him (Christ) should all fulness dwell." Col. 1:9.

"O Lord and Master of us all  
What'er our name or sign,  
We own Thy sway, we hear Thy call,  
We test our lives by Thine."

## I.—THE HOLY WORD.

## DAILY BIBLE CALENDAR—MARCH.

1. 1 Thess. 5; 18. Prov. 3; 6. Psa. 103; 22.
2. Matt. 22; 21. Matt. 7; 21. Psa. 119; 32.
3. Matt. 5; 16. Isa. 58; 8. Psa. 43; 3.
4. 1 Cor. 6; 20. Gal. 6; 8. Psa. 138; 8.
5. Heb. 4; 14. Matt. 10; 32. Psa. 27; 1.
6. Matt. 11; 15. John 5; 25. Psa. 51; 8.
7. Matt. 25; 13. Psa. 48; 14. Psa. 130; 5.
8. Psa. 97; 1. Isa. 52; 10. Psa. 110; 2.
9. Matt. 3; 8. Hosea 14; 5. Psa. 65; 2, 3.
10. Isa. 50; 10. Psa. 9; 12. Psa. 9; 13.
11. 1 Pet. 2; 2. Psa. 132; 15. Psa. 119; 169.
12. 1 Pet. 1; 17. Psa. 33; 18. Psa. 39; 4.
13. Psa. 100; 2. Heb. 13; 5. Isa. 61; 10.
14. 1 Thess. 5; 21. Psa. 25; 12. Psa. 25; 20.
15. Matt. 5; 48. Ezek. 36; 27, 29. Psa. 25; 18.
16. Zech. 10; 1. Zech. 10; 1. Isa. 64; 1.
17. Eph. 5; 1. Isa. 45; 13. Psa. 61; 2.
18. Job 35; 14. Isa. 26; 3. Psa. 138; 7.
19. Rev. 2; 5. Luke 15; 10. Psa. 142; 5.
20. Eph. 6; 10. Isa. 41; 10. Psa. 59; 9.
21. Jas. 1; 4. Rom. 2; 6, 7. Matt. 6; 10.
22. 1 Thess. 5; 13. Matt. 5; 9. Psa. 68; 30.
23. Isa. 55; 2. Rev. 3; 20. Psa. 119; 27.
24. Mark 1; 15. John 3; 14, 15. Mark 9; 24.
25. 1 Pet. 5; 5. Psa. 25; 14. Psa. 119; 10.
26. Ezek. 14; 6. Isa. 43; 24, 25. Job 40; 4.
27. 1 Thess. 5; 16. Isa. 35; 10. Psa. 4; 6, 7.
28. Matt. 6; 33. Heb. 11; 16. Psa. 63; 1.
29. Psa. 107; 8. Isa. 60; 6. Psa. 51; 15.
30. Rom. 12; 9. Isa. 66; 2. Psa. 119; 37.
31. Jas. 4; 9. Isa. 61; 2, 3. Isa. 64; 9.

## STUDIES FOR THE MONTH.

## 1st Week—CONTENTMENT.

With godliness is great gain—Psa. 87:16; I Tim. 6:6.

Christians should show it—I Cor. 7:20.

Exemplified—Barzillai, II Sam. 19:33 c 37; Shunammite, II Kings 4:13; Paul, Phil. 4:11 c 12.

## 2nd Week.—THE NEW COVENANT.

Christ the substance of—Isa. 42:6; 49:8.

Christ the Mediator of—Heb. 8:6; 9:15; 12:

14. Ratified by the blood of Christ—Heb. 9:11 c 14, 16, 23.

## 3rd Week.—DEVOTEDNESS TO GOD.

A characteristic of saints—Psa. 119:38.

Christ an example of—John 4:34; 17:4.

Should be with our spirit—I Cor. 6:20; I Pet.

4:6.

## 4th Week.—EXCELLENCY AND GLORY OF CHRIST

As God—John 1:1 c 5; Phil. 2:6, 9, 10.

As the Son of God—Matt. 3:17; Heb. 1:6 c 8.

As one with the Father.—John 10:30, 38.

## II.—CLOSET PRAYER.

PEARL TEXT—"He that abideth in me (Christ) and I in him, the same bringeth forth much fruit; for without me ye can do nothing. John 15:5.

CLOSET DIRECTIONS.—1. Be in the spirit. 2. Let your mind be reverent and thoughtful. 3. Make your requests in the name of Jesus—lean hard on the atonement. 4. Claim the promises as yours, *by faith*. 5. Read the Closet Lesson, given below, on your knees.

CLOSET LESSON to be read in concert at the morning devotions—Matthew 6th chapter.

CLOSET HYMN, to be read or sung in connection with the above Lesson: Methodist Hymnal, No. 164:—

"Peace, troubled soul, thou need'st not fear;  
Thy great Provider still is near;  
Who fed thee last, will feed thee still:  
Be calm and sink into His will."

## PRAYER REQUESTS.

FOR SPECIAL OBJECTS.—For a revival of primitive holiness in the ministry of the Church universal.

2. That the ministrations of the sanctuary may relate more to the cardinal doctrines and practical duties of Christianity.

## FOR INDIVIDUALS AND FAMILIES.

Canada—B—For the restoration of a backslider. Illinois—P—P—For a sister to be filled with the Spirit—for three children to be converted.—for a revival. Kansas.—D—C—For two sons to be converted, and a husband sanctified. Maine.—B.—C—For a mother given to the use of opium. L.—For an afflicted husband. Missouri—M—C—For an aged pilgrim, long a sufferer, to be recovered if God's will. W—That holiness may be preached there, the P. E. sanctified—two young people sanctified. Minnesota.—W—For a sister to be sanctified. Massachusetts.—S—For an only son's conversion. Montana.—P—For an outpouring of the Spirit, and that the writer may be sanctified. New Jersey.—W—For the conversion of three men who might be eminently useful. New York.—For a father to be converted—for a young lady under severe temptation—for two brothers, and husband and wife to be converted—for the conversion of members of a Bible Class. For an intemperate brother. Nebraska.—E—G—For a husband and wife desiring sanctification.

## III PERSONAL CHRISTIAN EFFORT.

A GOOD PROMISE.—I am the living bread which came down from heaven. John 6:51.

"A thousand promises declare  
Thy constancy of love."

1. Are there any fatherless children near you, requiring attention? If so, look after them.
2. Help some needy widow.
3. Visit the sick at this time.
4. Procure a book on holiness and lend it around.
5. Be very attentive to backsliders.
5. Go after those who do not attend Church.

## A KIND WISH FOR THE GUIDE.

A bright New Year and a sunny track  
A long and upward way;  
And a song of praise on looking back,  
When the year has passed away;  
And golden sheaves, nor small nor few,  
This is my New Year's wish for you.

Minnie E. Ferle, Albion, Mich.

## EDITORIAL BRIEFS.

## THE GUIDE—A NEW DEPARTURE!

We have concluded instead of only dating subscriptions from January and July 1st, to receive and date them quarterly, viz: January, April, July, and October—Therefore at this time we request our agents, and indeed all our subscribers, to canvass for new subscribers to commence April 1st, and we will send, as long as we have them, *February and March numbers free.*

## SPECIAL PREMIUMS FOR APRIL.

To the one who forwards to us on or before APRIL 1st the largest number of subscribers, (not less than twelve) with the subscription price, one dollar each, we will give a handsome copy of THE OXFORD TEACHERS' BIBLE, containing all the helps. Now, here is a comparatively easy way of getting a fine Bible. For other SPECIAL PREMIUMS for April read 3rd and 4th pages of the cover

*Any subscribers in arrears will oblige us by remitting this month.*

If you wish to send your Guides, after reading, to needy preachers on the frontier, address Mrs. H. B. Rohrer, Freeport, Ill. for names.

Rev. J. Mc. D. Kerr Toronto, Canada, has commenced a new monthly paper on the line of Holiness, "The Holiness Berean"—It is neat in appearance, orthodox, definite. 50 cents per year.

"The King's Messenger" is the name of a new monthly paper just issued by Jane St. Church, Rev. Stephen Merritt, Editor, with Dr. Willing and others, associated. It looks well.

The beautiful CHAPEL in the new Methodist Publishing House, 20th and 5th Avenue, was dedicated by Bishop Andrews on Tuesday evening, February 11th. Addresses by Bishop Andrews, Dr. Cranston of Cincinnati, Dr. Crawford of New York, and Dr. Chadbourne, P. E. of the New England Conference. It was a pleasant occasion. The ground and building have cost about one million dollars, and nearly paid for.

Send for a copy of Josiah Leeds' (Friend) book on THE THEATRE—only 25 cents.

Now that the grand Methodist Book establishment is opened on Fifth Avenue, we hope it can afford to print the Christian Advocate on first-class paper—and substitute for the shocking heading which it now has, one having some artistic taste and beauty—one that will strike attention. Let the mechanical execution accord with the ability of the Editorial conduct of the paper.

Are you fully saved—Now?

Rev. J. H. James of the New England Southern

Conference has been elected Secretary of the Connecticut Temperance Union. We wish him success in his new field.

Dr. M. W. Palmer, brother of our former Editor, Dr. W. C. Palmer, has had a long and very honorable practice as a Physician in this city. It is largely due to his skill, under the Divine blessing, that our beloved Sister Palmer has been kept in such good health. His home is at 235 East 18th. St. Dr. Palmer has a son following in the same line of medicine,—they are Homœopathists. This son, Dr. A. Worrall Palmer is an estimable Christian young man, very studious, and availing himself of all modern appliances, and we believe he will have a successful career. He has opened an office at 136 West 83rd St. Our up-town friends will please take note of this.

Scatter all over the country Dr. Jaques' "Six Letters to Christian Pastors;" "The Key to the Storehouse," and "Faint-Heartedness," by Rev. A. J. Jarrell; and, "From Darkness to Light," by Rev. E. J. Hamill—these are new tracts.

Can you stand provocation without a flush on the countenance?

We want a number of friends who profess holiness, and have money, to let us have some, to furnish to ministers, Dr. Jaques' "Six Letters to Christian Pastors on Holiness." Who will respond? *Speak quickly!*

The Christian Standard, Philadelphia, Rev. E. I. D. Pepper, Editor, has a tasteful new heading. The Editor has, happily, made a new departure, in enlarging his news columns, and furnishing more reports of meetings etc. Success to The Standard! Rev. John Thompson, the new agent of the Publishing House there has opened his commission with ringing words. We look for decided advances along that line.

"The Young Disciple," published by McDonald Gill & Co., of which Rev. T K Stratton is Editor, is a cheerful companion for children and youth. It has the right tone, and may safely be admitted to the home. It is 25 cents per year—or, ten copies for \$2.00.

Bishop Taylor sent this characteristic note to Dr. Welch:

SIERRA LEONE, Dec. 18, 1889

Arrived safely in this place. Have been sleeping every night on deck. After sleeping under shelter for so many weeks, it was delightful to have the moon's smile on me, and almost hear the storm say, "There he is."

WM. TAYLOR.

Send us more contributions for this work.

There is great destitution and suffering in parts of Dakota, on account of the failure of crops for two years. A Relief committee has been appointed. Money or clothing addressed to H. T. Helgeson, Grand Forks, North Dakota, will be well appropriated. The people should not be allowed to suffer who have in both North and South Dakota adopted a Constitution which prohibits the liquor traffic. Send help!



## THE HARVEST FIELD.

## AT HOME.—

—In Nevada, Mo., 130 conversions reported.

Mr. Moody is engaged in a campaign in Brooklyn.

—A glorious revival in Grace Church, San Francisco, Cal.

—At Wayne Station, Ind., 70 received on probation.

—Bro. B. L. Taylor, Evangelist, has had a glorious work at Mt. Ayr, Ia.

—In the M. E. Church, South Boston, 20 at the altar on a late Sabbath evening.

—In Anderson, N. J., Lewis T. Janes, pastor; a gracious work, old-time power.

—The M. E. Church, Barboursville, Ky., W. G. Bradford, pastor, 44 accessions.

—Howard Church, Findlay, O., N. B. C. Love, pastor, in a continuous revival, 45 additions.

—In the Mariners' Bethel, Boston, Dr. Bates, pastor, 40 have sought the Lord in the past month.

—In Calvary M. E. Church, N. Y., Dr. J. R. Day, pastor, a revival interest, many seekers and a number converted.

—There is a blessed revival interest in Tremont Street Church, Boston; 10 seekers at the altar on a late Sabbath evening.

—A general revival interest is pervading the several districts within the bounds of the Des Moines, Ia., conferences.

—A steady revival work in Beekman Hill, M. E. Church, N. Y., John Parker, pastor, so also in Jane Street and 17th Street.

—Bro. J. H. Smith has been working in St. Louis M. E. Church, South. A time of power, believers sanctified, sinners converted.

—Sister Small, Evangelist, writes to the Standard from Blossburg, Pa., of souls being saved; looking for a sweeping work.

—Grace Weiser Davis has been aiding Rev. I. Simmons in Mount Vernon, N. Y. The work of conversion and sanctification was gracious.

—St. John's M. E. Church, N. Y., J. E. Gorse, pastor, has been enjoying a revival, quite a number of conversions, Bro. E. C. Curtis aiding.

—In Carthage, Ill. a meeting nearly all day recently; altar full of seekers of pardon and purity. During the special service 89 conversions, 56 sanctified.

—Bro. W. N. Ogborn, pastor, at Bethesda, N. J., has been enjoying a blessed revival, members obtaining heart purity and sinners being converted. Clara Boyd, Evangelist, aiding.

—Sister Lizzie M. Boyd, Evangelist, has been working in the M. E. Church, Clyde, N. Y., A. Copeland, pastor, over 50 have united with the Church, backsliders have been reclaimed and several believers sanctified.

## ABROAD.—

—The Salvation Army sent abroad 30 officers in December.

—The total number of Protestants in France is about 600,000.

—Norway, Sweden and Denmark give \$300,000 per year for missions.

—There is an increasing interest in Christianity among the Jews in Continental Europe.

—The Church of Rome is estimated to have property in Quebec amounting to \$80,000,000.

—Of the 17,743 Fijians inhabiting the Fiji Islands more than nine-tenths attend Church.

—There are 58 Hawaiian Churches connected with the Evangelical Association, with 5,387 members.

—Dr. Dale has recently expressed the opinion that the English Churches are on the eve of a glorious ingathering.

—Conventions for the deepening of the spiritual life, same as the "*Keswick Meetings*," were held in Dublin in January.

—In Constantinople the Turks have closed up all the dramshops within 250 feet of any Mohammedan place of worship.

—*Saturday Night Gospel Temperance Meetings* are held in connection with at least six of the Churches in Glasgow, Scotland.

—The churches of the American Congregational Board in Japan received 2,229 converts last year, 43 of the 49 churches self-supporting.

—At Lucknow, India, 30,000 children, nearly all of Hindoo or Mohammedan parentage, recently marched in a Sunday School procession.

—The subject of class meetings as a test of membership is likely to come up for discussion at the next Primitive Methodist Conference, England.

—Mono, the eldest son of the King of the Vey tribe in Africa, has been converted and sent to this country by the Episcopal Church to be educated for a missionary.

—The whole number of Protestant Missions on the "Dark Continent" is over 500; the converts number 400,000; increase last year 35,000, with 700,000 children in schools.

—Over 1,000 magistrates of Ireland have memorialised the Lord Lieutenant on the drink question. They say "there is something radically wrong in the system which facilitates such widespread debasement and destruction."

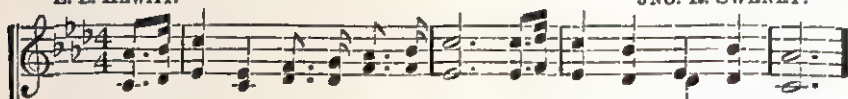
—Missions in Egypt along the Nile.—From Alexandria to the first cataract there are seventy nine mission stations. There are seventy Sunday-schools which number 4,000 scholars. The day and boarding-schools have 5,250 pupils. There were sold last year 6,600 Bibles, 9,000 volumes of religious literature and 7,000 educational books.

# GUIDE HYMNAL

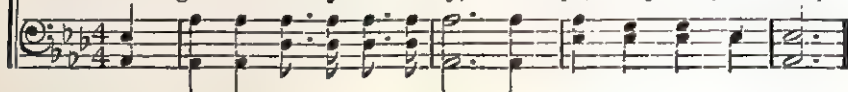
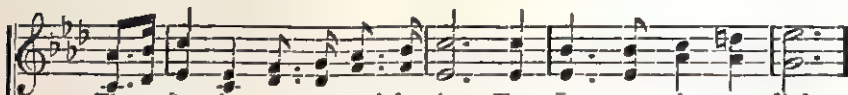
## SUNSHINE IN THE SOUL. 129.

E. E. HEWITT.

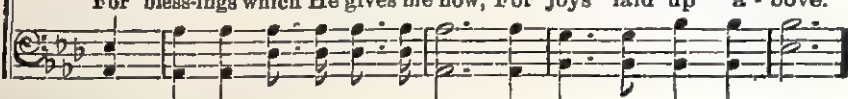
JNO. R. SWENEY.



1. There's sun-shine in my soul to-day, More glo - ri - ous and bright  
 2. There's mu - sic in my soul to-day, A car - ol of my King,  
 3. There's springtime in my soul to-day, For when the Lord is near,  
 4. There's glad-ness in my soul to-day, For hope, and praise, and love,

Than glows in an - y earth-ly sky, For Je - sus is my light.  
 And Je - sus, lis - ten - ing, can hear The songs I can - not sing.  
 The dove of peace sings in my heart, The flow'rs of grace ap - pear.  
 For bless - ings which He gives me now, For joys "laid up" a - bove.




## REFRAIN.




Oh, there's sun - shine, Bless - ed sun - shine,  
 sun-shine in the soul, sun-shine in the soul,




While the peace - ful, hap - py mo - ments roll; When  
 hap - py moments roll;

Je - sus shows His smil - ing face, There is sun - shine in the soul.



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APRIL, 1890.

—\* The Monthly Portion. \*

BY REV. GEO. HUGHES.

"Ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Pet. 1:18.

**R**EDHEED is an inspiring word, REDEEMED! It breaks like heavenly music upon the soul. It fills the whole earth with joy.

*Redeemed!* And is it true that man needs to be redeemed? Has he who was born free become a slave? When, where, and how did this dire catastrophe come upon the race? Ah, the story is short but appalling—the gloom rests upon all human habitations! Our great progenitor, Adam, transgressed in Eden and death and all its woes ensued. We are all involved in the dread havoc—"for all have sinned"—

"Sprung from the man whose guilty fall Corrupts his race and taints us all."

And is there then redemption for enslaved man? There is, blessed be God! The royal proclamation is made from the throne. It is in the text above cited—a royal, soul-lifting, proclamation.

Redeemed—"not with corruptible things, as silver and gold." No! the soul is *incorruptible* and *immortal* and could not

be redeemed with *corruptible* things. Redemption is by blood, the precious blood of Christ"—voluntarily offered, full of efficacy, equal to the world's salvation.

"There is here the idea of *substitution*, the giving of one for another by way of a ransom or equivalent. Man is "sold under sin" as a slave; shut up under condemnation and the curse. The ransom was, therefore, paid to the righteously incensed Sovereign, and was accepted as a vicarious satisfaction for our sin by God, inasmuch as it was His own love as well as righteousness which appointed it. An Israelite sold as a bond-servant for debt might be redeemed by one of his brethren. As, therefore, we could not redeem ourselves, Christ assumed our nature in order to become our nearest of kin and brother, and so our God or Redeemer. Holiness is the natural fruit of redemption "from our vain conversation:" for He *by* whom we are redeemed is also He *for* whom we are redeemed.

## THE WORD OF GOD

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"—Jer. 23: 29.

"The power that gave it still supplies  
The gracious light and heat."

## THE SERMON.

### THE ANOINTING AND SEALING OF THE SPIRIT.

BY DOUGAN CLARK, M. D.

**U**NDER the Jewish dispensation prophets, priests and kings were anointed with oil. The Lord said unto Elijah in the "still small voice" upon the mount, "Go, return on thy way to the wilderness of Damascus: and when thou comest anoint Hazael to be king over Syria, And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat, of Abel-meholah, shalt thou anoint to be prophet in thy room."

In the 30th chapter of Exodus we have very minute directions as to the ingredients of the holy anointing oil, and the manner of its compounding after the art of the apothecary—and we are told that with this precious oil, not only the tabernacle and all its appurtenances, including the altar were to be anointed but also the priests themselves.

I suppose that no careful reader of the Bible can doubt that the anointing with oil, which is thus described and alluded to, in many passages of the Old Testament, is emblematic of the Holy Spirit, and His divine work in enduing and qualifying the believer for the position he is to occupy in the Church of Christ. The man who was anointed to be a priest, received no doubt, in direct

connection with such anointing, the priestly qualification, and the same was true of the prophet and the king in their respective offices.

There is also much instruction in the prohibitions given to Moses as to the use or abuse of this precious oil, as well as the precious perfume, which immediately follows in the same chapter. *It was not to be poured upon man's flesh.* And yet we read in the 133rd Psalm that true unity among brethren "is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." No doubt, therefore, the suggestion of Dr. Sheridan Baker, that the priests were *mitred*, before the anointing is correct. In that case the oil might touch the hair and the beard, but not the flesh. And as the flesh is frequently used in Scripture to represent the natural corruption of the human heart, we ought to see that no one need expect what John calls the "unction from the Holy one," and "the anointing"—till the *flesh is dead*, or at any rate, that the Holy Spirit will not be given to qualify and to endue with power, any one who seeks Him from any selfish or fleshly motive.

Again, the sacred oil was not to be poured upon any stranger. None but the true Israel were to be thus anointed—If Hazael was really *anointed* to be king of Syria, of which we have no record, it is not likely that the holy anointing oil was used in his case. He was made king of Syria in order that through him the Lord might chastise his rebellious people Israel for their sins. Most likely therefore the direction given to Elijah to "anoint" him king over Syria, was simply a symbolical prophecy that Hazael should be raised to the throne.

And so under the gospel dispensation the enduement of the Holy Spirit is only given to those who are converted to God. These are the true Israel, and upon



these, and these only is the Spirit poured out in His fulness. It is true that He *strives* with the sinner. He enlightens, and awakens, and convicts, and persuades the unsaved world to come to Christ. He regenerates the believing penitent, and makes him a child of God, and an heir of His glory. Then, and not till then, is such an individual ready to be a candidate for the Holy Ghost baptism, and for the heavenly anointing.

Once more, the Israelites were strictly forbidden to *counterfeit* or *imitate* the holy anointing oil—or the sacred perfume. To do so involved the fearful penalty of excision from God's people. Oh, my brethren, may God forbid that any of us should try to substitute learning or eloquence or culture, or natural talents, for the essential "anointing which abideth and teacheth." May God forbid that you or I should complacently trust in the fragrance of a good moral character, or in natural sweetness of disposition—or in the refinements of our civilization, without bringing forth in our daily life the *genuine* fruits of the Spirit, and the heavenly *perfume* of a holy heart. Remember that Jannes and Jambres withstood Moses by imitating him, and that for every true work of grace in the heart of man, the devil has his deadly counterfeits. He exhibits on every hand bogus conversions—and bogus sanctifications—and bogus anointings. BEWARE OF HIM!

Now we are not to forget that under the Christian dispensation *all* God's children are kings and priests, for the Holy Ghost speaks by the Apostle Peter these glowing words, "But ye are a chosen generation—a *royal priesthood*—a holy nation—a peculiar people"—and through the beloved John in the Apocalypse—"Unto Him that loved us, and washed us from our sins in his blood, and hath made us *kings and priests* unto God and his Father." Beloved, these are our real titles. We are the Lord Jesus Christ's nobility, and like the kings and priests of old, let us see to it that we *have*

*our anointing.* Amen.

But we must have our *sealing* also. "Sealed with that Holy Spirit of promise," "Sealed unto the day of redemption." "The foundation of God standeth sure, having this *seal*, the Lord knoweth them that are his."

The seal of the Holy Spirit is God's mark impressed upon His children, to declare their genuineness, and to assert His own ownership of them. In human affairs *seals* are attached to legal documents to make valid the claims and titles of property owners. They are affixed to documents of state to show that these have the sanction of human sovereigns or human governments. The seal also secures the *safety* of the object sealed, to the full extent of the power of him who affixes it.

Apply these thoughts to the sealing of the Spirit. Whoever receives this sealing *belongs to God*. He is no longer his own, because he has been bought with a price, and the Purchaser has placed His *proprietary seal* upon him. None but a *real* Christian—one who has sincerely repented and forsaken his sins, and believed the gospel, can ever obtain this blessed sealing. God will not permit the mark of His blessed Divine ownership to be attached to anything that is bogus. The hypocrite will never be sealed with that Holy Spirit of promise. O for a revival of pure unadulterated, genuine, Holy Ghost religion, amongst all the Churches of Christendom! O for a sealing like that of the Revelation—even in the "foreheads" of God's children—that nothing might hurt them!

For this sealing of the Holy Spirit is *safety*, as well as Divine endorsement, to him who receives it. It is God's warning to all enemies to keep away from His redeemed ones. It is forbidding every wolf to come near His flock. It is saying to Satan and all his emissaries "Touch not mine anointed. Do my prophets no harm."

And while all who are thus sealed are

known unto God—in a subordinate sense the world knows them also. It was said of an eminent Christian merchant that “he had the ten commandments graven on his face.” “*That the world may know*” says the Lord Jesus “that Thou hast sent me, and hast loved them as Thou hast loved me.” Those that have God’s seal upon them, however humble or obscure they may be in their outward circumstances, yet, like their Blessed Master Himself they “cannot be hid.” O that we Christians might all be so full of Christ and His Spirit that even the world would recognize the seal—and so many of them be drawn to accept the same Saviour from whom we have received the anointing and the sealing.

The anointed and the sealed! These are the men and the women who have renounced the world—and of whom the world is not worthy—these are the men and women who in time of persecution have again and again poured out their blood as martyrs, and their blood has been the seed of the Church—these are the men and the women who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb—these are the men and the women who love not their lives unto the death—these are the men and the women who hold fast that which they have that no man take their crown—these are the men and the women who follow the Lamb whithersoever He goeth—these are the men and the women who turn the world upside down, and all because it is wrong side up—these are the men and the women who are the light of the world and the salt of the earth.

Such are anointed and sealed. One was Moses whose face “shone” with the reflected radiance of Jehovah’s glory—such were Paul and Silas when the unwilling demon was compelled to acknowledge these are “the servants of the Most High God”—such was Martin Luther when he exclaimed with holy

boldness, “I would go to Worms though there were as many devils as tiles on the houses”—such a man was George Fox when he exclaimed “I am sanctified for I am in the paradise of God”—such a man was John Wesley when he said, “I consider the whole world as my parish”—such a man was John S. Inskip when in his speechlessness he waved his fan as the palm-branch of victory before he departed—and such women were Lady Huntington, and Hester Ann Rogers and Elizabeth Fry and the three Mrs. Judsons—And such are still left in the Church and in the world to-day. Praise the Lord.

### GOING TOWARD THE LIGHT.

BY M. R. D. DINGWALL.

Softly I’m going down the years;  
The shadow of each day  
Falls farther back upon the path  
That marks my onward way.

Each evening’s psalm brings more of peace,  
Each prayer’s more sweetly blest  
Than those I’ve sung or said before,  
For I am nearer rest.

Each gift seems dearer, for I go  
To meet the Giver, where  
Sweet songs of praise forever flow  
Upon the ambient air.

With sin-soiled robes and trembling feet,  
I walked as through the night;  
Until I heard the One who says,  
“At eve it shall be light.”

So near a view I had of Him,  
The glory of His face  
Cast out each fear, and gave to me  
The all-sufficient grace.

And in the blood that cleanseth me  
May my soul be e’er kept white—  
Till I shall cease my vesper hymn,  
Because there is no night.

“Those who make the glory of God their end, and the word of God their rule, the Spirit of God the guide of their affections, and the providence of God the guide of their affairs; may be sure the Lord goes before them, though they cannot see it with their eyes.”—*Henry.*



## DIVINE CAUTIONS.

1. "Beware lest thou forget the Lord." Deut. 6 : 12. Strange that such a caution as this should have to be given to God's favored people. It was the Lord that brought them forth out of the land of Egypt, from the house of bondage. He whose love and power had broken their chains, and given them glorious liberty. And what is marvelous is that they should thus forget Him in the land of promise, when "their houses were full of all good things" when they "had eaten and were full." Their history teems with evidences of this guilty forgetfulness. Is there not a warning for us here? We may be highly exalted in spiritual blessings, and yet we may fall. Let us beware.

"Shall aught beguile me on the road,  
The narrow road that leads to God?"

PERFECTION—THE BIBLE  
TEACHING.

BY REV. N. VANSANT.

## THIRD PAPER.



WE have in the two preceding articles directed attention to the use of the term perfect or perfection in different connections, to which no objection is made. We now come to notice:

8. *Finally, moral or Christian perfection.* From the free application of "perfect" to numerous finite things, as shown in our last, no one ought to object to the phrase Christian Perfection, it being clearly justified by extensive analogies. But above all it is plainly authorized by Scripture usage. Not that this exact phrase is found in the Bible, but the perfection suggested by it is often ascribed to the experience, character, and life of true believers.

What then is Christian Perfection? This is substantially but another phrase for entire sanctification, heart-purity, perfect love, full salvation, etc, implying the complete separation of a believer to God; his entire cleansing from moral defilement or sin; and his possession of the Christian graces, or fruits of the Spirit in a simple, unmixed state, though not necessarily in fulness of measure.

Let it be noted that the word perfect

is only once applied in Scripture to the Divine personality (Matt. 5:48), and never to the angels, or to man in his un-fallen state. Other terms, indeed, are used concerning each which plainly indicate the absolute holiness of the first, the sinless purity of the second and third. But the much dreaded terms perfect and perfection, have been freely chosen to set forth the spiritual state and character of restored fallen human beings, and only these, with the single exception noted. What does this mean? Can it mean less than that evangelical or Christian perfection is certainly attainable in this life? Answer, or seek to evade, the question as you may, the stubborn fact remains that the state of eminently holy saints in all the Bible ages, is pronounced by the Holy Ghost a state of spiritual perfection; while added to these bright examples, are numerous precepts and promises giving assurance to all believers in every age of the same attainable state.

Let the writer and the reader take a quiet stroll together in the Lord's garden of spices, and gather a few boquets from the rich, fragrant "perfects" which He has left blooming there. Here is one bearing the name of Noah. "Noah was a just man and perfect in his generations; and Noah walked with God." (Gen. 6:9). The period of his life to which this description belongs, was more than a century in advance of his drunkenness through wine—which, if the result of ignorance was not imputed to him as sin; but if the result of culpable unwatchfulness, it only shows that even a perfect saint after long years of steadfastness may fall into sin, and then through grace recover himself. Noah seems never to have repeated the act, and was afterward so endowed with the spirit of prophecy as to foretell with exactness the various fortunes of his children's posterity.

Another of these perfects connects itself with the name of Abraham, not the old Abram. "I am the Almighty

God ; walk before me and be thou *perfect*. . . . Neither shall thy name any more be called Abram, but thy name shall be Abraham." (Gen. 17:1, 5). With this new name, and his new experience in grace, he was enabled during the remaining seventy-six years of his life, to strictly fulfil the high command of God, as his biography chronologically studied plainly shows.

Next we come to a perfect intended for all Israel as the lineal descendants, through Isaac and Jacob, of perfect Abraham : "Thou shalt be *perfect* with the Lord thy God." (Deut. 18:13).

The name of Job stands associated with others of these perfects, for more than once he is described as a "man *perfect* and upright." (Job 1:1 ; 2:3). Whether he invariably maintained this perfection during all the years of his sore calamities, is not the question ; yet who is authorized to say that in the Divine judgment he did not ? It is enough for our argument, that at the beginning of his inspired history God pronounces him "a perfect and an upright man."

A large number of these perfects bear the name of David the royal Psalmist. In honor of his Divine King he says, "It is God that maketh my way *perfect*" (Psa. 18:32), and God more than returns the honor by describing him in numerous passages as having done "*right* in the eyes of the Lord," this eulogy being sometimes varied by the equivalent but more emphatic formula that his "heart was *perfect* with the Lord his God." Did his conduct belie this inspired portraiture ? Yes, very sadly once in a shocking downfall, which the Holy Ghost fails not to record as a notable exception : "Save only in the matter of Uriah the Hittite." (1 Kings 15:3-5). His answered prayer, "Create in me a *clean* heart, O God ; and renew a *right* spirit within me" (Psa. 51:10), gives assurance of his restoration to the forfeited favor of God, and to his former state of perfect heartedness.

But the time would fail to tell of Asa and Hezekiah, and other "perfect" saintsspoken of in the Psalms and Isaiah, etc.

Passing from the Old Testament we find many a rich cluster of New Testament perfects, a few of which we hasten to gather. "Be ye therefore perfect." "We speak wisdom among them that are perfect." "This also we wish even your perfection." "If any man offend not in word, the same is a perfect man." "Whoso keepeth His word, in him verily is the love of God perfected."

Putting all these rich perfects beside those of the more ancient growth, what may be said of their refreshing saintly odors ?

1. That no figure of speech is employed by the inspiring Spirit, when he indorses as morally perfect the character of some of God's ancient saints, and enjoins upon all others a like perfection.

2. That this perfection was, and is, and can only be, a *comparative* perfection ; standing associated of necessity with many human infirmities, yet constituting in God's sight a real perfection, that is, meetness or completeness in its kind, as the word imports. In the present case the kind is *Christian* perfection. For the exact idea study 2 Tim. 2:19-21, especially the "purge himself," and the "meet for the Master's use." This "meet" implies all that is meant by perfect or complete. Webster defines it thus : "Prepared or adapted as to a use or purpose ; fit, suitable, proper, qualified." This is the only perfection for which we plead. (Cf. Heb. 12:1, 2 ; 1 Pet. 2:1-9).

3. That this perfection is at once negative, positive, and progressive. Negative as exclusive of all sin in the heart and life ; positive as inclusive of the fruits of the Spirit ; and progressive as attended by continual growth in all these fruits. "The pure in heart" of Matt. 5:8, and "perfect in love" of 1 John 4:18, express the first and second of these thoughts. A pure state is a simple, un-



alloyed state, free from all discordant elements; and so a pure heart is a purified heart, purified from all remaining depravity or sin. Perfect love is love made perfect in *quality*, not in degree, by the separation from it of every thing opposed to its nature; and so of all the other Christian graces. The third thought is illustrated in the exhortation, "Let us, therefore, as many as be perfect be thus minded" (Phil. 3:15); that is, minded to "press toward the mark for the prize" (verses 13, 14). Here is the true effectual growth in grace, growth in perfection toward *further* and *final* completeness.

### EASTER.

BY LUCRETIA A. DES BRISAY.

We hail thee, bright, auspicious morn,  
Day of great joy, this Easter Morn!  
High, glorious day to all the earth,  
Let us rejoice, be glad, O Earth!  
Sing all ye lands, for Christ arose,  
Triumphant, o'er His foes arose!  
Behold the tomb robbed of its gloom:  
Christ slept there! where is now the gloom?  
When we have slept there we shall rise,  
Up to our conquering Saviour rise.  
His resurrection power we know,  
Yes, here on earth, heaven's rapture know.  
And we have all this joy through faith,  
For what "He saith"—thrice precious faith!  
It is only here by faith we stand,  
On this firm Rock, securely stand;  
Partakers of a glorious hope,  
"Thrice blessed, bliss-inspiring hope,"  
That we shall see that heavenly land  
In Canaan dwell,—The Promised Land!  
We taste such pure heart-quickenings love,  
The love of Christ, what matchless love!  
Our feast t'will be through all eternity,  
Long, rapturous, blest Eternity!

THE EVIDENCE of Spiritual life.—"Those who travel through deserts would often be at a loss for water if certain indications, which the hand of Providence has marked out, did not serve to guide them to a supply. The secret wells are for the most part discoverable from verdure which is nourished by their presence. So the fruitfulness of good works of the believer, amidst the deadness and sterility around him, proclaim the Christian's life."—*Salter*.

### DIVINE CAUTIONS.

2. "Beware that thou pass not such a place." II Kings, 6:9. The king of Syria warred against Israel. Elisha the prophet warned the king of Israel not to pass a certain place, for the Syrians were there in force, and his life would be in jeopardy. This was a timely intervention, rescuing the king from a great peril. The king of Syria was amazed, thinking that he would surely destroy him. One of his servants said, "The prophet in Israel telleth the king of Israel the words that thou speakest in thy bedchamber." "There is no counsel nor wisdom nor device against the Lord." He has numerous ways of apprising his servants of outlying perils.

"My soul be on thy guard;  
Ten thousand foes arise—"

## BIBLE CHARACTERS ILLUSTRATING HOLINESS.

BY REV. CHARLES W. L. CHRISTIEN.

### IV. SAMUEL.



AS we come down the line of Jewish history the first great figure after Joshua is that of Samuel. He occupies a peculiar position in the nation, being at once the first of the prophets, the last of the judges, and the unwilling inaugurator of the monarchy.

He is one of the very few of whom the Bible records no wrong. Not that we are to consider him absolutely faultless; but whatever his failings, they were evidently as the small dust of the balance compared with the conspicuous goodness that adorned his character.

He had the unspeakable privilege of early piety. During the whole plastic period of childhood and youth, when the foundations of a splendid manhood of grace are laid, he was taught of God. There is promise of the career of any one who spends the years that ripen into manhood, in full consecration. And thus it was with Samuel, for "all Israel from Dan even to Beersheba knew that he was established to be a prophet of the Lord." And as the days passed on, the promise was abundantly fulfilled. The plant of devotion grew to a fulness of

strength and beauty which places him in the first rank of Bible worthies. Now the cause of holiness is often damaged by the instability of those who stand out as its witnesses. Unscriptural conceptions of it are created. But Bible holiness is not a series of sacred spasms with doubtful and cloudy experiences between. It is a life, and a life which grows with the years, maturing all the while, and never so replete with vigor and loveliness as when the earthly tabernacle is being taken down in a green old age. This was the case with the hero of our paper.

One of the most prominent features in his character was a spirit of childlike acquiescence in the Divine will. Whatever the command given, however involving self-denial and unpopularity, he simply and loyally obeyed. In all his dealings with the wayward multitude, or the unhappy Saul, from the hour of his temple vision to the last of his public acts, there was no hesitancy, no delay, but a prompt and uniform fulfilment of the word of the Lord.

There was also an unswerving rectitude. We must never forget that holiness maintains the loftiest code of honor, and includes the highest morality. Death to sin, and life in righteousness, not only embraces these, but goes far beyond them. That which is immoral, or dishonorable, is as far from holiness as the east is from the west. We must ever insist on this, for antinomianism is one of the standing dangers of the evangelical creed. "Do we then make void the law through faith? Nay, we establish the law." And no Scripture character better illustrates this side of holiness than Samuel. "Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith?" said the old judge. And the challenged people said, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand." "As

upright as Samuel" might have been a proverb among the people.

And this was united to an equal jealousy for God. God was always first. When the elders of the tribes came to him with their fatal request for a king, the first thing he did was to show them that it was a grievous sin against the Lord. And when God had permitted their request, and he met the king and people at Mizpeh, obedience to God on the part of monarch and nation was still the burden of his speech. And when Saul had turned aside from following the Lord, he quite as faithfully and fearlessly reprov'd him for his sin before all the people. Nothing could exceed the reverent loyalty of his heart, and the regard he had for the carrying out of the Great Master's will.

At the same time we see another essential feature of holiness, in his tender-heartedness toward the sinner. He who hates sin most is he who has most pity for the transgressor. When they had renewed the kingdom at Gilgal, and he had again reasoned with them of righteousness, and the Lord had sent the thunder and rain to confirm his words, and the people confessed their sin and begged his prayers, he hastens at once to comfort and encourage them. And there is a beautiful blending of tenderness to them and jealousy for God in his words, "God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way." His heart melted for them. And when, years after, Saul had been rejected, he never ceased to mourn over the unhappy man to the day of his death.

Nor must we pass over his charming humility. The demand for a king was the nation's rejection of himself as judge, for the king must be supreme. But the aged prophet retired at once, and submitted to the new arrangement which God permitted. For an old man, who has spent his whole life in the service of



his country, to be driven from office by an ungrateful people, must ever be a bitter experience. And when, as in Samuel's case, unblemished integrity has marked his whole career, it is so much worse. But how nobly the prophet acts! He does not, with wounded pride, give up all interest in the thankless race. He accepts the new regime since God has permitted it, and steps down from his high position, that Saul may ascend. No bitter complaint escapes his lips. He says enough to point out their sin, no more. And his personal feelings are eclipsed by his intense desire for their best welfare under the altered circumstances.

And, as a fitting accompaniment of his lofty goodness, he had a widespread influence for good upon his generation. It is difficult to think to what a depth of sinfulness the nation might have sunk had it not been for the restraining influence of Samuel's life. Eli was weak, his sons were vile, and some one was needed whose lips and life should speak to all the nation for God. And so right in the temple God raised up one to be His witness. As it was, the people went far astray, but they would have gone much farther had not their judge, for nearly a century of years, lived among them, a holy man of God. Ah, God can use a holy man both to reprove and to restrain sin. And just in proportion to our godlikeness will be the power for good which we shall exert around us.

Altogether there was in Samuel a rich and well-proportioned spiritual life. There was a beautiful blending of the tender and the true; a piety which could hate sin with all the energy of a strong, pure soul, but could weep over the wrong-doer; a piety that could stand aside when God's providence called him into the shade, and that could unostentatiously do a daring deed for his Lord when necessity arose; a piety that was far up above the mean and crooked ways of compromise, that never took a false

step amid the delicate and dangerous surroundings of a long life, that saw God in everything, and lived only to do His will. Blessed is the soul that treads the same holy pathway.

### INCENTIVES TO HOLINESS.

BY REV. G. S. KERR.

Differing constitutions are differently affected, and not more so in the natural than in the spiritual realm. Sanctions and incentives are not therefore uniform in the authority they exercise over individuals. But with respect to the obligations of a holy life certainly one thing appealing most powerfully to the sincere heart is the holy character of heaven. "And there shall in no wise enter into it anything unclean," so runs the word of God while every sentiment of the life within responds, Amen!

A busy scene of preparation, then, aught the world to be, a dressing room for adorning, not with gold and gaudy things; a place for building, not for show or earthly pride; a fighting ground, but not of carnal strife for worldly fame; but a place of earnest contention after that heavenly meetness without which there can be no entrance to that holy place.

Heaven suggests robes of righteousness, angelic spirit, Christlike character, and the word of God presses the claims of preparation as requiring all our diligence, all our heart, all our soul, all our mind, and unceasing prayer.

The mind should be made to dwell upon the contrast: the soul requires holding to the task. The marvelous effects of the picture will be unnoticed except by those desiring to look into "the mystery of godliness." Heaven should be proclaimed in such a way as to make the want of correspondence striking between sin and salvation, the fallen and redeemed. The vocabulary of human expression seems in the word of God to be put to the utmost test in the exalted descriptions of heaven. We never in the actual transcend our ideal. The standard is necessarily held aloft where exalted attainment is required. Therefore should the aim of every preacher, teacher, and professor be to lift it higher, and to do this more by the exercise of a heavenly citizenship in a walk with God than by the cheaper testimony of the lips so often ending in words about God.

CONDUCTING. PRAYER-MEETINGS, Spurgeon, insisting on brief and varied exercises in meetings for prayer and conference, said, "I never like to have any one of my deacons pray for half an hour, and conclude with asking the Lord to forgive our shortcomings."

## DIVINE CAUTIONS.

3. "Beware of false prophets," Matt. 7.15. There have been false prophets, in every age of the world. And multitudes have been deceived by them. They are in the world now—some even saying, "Lo, here is Christ!" They are full of plausibility, and "deceivableness of unrighteousness." We are cautioned against them again and again in the New Testament. Even in the annunciation of the most monstrous doctrines they find followers. God's people need to be wide awake. "Christian Science," and many other forms of deception are hovering along our path. Let us beware of these wolves in sheeps' clothing.

"Let us keep steadfast guard  
With lighted hearts all night."

## HOLINESS IN THE PSALMS.

BY REV. F. BOTTOME, D. D.

## ASPIRATION AFTER HOLINESS.

**P**ERSONAL aspiration after holiness is nowhere so significantly seen as in those psalms that are called the penitential psalms. And for good reason. For only as the heart realizes its own defilement, whether from awakened consciousness of guilt or a revelation of the Divine purity, or some overwhelming calamity of life, will the cry of the soul be extorted, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; When shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God? \* \* \* Why art thou cast down, O my soul?—and why art thou disquieted within me? hope thou in God: for I shall yet praise him for the help of his countenance." Ps. 42. And as in the experience of the king when guilt and conscience met under the searching glance of the prophet's eye, the alarmed soul of the self-condemned sinner cries out at once, and aloud, "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold I was shapen in iniquity; and in sin did my mother conceive me. Behold thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." Ps. 51. Then from this depth of humiliation the broken hearted mourner groans aloud for deliverance. But it must be no partial remedy. The salvation must be greater than the sin. He must not only be delivered from condemnation but his soul must be "cleansed" from the pollution and stain of it. How in the very first sentence of his prayer he appeals to the blood that alone washes 'whiter than snow:' "purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow!" \* \* \*—Hide thy face from my sin, and blot out all mine iniquities.—Create in me a *clean* heart, O God; and *renew* a right spirit within me."—Nothing less than the thorough renewal of his heart by the cleansing power of the 'precious blood' of atoning love, and the indwelling of the Holy Spirit will answer now the deep need of his sin-stricken soul. He stands alone by the sacrifice whose smoke is ever ascending from the altar of the sanctuary. Mercy is his only plea! but that mercy answers all his need. From that standpoint he could sing, "Blessed is he whose transgression is forgiven, whose sin is covered etc." Ps. 32. From this time he could look forward to days of usefulness and joy, and in very strength of the thought, exclaims, "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Again, the 119th Psalm, full of the thought of holiness as a precept, is equally full of aspirations after it. "O that my ways were directed



to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments" verses 4 to 6. "With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee \* \* \* My soul breaketh for the longing that it hath unto thy judgments at all times. \* \* \* My soul melteth for heaviness: strengthen thou me according to thy word. \* \* \* I have chosen the way of truth; thy judgments have I laid before me. I have stuck unto thy testimonies: O Lord put me not to shame. I will run the way of thy commandments when thou shalt enlarge my heart. \* \* \* Give me understanding, and I shall keep thy law: yea I shall observe it with my whole heart. \* \* \* Behold I have longed unto thy precepts: quicken me in thy righteousness. \* \* \* So shall I keep thy law continually forever and ever. And I will walk at liberty for I seek thy precepts. \* \* \* I will keep thy precepts with my whole heart. \* \* \* The law of thy mouth is better unto me than thousands of gold and silver. \* \* \* I will never forget thy precepts: for with them thou hast quickened me.

So everywhere, the aspirations of the Psalmist blend themselves in the blessedly hopeful exclamation, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, in thy likeness." Ps. 17:15.

**LATENT POWER.**—It is impossible to overestimate, or, rather, to estimate, the power that lies latent in our churches. We talk of the power that was latent in steam,—latent till Watt evoked its spirit from the waters, and set the giant to turn the iron arms of machinery. We talk of the latent in the skies till science climbed their heights, and, seizing the spirit of the thunder, chained it to our surface, abolishing distance, outstripping the wings of time, and flashing our thoughts across rolling seas to distant continents. Yet what are these to the moral power that lies asleep in the congregations of our country and of the Christian world to the detriment of Christ's cause!—*Dr. Guthrie.*

#### DIVINE CAUTIONS.

4. "Take heed, and beware of covetousness." Luke 12:15. This is a very insidious and deadly form of evil.—**COVETOUSNESS.** It is not rightly estimated. Why, it is declared to be "IDOLATRY." If it gain the entire mastery over a human heart, it is very likely to lead him to perdition. The caution here is sanctioned by a weighty consideration: "For a man's life consisteth not in the abundance of the things that he possesseth." Then follows the parable of the RICH FOOL—which, whosoever reads should tremble. Let us carefully guard the entrance to the heart lest that which is "the root of all evil" should gain entrance.

"Refining fire, go through my heart;  
Illuminate my soul."

### TEACHING OF THE FATHERS.

[FOURTH PAPER.]

GROWTH IN GRACE AND ENTIRE SANCTIFICATION.

BY REV. W. REDDY, D. D.

"Grace; tis a charming sound,  
Harmonious to the ear,  
Heaven with the echo shall resound,  
And all the earth shall hear."



HERE are two primary states recognized by the apostle Paul, in relation to spiritual conditions; the one is "under the law," the other "under grace." Rom. 6:14.

These forms of expression, have reference to *covenant relations*. These relations are illustrated by reference to the *marriage covenant*, see Rom. 7:1, 4.

Believers are "dead to the law by the body of Christ" (by the *atonement*) and they are "*married* (by covenant,) to another; (Christ,) even to him who is raised from the dead." Hence they are "delivered from the law;" they "are not under the law," but "under grace." "By grace they are saved." They are now "*in grace*;" else they could not be expected to "*grow in grace*," see 2 Peter 3:18.

The seed must first be planted, or sown in the soil, before growth can be expected. But it is in the nature of seed to grow,

when the conditions are favorable. It is in the nature of a babe to grow, when well-born, well-fed, and well-cared for.

But growth may be *retarded*, and fruit may be limited and never matured. The child may be enfeebled, and dwarfed, by hereditary disease, or by violence and neglect.

The distance between an *initial state in grace*; and *entire sanctification*, has been, theoretically spanned by the operation of the *natural law of growth*; as contradistinguished from the *law of faith*, which secures *instantaneous sanctification*.

Just here, lies a dissentient line, upon which good men differ, in endeavoring to explain the phases and stages of Christian experience. In these explanations, too little is *made of growth*, on the one hand; and *too much* is made of it, on the other.

A truly converted person is supposed to "hunger and thirst after righteousness," to "pant to do God's utmost will." Where this hunger and thirst exist, persons will, "through the Spirit, mortify the deeds of the body," they will "watch and pray" and take up their cross daily; they will "exercise themselves unto godliness" and "abstain from all appearance of evil," and they will be "working out their own salvation with fear and trembling," God working in them, both to will and to do of his good pleasure." Under these conditions, they cannot fail of a *growth*, in the Christian graces; and yet they will feel conscious that they are *not cleansed from inbred sin*. They will be aspiring after *complete deliverance*, though conscious they are "growing in grace, and in the knowledge of our Lord Jesus Christ." There is undoubtedly a *growth* before entire sanctification is accomplished, and young converts cannot be too early instructed, that they are to leave the elementary "principles of the doctrine of Christ, and go on to perfection," they are to be "reaching to the things which are before," all this implies growth; advancement—they are to

*seek, Christian holiness in all the means of grace*. Mr. Wesley says, "From the time we are born again the gradual work of sanctification takes place, we are enabled by the Spirit, to mortify the deeds of the body of our evil nature; and as we are more and more dead to sin, we are more and more alive unto God, we go on from grace to grace. We are careful to "abstain from all appearance of evil" and "zealous of good works," while we walk in all His ordinances blameless, therein worshiping Him in spirit and in truth; while we take up our cross, and deny ourselves every pleasure that does not lead us to God." "*It is thus, that we wait for entire sanctification, for a full salvation from all sin—from pride, self-will, anger, and unbelief; or as the apostle expresses it, "go on to perfection," by which he means here "perfect love."*" Sermon on "Scripture way of Salvation."

"But the distance from regeneration to entire sanctification is not great and may be soon passed over, if we are obedient to our spiritual Guide and do not grieve the Holy Spirit, or fall into sin." Wood's "Perfect Love."

The distance from Horeb, (the legal standpoint,) to the borders of Canaan; "the land of corn and wine and oil," *alias* "perfect love;" was but about eleven days' journey, yet the Israelites were *forty years in the wilderness*. That was not growing in grace very much: Rev. Jesse Lee, the Pioneer of Boston Methodism, says, "I felt a *sweet distress* in my soul for holiness of heart and life. I sensibly felt that while I was seeking purity of heart, that I grew in grace and in the knowledge of God."

On the other hand, *too much* is made of growth, when it is assumed that the work of entire sanctification is effected by the law of growth and culture.

Two metaphors are seized upon, as employed in the Scriptures, and so interpreted and applied, as to countervail the idea of *instantaneous sanctification by faith*. This is a great fallacy. The passage;



"first the blade, then the ear, after that the full corn in the ear," is supposed to teach, that, from the "*blade*," to "the full corn in the ear," the *simple law of growth* brings the full corn in the ear: that is ; Christian perfection, or entire sanctification. But now mark !

The *perfection*, or *maturity* of the "corn in the ear," depends ;

1st Upon the *soil* in which it is sown. If the seed be sown on a "rock" or on "stony places" where it lacks *depth* of earth, the grain does not come to *maturity*. 2nd If the seed is sown among *thorns* or *weeds*, the seed is *choked* and "brings forth no fruit to perfection." 3rd. Then, it is well understood that careful cultivation is necessary to the full growth and maturity.

The metaphor is therefore at fault for the purpose for which it is invoked. *Mere growth* does not rid the soil of weeds and thorns. They must be *cleansed* out by uprooting. Inbred sin, is not eradicated by growth. Fleshly appetites, affections and tendencies in the unsanctified heart are not eliminated by mere growth, however much such growth may stun, and lessen this power, or prevent their development.

It is by the blood of Jesus, and the Spirit of our God," that these remains of the carnal mind are removed. Then "the full corn in the ear ;" the perfection of the graces, will be realised.

The metaphor, of the growth of a *babe*, is open to the same difficulties. Children are born with seeds of disease already latent in their organism. Hereditary disease, or taint, is there and will soon develop. So that mere growth does not eradicate that taint and tendency. If we were not "born in sin," we would not need to "be born again," and being born again does not imply the eradication of all depravity, but rather the implantation of a *Divine-life-principle* in the midst of the *disabilities* of our fallen nature.

Entire sanctification, though begun in

the new-born-soul, and though gradually increasing in the obedient believer, is nevertheless effectually accomplished by the *instantaneous word* of Jesus and work of the Spirit, at the point of specific believing. The crucifixion of our Lord, was not the immediate cause of his death; He had been on the cross for hours, in the process of dying, but His death resulted from His "laying down his life" and "giving up the ghost."

In like manner the believer is being "crucified with Christ"—"the old man" is nailed to the cross; is dying, but not *dead* till the moment when faith apprehends the atoning blood, and by a voluntary, but Divinely inspired act of faith, the old nature lays down its life, and gives up the ghost, and resurrection power raises the soul into newness of life," and the sanctified soul exultingly exclaims,

" 'Tis done, thou dost this moment save,  
With full salvation bless ;  
Redemption in His blood I have,  
And spotless love and peace."

We conclude this article with a quotation from *Rev. F. G. Hibbard D. D.* He says: "It has long appeared to us, that many who are seeking *after entire holiness*, mistake the duty of a *gradual growth in grace* for a *gradual growing out of sin*.—Now, to all such we would say one word of admonition: There is no gradual growing out of sin. All that partakes of the proper nature of sin, in you, must be forgiven, and washed away through faith in the blood of the Lamb, when this is done, *it is an instantaneous work*. Sin is not a thing to be grown out, but to be forgiven and washed or cleansed away. In this view of perfection, there are degrees and progressive stages. But in the work of simply cleansing from all sin—*inbred and overt sin*, there are *no degrees*, no progressive stages, *but the work is complete at the first*, and *instantaneous as to time*, performed by the Holy Ghost just at the moment when the burdened soul has "faith to be made every whit whole."

## DIVINE CAUTIONS.

5. "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." II Peter 3:17. By consulting Ephes. 3:14, the reader will see clearly what is meant by "the error of the wicked." To these antagonistic influences we are continually exposed. We need to be watchful, prayerful, and ever on our guard. There is a fearful possibility of our falling from our steadfastness, even from the luminous altitude of perfect love.

"Superior sense may I display,  
By shunning every evil way,  
And walking in the good."

## HOMELY HINTS TO HOLY PEOPLE.

BY REV. I. SIMMONS.

## TESTIMONIES THAT MEAN SOMETHING.

**R**ELIGIOUS platitudes are the tamest of all platitudes. Common place sentences expressed with common place power in a sermon, will smother the life out of the most forcible text; and a prayer or class meeting will rapidly languish under the soporific talk that has no heart in it. Meaningless testimonies are self-inflicted wrongs upon the soul who makes them, and do violence to the Holy Spirit. "Thought may be broken and language lame," but the witness may thrill the listeners with the vigorous clearness of his broken periods. A converted man's only safeguard against monotonous repetitions of religious phrases is to "be filled with the Spirit," and from that fulness, speak. When I hear a testimony begun with, "Forty years ago I found the Lord," I wait patiently to hear about the connecting links of a progressive experience that bind the soul to a rap-turous present. If these long intervening years are carefully ignored, the hallelujahs and hand clappings over the distant experience are to me more like the muffled music of a funeral procession than the joyous notes of a triumphant warrior. When Paul, relating his own experience, says, "I knew a man in

Christ above fourteen years ago \* \* \* \* caught up to the third heaven," he shows how it was a vital part of his living present. Because of that historic glory spot in his upward march, he was able to say, "most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Let your past history throb in your present, and it will if your piety is a living stream flowing continuously from the perennial fountains of Divine grace. Why should a soul be satisfied with a statement of soul life that is but a faded picture of bygone blessings? The Psalmist shouted, "He leadeth me beside the still waters, He maketh me to lie down in green pastures"—(Margin, Pastures of tender grass). They were fresh and new and sweet, not old musty hay of "forty years ago."

It is not necessary in meditating upon what you shall say, to contrive new words, nor seek to invent novel expressions. Love-feasts are often hindered rather than promoted by comic or startling originalities that provoke the smile or grate harshly upon the sacred and tender feelings. It is not new words you need, but new blessings, fresh thanksgivings, a real something to tell of that will prompt you without effort to a real way of telling it. Think of a hearty, healthy growing girl spending a day in God's beautiful fields, among fragrant flowers, with a clear sky arching above, and the myriad voices of the songsters of the woods, and the insects varied hum filling the air, and then after the joyous day is over giving in prosy detail an account of the things seen and enjoyed. It would be a sure sign of a morbid mind. It would be too unnatural to pass without comment. It is not less a cause for anxious criticism when a child of the King spends a whole day in the fields of grace among fragrant promises that smell of the groves of heaven, with loving providences of protection filling the moments, and then after such a day



having no other spiritual testimony to give than, "I don't feel as I wish I did, I hope you will pray for me that I may be faithful and meet you on the fair banks of deliverance." What a stale recital of value received! What a pitiable caricature upon spiritual insight into the deep things of God! Such meaningless phrases, passed off for testimony, redound neither to the glory of God nor the growth of the soul. Say something that means something to yourself, and it will mean something to every heart that hears you. You can never use old hackneyed sayings when your soul is drenched with the new anointings of the Holy One. The old doxology, "Glory be to the Father and to the Son and to the Holy Ghost," can never become trite, and your repetition of it, under a new sense of the Divine condescension for your salvation, will always give it an original emphasis, though you repeat it a thousand times.

A passage of Scripture quoted as a personal testimony derives its force largely from the person so using it. "The letter killeth, the spirit giveth life." A sentence from Paul's epistles uttered from a cold heart will fall with cold weight upon the hearers. A soul just from the Mercy Seat will quote the same sentence with a thrill that sends its sympathetic currents through an audience like an electric shock. A miner of the Bible, one who follows the richer lodes of truth which run deep and are found by searching, can find appropriate language for all shades of Christian experience. It is the human vehicle for Divine thought. It is God's truths clothed in earthen vessels. The pious Pascal said, "O God, we think Thy thoughts over after Thee." Those who live near to God will more and more catch the spirit of His thoughts. You will long to be His mouth-piece, His trumpet, His sure witness. A class meeting full of such will never die of monotonous platitudes. You cannot repeat yourself.

If you use the same words, your broader faith and brighter vision will give them a new intonation and meaning.

Some years ago, when a student, the weekly class meeting was led one evening, in the absence of Prof. H., by an old member of the Church in the village. The students were weary with study, and the leader vainly sought to spur them to a lively mood. His opening remarks were prosy, and abounded in dull allusions to experiences that memory had to exhume from the cemeteries of the past. His replies to the testimonies were the oft-repeated, "Go on my Brother," "Be faithful" and kindred smooth-worn exhortations, uttered with a listlessness that betokened a sleepiness of both soul and body. Finally, in an abundance of despair he broke out with the exclamation, "Young men, we must be more engaged. Glory to God, Glory to God, Glory to God!" The drowsy repetition of these grand doxologies, without emphasis or heart, caused a burst of laughter from the boys, and was the only lively thing that had thus far occurred. Many times since I have heard these and similar sacred phrases of praise or prayer lugged in to lift a dry experience into worthy notice, but never by a soul who had recently heard from God, or around whose tent new manna had recently fallen. You may lack the culture of the schools, but if you walk close to Jesus, your testimony will have a meaning and your life will have a power. As you thus walk the unction that abideth will quicken your simplest sentences into strong and saving helps to those who hear them.

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**EJACULATORY PRAYER.**—A young lady heard a voice as of one engaged in conversation, and distinguished the words, "O Lord, have mercy upon the dear youth of this place!" She was struck with the thought, "Is this the way Christians go about the town, and mingle with the world? Do they pray thus for our souls? I have hardly ever prayed for my own." From that day, she began to pray, and became the first-fruits of a glorious revival. Let Christians imitate this good example, and share like fruits.



"Thy word is a lamp unto my feet and a light unto my path"

—PSA. 119 : 105.

"Father of mercies, in Thy word  
What endless glory shines!"

## The International Lessons.

(From a Holiness Stand-point.)

BY REV. JAMES MUDGE.

### Lesson I. Luke VI. 27-38. April 6.

*Verse 27. Love your enemies.* We have here a close test of true religion. It is a precept given not to the few simply, not merely to those who profess or possess entire sanctification, but to all the followers of Jesus. And if any one calling himself a follower finds himself unable to do this he may assuredly know that his religion lacks genuineness, and that he needs a further work of purification and empowerment. We are not indeed to love the ways of sinners, but we are to love their souls.

29. *Offer also the other.* This is not to be taken literally or followed in a wooden way. Christ himself when struck (John 18 : 23) rebuked with becoming dignity the lawless offender. Keep the spirit of love uppermost and then let a sanctified judgment, a sound common sense, direct as to the specific thing to be done according to the special circumstances. Christ does not forbid self-defense, He does forbid vengeance and retaliation.

30. *Give to every one.* Of course any literal following of this would put a premium upon indolence and imposture, and encourage shameless beggary and vice in a way the reverse of profitable both to giver and recipient. It simply means in a general way that we must be benevolent, and keep our hearts open to the cry of real need. The spirit of a precept is sometimes better observed by violating the letter.

31. Well called the Golden Rule. It is a pearl, a diamond. It implies unselfishness and true love for one's neighbor. It makes our own just expectations from others a check upon our conduct and a guide to our action.

No one but he who has a perfectly pure heart has power perfectly to perform this precept.

32. *Even sinners.* The things which sinners do are not always wrong in themselves, but they are done from inferior and selfish motives not fitting for a child of God. It is not so much *what* we do as *how* and *why* that should be examined.

34. *Lend.* A mere business transaction, springing either from self-interest or simply from natural kindness, and giving no proof of special nearness to God or desert of his favor.

36. *Merciful.* Be full of mercy, that is full of love, that is perfect. (Matt. 5 : 48). This parallel passage in Luke shows us what is meant by "perfect" in Matthew.

37. *Judge not.* That is do not form an estimate of another rashly, needlessly, harshly. Do not condemn if you can help it, take as lenient a view of the case as the facts will warrant.

### Lesson II. Luke VII. 11-18. April 13.

*Verse 11. It came to pass.* At the critical moment, not too soon or too late, He was at hand; this was not by chance or accident. In all of Jesus' movements there was a very special providence, and each step was ordered.

12. *Much people with her.* They doubtless wished to show their sympathy with the doubly bereaved one. The family at Bethany received similar consolation on the death of Lazarus. Let us improve every occasion to minister comfort.

13. *Compassion.* Christ's compassion never fails. It would be utterly impossible for Him to behold suffering and not be moved to relieve it. Is it so with us? He sees to-day with pity every weeping, mourning one, and holds out a hand of help and comfort.

14. *Touched the bier.* In spite of the ceremonial pollution involved. Even so He touched the leper (Matt. 8 : 3). Christ's touch has in it pity and power, tenderness and strength. We must come into close contact with misery if we would render much help. *Arise.* What a word of might, of composure, and majesty, and self-assertion. He speaks from His own inherent Divine authority, not as the prophets and apostles, with strain and struggle and in the name of another.

16. *Fear.* A wholesome feeling of awe, as



conscious of the presence of a supernatural, or at least Divinely commissioned, being. Something of this same fear is essential now. The lack of it in a community is one of the greatest evils of the time. *Glorified God.* Would that the effect of all our actions might be to minister to the greater glory of God. This should be the passion of our lives. We should measure and value everything by its capability of glorifying God.

*Lesson III. Luke VII. 36-50. April 20.*

*Verse 36. The Pharisee's house.* Christ did not hold himself aloof from festal occasions, nor refuse invitations to mingle with those that were not wholly friendly to Him. But wherever He went He went to do good. We should do the same. The more we can mingle with outsiders the better, provided there is no lowering of the standard or compromising of principle, and provided we take Christ with us wherever we go.

38. *Kissed his feet and anointed them.* How loudly the conduct of this sinful woman bears testimony to the wonderful compassion and tenderness that ever lay in the heart of Christ. She had not dared take these liberties with any one of mere ordinary goodness. It was the Sinless One who had the most sympathy for sinners. So those who are perfect themselves are ever the most patient with the imperfect.

39. *The Pharisee.* The criticism of this self-righteous one upon Jesus, and the satisfaction he shows at detecting what looks like an inconsistency in the great Teacher finds abundant parallel in the criticisms which to-day are so freely made concerning all people of special sanctity. Very often they are as groundless and foolish as was this.

40. *Master, say on.* With deeper desire, and far greater loyalty than Simon had, may we all take these words on our lips continually.

41. *Five hundred, fifty.* One man may be ten times as great a sinner as another, although the sins of every one are such as to merit everlasting woe, and every one equally powerless to make atonement or pay the debt.

47. *Many sins forgiven, much love.* This poor sinful woman of the town had evidently somehow got the feeling that her wild, wicked life which she had come to detest was freely pardoned and the Divine favor

had come to her through the tender glances of Jesus. Hence spontaneously had flowed forth toward Him these tears of her affectionate gratitude. But some who have not been great sinners in the usual sense of the term have had such keen appreciation of the heinousness and enormity of even little transgressions and of the marvelous mercy of God in the forgiveness of even such iniquities, that their love has been great, greater even than that of some whose sins though really more were less deeply realized.

50. *Thy faith hath saved thee.* Faith precedes salvation, love follows it. We cannot love one in whom we have not first learned to put trust and confidence.

*Lesson IV. Luke VIII. 4-15. April 27.*

*Verse 4. A parable.* A new form of teaching, used to awaken curiosity, to arouse thought, to illustrate truth, to avoid opposition and conceal from the careless and hardened what they had no real disposition either to ascertain or to improve.

8. *Let him hear.* The responsibility of the hearer is fully as great as that of the preacher. Poor hearing will spoil the best sermon.

10. *That seeing they may not see.* Whoever wilfully closes his eyes to the light will have his power of seeing gradually withdrawn; the judicial hardening of the heart is a natural consequence of perversely turning from the truth.

11. *The seed is the word.* Let every one beware of scattering any other kind of seed, which is really chaff.

13. *No root.* Shallow and impulsive they blaze up with a little hot, transient enthusiasm, but they neither pray nor pay nor stay.

12. *By the way-side.* See that your heart is not made hard and feelingless by the routine of worldly business. *Cometh the devil.* Christ always speaks of the Evil One as a real personage. Satan is ever the enemy of God's word. *Believe and be saved.* Blessed formula. In proportion to the thoroughness of the belief, is the thoroughness of the salvation.

14. *No fruit to perfection.* They who try to serve two masters will soon fall under the power of the world. Every genuine healthful Christian is either steadily going on to perfection, or is already rejoicing in the fulness of grace and life. "He who is only half God's is wholly the devil's."

## HOLINESS AT HOME

"And in thee (Abram) shall the families of the earth be blessed."

Gen. 12:3.

"Lord, may our union form a part  
Of that thrice happy whole."

### HOME LESSON FOR APRIL.

*Christ restores an afflicted son—Luke 9:37 c 45.* Points for study: 1. The son's unhappy condition as described by his father: 38 c 40. 2. The father's disappointment in regard to the disciples. 3. Christ's rebuke of the disciples. 41 v. 4. Christ's command to the father: "Bring thy son hither." v. 41. 5. The desperate movement of the evil spirit. 42 v. 6. Christ's rescue of the victim. 7. The effects of this miracle—43 c 45.

## LOVE AT HOME.

BY MRS. KATE SUMNER BURR.

**M**ANY years since I was led to wonder at the words of Scripture, "teach the young women ----- to love their husbands, to love their children." So strange it seemed that wives should need to be taught to love their husbands and their children! A sad comment upon the condition of family life at that time, one naturally exclaims. Yet are there not many in this favored land, even among our dear sisters in the Church, who need to be taught wisely to love the dear ones of their homes?

There are so many distractions in daily life that parents need to pray for special grace, as a preparation for the discharge of their religious duties toward their children. God commanded His ancient people by His servant Moses that His words should not only be kept in mind by the parents, but that they should be *diligently* taught (see marginal reading) unto their children, talking of them while sitting in the house, when walking by the way, when lying down and when rising up. These words, "commandments, statutes and judgments," were to be written upon the posts of their houses and upon their gates, and bound in conspicuous places upon their persons. Not only were they to teach their sons but their sons' sons. What a special opportunity is often afforded to the grandparents to teach their childrens' children of

the ways of well-doing! Happy are those children whose fathers and mothers in the flesh are likewise fathers and mothers in Israel, shedding the light of a godly example all about them, wise in counsel and mighty in prayer. God pity grandparents who foolishly laugh at the naughty ways of the little ones, thus frustrating all good influences.

Where husbands truly love their wives "as their own flesh" the wives probably need but little teaching to lead them to love their husbands in return. And where fathers and mothers are bound together by mutual respect and sincere regard, the atmosphere of the home will be most favorable for the development of loving, obedient children. To deal with a child as we would wish our Father in Heaven to deal with us—is not this the test?

Lovingly reproving, faithfully warning, tenderly persuading, encouraging and comforting; such is a parent's mission. "Who is sufficient for these things?" Only such as are themselves humbly waiting upon God for divine wisdom, leaning not to their own understanding, but cleansed from all the impurity of the natural heart. For how can we command our children after us, successfully, if we are in any degree consciously disobedient to our Father in Heaven?

May our understandings be enlightened to apprehend how imperative it is that as parents we be perfectly loyal to our God.

### LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

"EASTER."

**D**EAR little ones: Do you know the real meaning of this happy Easter service?

It is to celebrate the resurrection of our Lord Jesus from the dead. It was on the first day of the week, very early in the morning, while it was yet dark, came Mary Magdalene to the sepulchre, and found the stone rolled away—How surprised she was! Then came Simon Peter, and looking down in, he found that Jesus was *not there*. The disciples went away to their homes; but Mary could not go. The Lord whom she loved so much *was gone*, she knew not where. As she stood weeping she heard her name called, "*Mary!*" She turned around and thought it was the gardener. She said, "If thou hast borne Him hence tell me where thou hast laid Him, and I will take Him away." Again He said, "*Mary!*" Then she



knew it was the voice of her Beloved. Dear children, how much it means to us that the Lord has risen. If it had been otherwise, not only would the precious blessings of salvation have been unknown to us, but every thing else in life. O how are we proving our gratitude? He lives now, to-day, to intercede for us: and on this glad Easter, let us joyfully yield our whole hearts to Him who died for us, and dying rose again, and is now at the right hand of God our Father.

"He lives! He lives! who once was dead;  
He lives my everlasting head."

### LOVED ONES GONE BEFORE.

LYDIA R PERKINS, closed her earthly life in Goshen, Vt. Dec 17, 1889. She had the advantage of Christian parentage—her mother was a devoted follower of Jesus. When about fourteen, Rebecca was converted and united with the M. E. Church. Through the feebleness of her mother, there devolved upon her, mainly, the care of a large family. Under this burden she lived for nearly fifty years, until parents and aunts, more or less dependent, passed away. Yet, in all these years, while caring for the sick, ministering to those in infirmity, and the training of those who were left homeless, besides providing for a large force of workmen on the farm—she constantly manifested the Christian spirit. With her religious things were daily realities—prayer was actual converse with Deity. She gloried in the mighty Saviour, able to save to the uttermost. For twenty years she subscribed for *The Guide* and was helped by it. She has gone to be with Jesus.

MRS. CHERRY ADY, of Brooklyn, Iowa, entered into the joy of her Lord, Dec. 19, 1889. She was originally of the Society of Friends, but for about thirty two years had been a member of the M. E. Church. Her life was consistent as a Christian and she was regarded as a mother in Israel. Through the reading of *The Guide* and "Faith and its Effects," she was led to receive the blessing of perfect love, Oct. 6. 1872. She made this record of it:

"On Sunday evening, Oct. 6. 1872 while praying at home, the Lord in His mercy, enabled me to exercise that faith which claims Christ as a present, perfect Saviour, able to cleanse from all unrighteousness."

Two daughters and nine grandchildren survive. They hope for a bright re-union on high. A large number of friends attended her funeral—tearfully but hopefully, bearing her remains to their resting place.

MRS. ELIZABETH A. DICKSON, of Shannonville, Canada, entered her heavenly rest Dec. 20, 1889. She was born in Picton, Can. Oct. 23, 1842. Feeble

health occasioned a life of suffering. She was a member of the Methodist Church thirty two years, but bodily weakness prevented her attending the means of grace for fifteen years. For three months before her departure she suffered intensely. Added to her bodily distress she passed through a severe spiritual conflict, being deeply convinced of her need of entire cleansing. At length the light broke in and she was enabled to trust God for full salvation. Almost her last testimony was, "Not a doubt, nor a fear." As her joy increased she would sing,

"Bold shall I stand in Thy great day" etc.

Shortly before she passed away she said, "Safe in the arms of Jesus—the Lord is my confidence." She loved *The Guide* next to her Bible, and through reading that, and the "*Way of Holiness*" she was led into this blessed light. She is now at home with Jesus.

### THE CHILDREN'S STUDY.

THE MONTHLY TEXT. "*A good name is better than precious ointment.*" Eccles. 7: 1.

"Vain, delusive world, adieu,  
With all of creature good!"

FOURTH LESSON—*Jesus entering upon His ministry.* Matt. 4. 17 c 25. Points for consideration: 1. Jesus as a preacher—His subjects etc. 2. Gathering His disciples—18 c 21. 3. His accompanying works, healing the sick etc. 23 v. 4. His wide-spread fame—vs. 24 c 25. Write us on this subject.

More Scholars—Fulton H. Johnson, Port Philip, N. S. Can.; E. V. Alderman, Dayton, Tenn.; Chester Walter, E. Emmet, Oakland, Ia.; Minnie May, Julia Etta, and Sarah Bertha Blair, (three sisters) of Fern Prairie, Wash. Ter.; Judson and Edith Kerr, of Bothwell, Canada, wish to join the *Children's Study*.

LETTERS on the baptism of Jesus received from E. V. Alderman, Dayton, Tenn.; Judson and Edith Kerr, Bothwell, Can.; Mary A. Bagnell, Rocky Springs, Ky.; Edith M., and Mary E. Avery, Bonilla, S. Dak.; Nannie Harrison, Yates Centre, Kan.; Jennie J. Myers, Ashley, Ohio.

We will try to have more space in the next number to refer to some things in these letters.

#### ACROSTIC.

Jewel of names in the casket of heaven;  
Emerald of joy to the sorrowing given;  
Sapphire of hope, to light us above,  
Unrivalled ruby of holiest love,  
Saviour! art Thou, to Thy followers below.  
Coronet bright, meet for the Eternal,  
Heaven's brightest diadem, holy and pure,  
Radiantly gleaming, in glory supernal,  
Immortality's gem,—eternal and sure;  
Salvation's chrism, living, quickening flame,  
The Unutterable, exalted N. A. M. E.!



"And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

Psa. 107: 22

"Awake! awake! my tuneful powers,  
With this delightful song."

## The Tuesday Meeting.

Held each TUESDAY AFTERNOON at 2.30 o'clock  
at the residence of Mrs. Dr. W. C. PALMER, 316  
East Fifteenth Street, New York.

**T**HE meeting was opened by singing the  
705th hymn, commencing :

"Yes, I will bless thee, O my God."

After which numerous repuests, from various sections, for prayer for a variety of objects, were read by Rev. Geo. Hughes. This was followed by the expressed desire of a number of persons for prayer for themselves that they might get into clearer spiritual light and obtain a clean heart.

Mrs. Palmer.—I have been asking our Heavenly Father that we might have a clear, strong consciousness of His presence here to day, and especially that we might pray so as to realize that we have received the Holy Ghost. Do we, all of us desire a clean heart? O why not have it this afternoon! Let us ask for it and expect it. The Father himself loveth you. How He wants to give us the very thing we need.

Rev. P. Post of Olean, N. Y. led in prayer.

Singing :—"Rock of Ages, cleft for me."

Mrs. Palmer—What is to prevent an answer to the prayer our lips have just uttered in our song

"Be of sin the double cure,

Save from wrath and make me pure."

The blood cleanseth and maketh pure. It cannot fail, if we come to Him with true hearts.

I have been asking that the Lord would give direction in the selection of our lesson, and my thoughts have been turned to a few verses from Jude's Epistle which I will read ;

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints." "Should earnestly contend." This does not admit of much lassitude and indifference in the performance of our duty to God. We must be earnest and active. "I will put you in remembrance now that the Lord, having saved the people out of the land of

Egypt, afterward destroyed them that *believed not*. And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness unto the judgment of the great day. Even the angels. O, let us watch and pray ! It is needful that we do give all diligence. I tremble when I see so little interest and earnestness on the part of so many. And the writer of this Epistle goes on to describe the sinful ways of the Israelites, and of those of his own time, their ungodliness, their murmurings and complainings, their vain, swelling words, but says, "Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ ; how that they told you there should be mockers in the last time who should walk after their own ungodly lusts ; but ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference ; and others save with fear ; hating even the garment spotted by the flesh. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." O how careful we should be to keep ourselves in the love of God ! How important to attend to every minutia of the direction given to us. How imperative that we should be workers together with God and do all we can to warn others from the path of destruction ; to show them how dangerous it is to even touch the garment spotted by sin. Let us keep ourselves in the love of God by being diligent and steadfast. God will keep us from falling if we will only obey. There is no fear to those who are fully decided to do all for Him and trust all to Him. These have no cause to fear that He will not present them faultless. There are just three things to do—*believe, love, obey*. We cannot love unless we believe, and we are not likely to obey unless we love. God requires the heart. I must have love in my heart, and yield myself to Him. Let the dear ones who have this afternoon expressed a desire for a clean heart expect to receive it. The only conditions are, 'a perfect surrender,' and simple trust. Let us all kneel before the Lord, and ask the blessed promised Holy Spirit to reveal Christ as our present, precious Saviour from all sin, and look for the "sealing" the anointing, that abideth.

Prayer was offered by Rev. G. Hughes followed by Mrs. Palmer.

Singing :—"There is a fountain filled with blood."

This season of prayer was marked by the special



manifestation of the Holy Spirit.

*Singing*.—"There is a fountain filled with blood."

#### THANKFUL FOR THE BIBLE LESSON.

*Bro. Geo. Hughes*.—This is a time for testimony, and I will give mine briefly. It is based upon the beautiful lesson, this is a "common salvation." There are senses in which it is an uncommon salvation, but my present thought is that it is a common salvation. All may be saved, and saved to the uttermost, if they will. By their own will it is a common salvation from all sin, and this salvation comes to me. I take up the language of the hymn and say, "O my God, it found out me!" Another thing, after the foundations are laid deep and broad, there is a grand building upon them. This is our work and privilege that we should be built up, higher and higher; and last of all, I am thankful for that great doxology at the end of the chapter. That caps the climax. "Unto him that is able to keep us from falling, and to present us faultless, with exceeding glory before his Father, praise and dominion forever and ever." You, dear souls, who have asked us to pray for you, I counsel you not to go out of the door of this house without this salvation. It is for you, and all you have to do is to take it. Only put out your hand and secure it, and say "It is mine—it is mine!"

#### THE KEEPING POWER.

*Rev. P. Post* (of Olean, N. Y.).—I have fought many a fight and I have had just as many victories. That doxology of which the dear brother has spoken—how glorious! If God did not keep me from falling, what would I do? When I think of the possibilities of the Christian, I wonder sometimes at my own supineness and carelessness—and yet I am not really careless. My Father sometimes seems to keep me on the run after Him for a little time, because He knows that I know what he has in store for me. I have been blessed here in this meeting this afternoon, and I want only to say that Jesus saves me now, and He can save all those dear ones who have signified their desire to come to him.

*Sinning*.—"Jesus paid it all."

#### THE SPIRIT OF LOVE.

*A Brother*.—The people of New York have three feasts to-day—Phillips Brooks, Mr. Moody, and the meeting here. I have not been able to get to the other places, but I bless the Lord that I am here. When I come into this place I feel a holy spirit of love stealing over me. Why is it? I think it must be because my heart is in sympathy with the God that is in this place. I thank God that I am in the enjoyment of perfect love. He has made my way bright. I have continual victory over sin. Praise the Lord that he has saved an

erring child like me! I thank Him for a clean heart, and for His love in my soul.

#### SAVED FULLY, AND KEPT.

*Brother John Baugh*.—If anybody goes away from here to-day without a clean heart, it is his own fault. I feel that I am saved through the blood of Christ, praise His holy name! I am so glad that everybody can have God's grace by asking.

*A Sister*.—O, I praise God's holy name that he keeps me, and that He brings me here to get an added blessing. There is a holy atmosphere felt in this place—what is it? God is here. I bless Him that He is my Saviour.

#### STARTED WRONG—TURNED ABOUT.

*A Brother*.—I am two thousand miles from home and, although I am not a preacher, I do like to preach the word on every occasion, and I think we may all be preachers, and ought to be. I started out wrong in life. I thought I must be for self alone; and I ran along on that line; but I have turned the old locomotive round the other way, and now all is for God. I cannot go out without having Him with me. Christ went often to His Father for counsel and blessing; ought not I to do so? Is it not a good and wise example for me to follow?

#### WHAT A TREASURE!

*Sister Searles*.—I wish to say this afternoon that every hour I bless my precious, adorable Saviour for what he has done for me. I am so glad that I have this great privilege of loving and serving God with all my redeemed powers. O what a treasure! Sometimes I think, where shall I go to tell the story that God is able to save us from our sins? O it is wonderful! I do not say that we have not our trials and temptations, but we do have such wonderful revelations from heaven sometimes. I am weak in body, being full of years, but, O my soul is aflame when I speak of this salvation, that saves to the uttermost! Hallelujah to Jesus! O dear brethren and sisters, how our souls are comforted when we love the Lord with all our hearts.

*Singing*.—"Blessed Assurance."

#### TWO IMPORTANT POINTS.

*Dr. Lowrey*.—It is important to keep our minds on two points—that God sanctifies, and that He keeps us sanctified. We read that He is able to save to the uttermost all that come unto God by Him. There is the ability of God to do the work of salvation. Again, if we confess our sins, He will not only forgive but will cleanse us from all unrighteousness. After He has done this He keeps us. He is able to keep us from falling. Many persons hesitate to seek full salvation be-

cause they have great fear that they will not be able to keep from falling. They yield to this temptation. God is able to keep us from falling, if we but trust Him. But for this I would have fallen and given up religion itself long ago. Many times God has turned me entirely about,—changing the course of my life; and I can say that it has been for my salvation and greatest good. I am prepared to testify that the Lord keeps from falling, as well as sanctifies at the beginning. You say, “will God keep close enough to always sustain me?” Yes; and I can prove this. David says, “It is the Lord that maketh my way perfect and girdeth me with strength.” He takes care to nourish and fortify and establish the Christian in his experience. Again, to present us faultless. We need not try to explain this away. It is not impossible for us to be presented faultless. It is the Lord Jesus who introduces us into a faultless condition. We may be faultless often, even here. When I love the Lord with all my heart, am I not faultless? This is the first commandment. and the embodiment of the whole moral law. Suppose, by the grace of God we reach up to God’s possible standard, are we not faultless in that respect? Love, peace, meekness, faith—all perfect and complete as grace can make them—this is a faultless experience for the time. This does not include the foolish idea of the infallible leading of the Holy Spirit. We leave that to the Pope and the Romish Church. But we may be perfect Christians in the present time; and the Lord has pronounced many in the Scripture history as perfect—walking perfect before Him. Now let us remember that God sanctifies and God keeps us, and, if we do our part, He will present us blameless and faultless.

*Mrs. Palmer.*—Let me tell a little of my own experience. I was fifteen years old, and very much afraid of falling, and one day returning home from a funeral, I said, “O if I had only been laid away, how safe I would have been.” A voice quickly said to me, “O how ungrateful!” and just at that moment I cowered down under the reproof, and I said, “O Lord, forgive me, and I will never ask again.”

The eye of the Lord is ever upon us, and He will keep us. He has kept me, and keeps me to-day. We are children of one Father. and we want to help each other. “If ye will obey my voice, *indeed*, and keep my covenant, then shall ye be a peculiar treasure unto me above all people.” “The Lord wants me to help others, and I have only to obey.

ON A STRAIGHT LINE.

*Singing.*—“Safe in the arms of Jesus.”

*Mrs. Gitteau.*—For a good many years of my life I was at war with the truth. But I have

learned that there is one thing God cannot do, and that is, to save a soul against its will. God keeps me on a straight line, and I have to live as clean at home as here. He is my song, day and night. I carry Him in my heart always, and in all places. I have had people say to me, “I watched you,” and I thank God that He was in me that they could watch me and find no ground of accusation.

A SATISFYING PORTION.

*A Brother.*—This blessed Saviour is a satisfying portion to me. What we want is the love of God in our hearts, and then we will be easily kept. No one has more reason to bless the Heavenly Father for His keeping power than I. For ten years He has been my comfort and joy, and has kept me safe from every temptation.

Brief testimonies being called for the following were given.

*A Sister.*—Jesus is the bread of life to me. I could not live without Him. I would not for the world be other than a Christian. My heart is filled with praise to God to-day.

*A Sister.*—I want to testify to the power of the Lord. I am wholly His, and I praise Him even when I do not fully understand Him. When I sought the Lord He blessed my soul, and I have been happy in Him every hour.

*A Brother.*—I delight myself in the Lord, I have never testified here before, but I have not been able to keep my seat this afternoon. Jesus paid all the debt I owe. I love Him and trust Him, and mean to do so all the days of my life. I take none but Christ, the Son of God, for my example.

*Singing.*—The consecration hymn.

“Lord in the strength of grace, etc.”

Prayer was offered by Dr. Lowrey, the doxology was sung, and the benediction pronounced by Rev. P. Post.

FRAGMENTS.

The mercy and mystery of God in the salvation of men O how great and wonderful!

Loving obedience heartily rendered unto God will bring living light into every believing soul.

Trials faithfully and graciously borne must sooner or later be succeeded by triumphs as wondrous and distinguished as the trials through which we have been called to pass.

This spiritual life here in Christ Jesus is but the prelude of a more glorious and eternal life, “when this mortal shall put on immortality.”

If we obediently walk with Christ here in trials, mockings, persecutions and self-denial, we shall be counted worthy at last to “walk with Him in white,” when the rewards of glory are shared with the saints.



## OUR SOCIAL MEETING.

THE MOTTO: *And to virtue, knowledge.*—II Peter 1:5.  
THE PRAYER IN SONG:

"Me with that restless thirst inspire  
That sacred, infinite desire,  
And feast my hungry heart."

—*With all the heart.*—G. W. Williams, Adams, Ill. I bless God for the experience of sanctification, received July 23rd 1881. From the time I willed to seek it with all my heart until the work was done, did not occupy more than five minutes. When I commenced to consecrate entirely, my heart became wonderfully enlisted. At the point where my faith claimed the promised blessing, the first realization was that of peace—the whispers of "the still small voice"—and there entered into my soul the peace of God that passeth all understanding. That was evidence enough for me—but before I had time to return thanks, there came an inflowing of the Holy Ghost, filling my spirit, soul and body. It seemed as though the vessel would break—the experience was indescribable. A number of times since I have had this infilling. I have borne witness of this grace since, at suitable times, despite some skepticism.

—*A heart cheered.*—Martha L. Empy, Atwood, Mich. How my heart was cheered and made glad as I opened a package, that came to me by mail a few days ago, containing three copies of the *Guide to Holiness*. How beautiful they appeared to me! I knew what good things they contained. I remember seeing them many years ago in the home of a dear uncle. I did not care to read them then, but how different now—how I have feasted on the contents of those three books! And as I read the account of the *Tuesday Meeting* my mind was carried back to the time when I saw Mrs. Phoebe Palmer on what was called "*Old Ebenezer Camp Ground*," in Canada. I remember well how she looked as she moved about among the penitents, pointing them to the Saviour. Her appearance made such an impression upon my youthful mind, that I recollect well the color and the style of her dress. Never shall I forget the calm, happy look on her face, as she stood on one of the seats and spoke to the people on the subject of holiness. That subject, however, did not interest me then as it does now—but I could not but admire her saintly appearance. For over four years now I have been dwelling in the "*Land of Beulah*." And, although during that time I have been alone in this experience, the dear Lord has not left me. Lately I have had great cause for rejoicing—our pastor for whom I have been

praying three years has experienced this blessing and is all alive on the subject. Surely the Lord is not slack concerning His promises, He has promised to "fulfil the desire of them that fear Him."

—*Fully saved*—Rev. W. E. Blakeslee, Dover, N. J. I am now saved through faith in the blood of the Lamb. He is able to save to the uttermost.

—*Kept through faith.*—Mrs. M. E. Hart. I record the mercies and blessings of my Heavenly Father. The past year has been one of trial and triumph. My faith has been severely tested, but I have been enabled to triumph through Jesus my abiding Saviour. Though in feeble health, I praise Him for all the way in which He has led me, trusting in Him alone for all my hourly needs. O the sweet refreshings of His grace! Blessed Jesus! Thou art the life, the truth, the way. I delight in Thee, above every earthly joy. The blessed Holy Spirit is my abiding Comforter, witnessing to a clean heart—Praise God!

"Jesus His strength imparts,  
The Holy Spirit gives;  
He keeps our faithful hearts,  
And through His grace we live."

—*The Guide a blessing.*—Miss Lulu Bartlett, Warrensburg, N. Y. One year has nearly elapsed since I became a reader of your dear *Guide*. I could not now do without it. That, under God's blessing, has been the means of leading me out into marvelous light. I wish you God-speed.

—*Grateful for Divine Mercy.*—Mrs. A. V. H. Augusta, Wis. I would give in my testimony. The dear *Guide* brings words of comfort and good cheer to me. It brings living testimonies from God's dear children from the *Tuesday Meeting*: When I receive it I look to see if dear Sister Palmer yet lives and is at her post, with words of comfort for us. The testimony of Bro. Morehouse is always so childlike, it always does me good. Bless the Lord, O my soul, for the peace which I feel in my soul. Christ has redeemed me with His own precious blood. It seems to me your *Tuesday Meetings* are as near like heaven as any place on earth, because Christ is in your hearts so fully as to bring forth such praise to our Heavenly Father, for His goodness. In the past year I have had a great bereavement, but my Father has been very near and has kept me. He has taken away my dear and only son, just in the prime of life. He, however, gave me the blessed assurance of his being accepted. When his sufferings were great, he said "*Let me go, tis' Jesus calls me.*" He was ready and willing to go. O what a comfort to me! I shall meet him with the loved ones who have gone before.

## EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No  
Malice, Enmity, or Evil-Speaking,—  
Love, Love—only Love.

### GOD'S PECULIAR TREASURE.

The Psalmist says, "The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure." On this Mrs. H. W. Smith remarks: "If God can call us His 'peculiar treasure,' let us take the joy of it to our souls. For, dear and precious to our hearts as are those we peculiarly love, far more dear and precious must we ourselves be to our Father in Heaven, since He calls us His 'peculiar treasure.' We always take especial care of our treasure, and God will surely take especial care of His."

### THE MIND OF CHRIST.

**I**N our last we asked the attention of our readers to the injunction of Paul to the Philippians: "Let his mind be in you, which was also in Christ Jesus." The point especially considered was, Christ's humiliation in laying aside the form of God and assuming our nature, taking upon Him the "form of a servant."

His humiliation, however, had a profounder descent than even that. The apostle says "He humbled himself, and became obedient unto death, even the death of the cross." As the original expresses it. "He became obedient unto death, and that the death of the cross." Crucifixion was the most cruel and ignominious death that could be devised. To this He voluntarily yielded, "for us men and for our salvation."

And, remember the awful preliminaries of the cross—the deep prostration, the mental anguish, the horror of great darkness, the indescribable conflict, the bloody sweat of Gethsemane! Think too of the guilty betrayal amid such scenes of solemnity—the hurrying away to the judgment hall—the mock trial, the personal indignities of the infuriate throng, the cruel scourging, and the appalling tragedy of the crucifixion. No wonder the heavens were hung in black—or, that the

solid rocks were riven by the death-throes of the Son of God!

But from this deep humiliation Jesus was lifted to the right hand of Divine majesty and crowned with glory and honor. It is written.

"Wherefore God also hath highly exalted him, and given him a name which is above every name."

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Worthy art thou, O Christ, to be thus exalted! He is now sitting on His mediatorial throne, "from henceforth expecting till his enemies be made his footstool." He is indeed "*highly exalted*," as it might well be rendered, *super-eminently* exalted. There is given Him a name which is above every name—not only of men but of angels—His name *Jesus*, which is even now in glory His name of honor—(Acts. 9:5)

Beloved, whatever there is of glory in the exaltation of Jesus at the right hand of The Father, saints are to share throughout the ages of eternity. For this He prayed. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory."

But let it be borne in mind that the way to the throne is by the way of the cross. First, humiliation—then exaltation. If we would reign with Him we must *suffer* with Him. In the sight of His deep humiliation and intense suffering, will we ever complain—can we think our suffering too great?

Now then, the injunction of the apostle comes to our hearts with emphasis: "Let this mind be in you which was also in Christ Jesus"—the mind of humility, self-sacrifice, if need be for His dear sake, *unto death*! And, is the possession of this beautiful mind dependent simply upon our own volition? So it appears. *Let this mind be in you.* If we consent to have it so, and open thereunto, it will come in and pervade our whole being. Open then, O beloved of the Lord, every door and window, and let this Divine, this heavenly mind be yours, so that you may be perfectly assimilated to His glorious image.

The world must behold in us the likeness of Christ, or it will not accredit our claim to Christian discipleship. *Possession* rather than *profession* is the essential matter. The character and life must accord with our profession.



"The mind which was in Christ impart  
And let my spirit cleave to Thee."

### TESTS OF HOLY CHARACTER.

**THE TEST OF HUMILITY.** Another of the characteristics of entire sanctification is **PERFECT HUMILITY**. What is *perfect* humility? We answer, it is humility without any admixture of pride whatever. The *seed-principle* of pride has been eradicated by the power of the Holy Ghost.

*Perfect* humility when possessed will manifest itself in a variety of ways. It will be shown in a readiness to condescend to those of low estate." There is a Scriptural injunction to this end. Perfect humility responds to this requirement, not grudgingly, or, of necessity, but with a glad heart and mind, and without any apologetic expressions. It will show itself again by shrinking from those encomiums which flattering lips are often ready to bestow. It will also count it joy to perform menial service in behalf of those who need it. Under the promptings of this holy principle we can minister to the sick, to prisoners, and to those deeply distressed, in ways that would be repulsive if the carnal mind in any degree were remaining. Delicate females, refined, of peculiarly sensitive nature, can go into revolting scenes and do work for Jesus which would have horrified them before they were fully saved. Once more, let it be observed, this grace of *perfect* humility will shine with wonted luster when honors are to be distributed. It will respond heartily, and we may say, *gracefully*, to the New Testament injunction: "*In honor preferring one another.*" The carnal mind clamors for a front-position, for the uppermost-seat, and the laurels that are entwined around the conqueror's brow. But, grace teaches the one of *perfect* humility to sing,

"Keep me little and unknown,  
Loved and prized by God alone."

Beloved, apply this test to yourselves. Have you this *perfect* humility—humility without the slightest admixture of pride. Can you readily, joyfully, answer to the call to "condescend to men of low estate?" Does your spirit repel fulsome flatteries? Are you ready for menial and repulsive service? When honors are to be distributed do you prefer others to yourself? These are vital tests.

"To perfect health restore my soul,  
To perfect holiness and love."

### EASTER.

This number of The Guide will reach our subscribers on the eve of this Christian anniversary. The thousands of our Israel, in every part of the land, will be busy with their preparations for the festive occasion. There will be an interchange of friendly greetings by tasteful cards, and other souvenirs. The Churches will be handsomely decorated, the choirs will make the sacred walls ring with their majestic anthems, and the pulpit will eloquently descant upon the great theme of Christ's resurrection.

Now we do not object to the setting apart of *days* for the commemoration of the prominent events of our Christianity, provided there be not excessive decoration, and ceremony, and festivity. The tendency in this direction we must admit, is very strong—too strong to comport with Gospel plainness and simplicity. We would not have the artists and the formal worshipers run us back into the dark ages. Be it known unto you, men and brethren, that a *formal Christianity* is a *dead Christianity*. The form without the power is the dire catastrophe that has fallen upon many of our Churches. God in his mercy arrest the tide of devastation that is sweeping over us!

The point we propose to make by this reference to the Christian anniversary is, that a real Easter be revealed in our souls. What do we mean by that? Easter signifies *resurrection*—glorious resurrection—the putting away of the grave clothes and the putting on of newness of life. That as Christ has risen, triumphantly risen, that we rise with Him into that fulness of life which is the purchase of His atoning blood. In a word, that the physical, intellectual and spiritual powers be permeated with eternal life, gathered into solid phalanx, and grandly enlisted in the Master's service. The millions of Christendom thus filled with Christ's resurrection life, wheeled into line, and set against hellish combinations, would soon bring the world to the feet of its rightful Lord. The times call for a living Church—a Church full of life—ready to respond to the high demands which are laid upon her. *Put on Easter*, beloved ones—rise into all the life of God!

"O Jesus, ever with us stay;  
Make all our moments calm."

### HOW TO GROW IN HOLINESS.

The subject of our last article on this subject was **EXERCISE**, and we considered it in its *God-ward* phase. It has also a *man-ward reference*. There are many precepts in the New Testament relating to the maintenance of *good works*. By these outward acts we are to demonstrate the genuineness of our faith. James says "Faith without works is dead." Paul to Titus writes: "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." There is no conflict between Paul and James as some have thought, faith has its appropriate place—so also works, as a confirmation of our faith. Jesus, said, "I must work the works of him that sent me, while it is day, the night cometh, when no man can work."

The works to which we are called as Christians are of almost endless variety, including instruction, reproof, sympathy, beneficence etc. In the performance of these works there is a wide field for the exercise of the different graces of the Holy Spirit. Love, meekness, gentleness, long-suffering, brotherly kindness, and all the beautiful Christian graces will find ample room for blessed exercise, adding lustre and strength thereto.

It is also to be borne in mind that no Christian exercise in behalf of our blinded and sorrow-stricken humanity can lose its reward. It may be a very little thing, such as the giving of a cup of cold water to a thirsty one, and yet it will bring ample remuneration in time and eternity. There will be wondrous surprises in the other world. We shall find that a little seed dropped here and there has germinated, sprung up, and produced its fruit, abundant fruit. How rapturous will be the experiences of immortality, as we see what a great matter, in numerous instances a little fire has kindled! What blissful ingredients will be mingled in our cup, amid these revealments.

Let us see to it then, beloved, that no day be allowed to pass without some benevolent exercise man-ward, that will subtract something from the aggregate of human misery, and add a grain at least to the sum of human happiness—and thereby be strengthened ourselves, and God will be glorified.

"O let us take a softer mold,  
Blended and gathered into Thee."

### "NO SCHISM IN THE BODY."

The Church is Christ's mystical body—He is the Living Head—Christians are its living members. Each member has an appropriate place, and delightful unity is designed to pervade the whole spiritual organism. In writing to the Corinthians Paul shows the beautiful symmetry prevailing in the body—and that not a single member can be dispensed with. "If they were all one member, where were the body? But now are they many members, yet but one body." And he further says, "God hath tempered the body together, having given more abundant honor to that part which lacked: *That there should be no schism* in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." It is well, in these times that these utterances should be studied.

It is sometimes said that "*Holiness is schismatic* in its tendency—that it leads to disintegration. This is a great mistake. Holiness is a conserving, uniting force. Wherever a schismatic or disintegrating influence is observable it arises from the lack of holiness. The strife and contention of the Corinthians, the apostle declares, was produced by their "*carnality*" not by their *holiness*. And it is possible that "envying and strife," the legitimate offspring of carnality, may arise in the Church now, producing disintegration. And in such a case it may be very convenient for the *real* schismatics to charge this work of division upon the *friends of holiness*.

There is one thing in this connection to be greatly deplored, and that is the spirit of "COME-OUT-ISM" which has seized some who claim to be friends of holiness. They have voluntarily withdrawn from the several Churches with which they were connected, "*the sects*" as they call them, and have set up *Independent Churches*. In doing this they have wounded the cause of Holiness in the house of its friends. And they have done serious harm in making the allotment harder of those who determine to remain in the Church of their choice. That is not acting on the golden rule, we think.



"Their toils are past, their work is done  
And they are fully blest!"

### AN ABUNDANT ENTRANCE.

Holy people have an "entrance abundant-ly into the everlasting kingdom of our Lord Jesus Christ." The transition is quickly made, the gate of life stands widely opened, and they triumphantly urge their way, under angelic escort, to the throne and the crown of immortality.

Just now a bright instance comes up before us. There was recently residing in Orange N. J. (our own home) a beautiful, devoted Christian, Mrs. S. W. Falkner. She loved Jesus with all her heart, and her countenance was radiant with the light of God. Whenever her frail nature would allow she was in holy employ, delighting to do errands for the blessed Christ—to seek for children for the Sabbath School, or to minister to the poor and needy. Her Christian life was lustrous.

Before her departure she was for weeks and months a great sufferer. Many wearisome days and nights were appointed unto her. But in her extremest paroxysms of pain she had an unshrinking trust in Christ, her spirit was joyous and hopeful, and her eye was steadily fixed on the crown that was awaiting her. It was no ordinary privilege to enter her room and see what a strong hold she had upon THE INFINITE.

To a dear friend in Lambertville, N. J. she wrote:

"O how the dear loving Saviour helps me! He abides with me, and our communion is sweeter and sweeter as I near my heavenly home. O how I delight to sit and think of the view that will meet us when we enter through the gates of pearl! I have said to my precious husband, when in agonizing pain, 'If the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us—what must that glory be!' O how Satan has tried to tempt me in many ways, suggesting that I have done *so little* for Jesus etc., but I tell him I do not go to heaven on good works, but depending on nothing but the *precious blood of Jesus*. This is all my hope and all my plea, and is all-sufficient. Glory to His name!"

In this patient and happy mood the *waiting* days were passed until the welcome message came, "*Child come home!*" and there was given unto her an abundant entrance.

"O how the thought of GOD attracts,  
And draws the heart from Earth!"

### A GREAT TRUTH.

"Phillips Brooks" the eminent preacher of the Protestant Episcopal Church, in Boston, recently discoursed each day at noon, for a week, in Trinity Church, in this city. The spacious edifice was thronged with business men who listened with profoundest interest.

His great theme was: "*God with us, and in us*"—the secret of life and salvation. He insisted that that was the all-comprehending need of humanity. At the close of one of his sermons he uttered this golden sentence: "*With God we can do no wrong thing—with God we can do any good thing!*"

If we were to say to him, Brother Brooks, you have been teaching the Wesleyan doctrine of *entire sanctification*, perhaps he would hardly be prepared to admit it. But that is what it amounts to—what we teach—God *in* us and *with* us, in the fulness of His divine presence. Well, no matter who the preacher, of what denomination, so Bible truth is declared and honored.

Forget not, the way to life is narrow.

### GOD'S WAYS WONDERFUL!

Mr. Moody in one of his late Bible Readings in New York said, "God has chosen five of the most contemptible things—in human estimation—to save men. Turn to 1 Cor. 1: 27 & 29, and you will see the five things specified: *Foolish* things; *weak* things; *base* things; things which are *despised*; and, things that *are not*." "Why is this?" "That no flesh should glory in his presence."

Here is a Divine ordination to startle from their reveries those who in the Church in these times are disposed to adopt a worldly policy. They had better study these chosen instrumentalities. There is a disposition in many quarters to reverse God's order, and to seek after *great* things—whereas God's plan is to use *small* things. But wherever there is an attempt of this character it is a lamentable failure. There are Churches, plenty of them, crying out for great preaching, great architecture, and great music that are as dead as an Egyptian mummy. God is not mocked—He will have His orders respected—if disobeyed the inevitable issue is DEATH!

## OUR INQUIRY ROOM.

*Motto* :—"For me to live is Christ." Phil. 1: 21.

"Creatures no more divide my choice;  
I bid them all depart:  
His name, His love, His gracious voice,  
Have fixed my roving heart,"

## HOLY STUDIES.

**SUBJECT FOR THE MONTH**:—*Sermon on the Mount*. Matt. 5: 43 c 48. Several important subjects are here presented: 1. Christ's great precept in regard to enemies, in contrast with worldly maxims. 2. The peculiar incentive presented—45 vs. 3. The reasonableness of His requirements shown, vs. 46, 47. 4. Another precept, comprehending all that has preceded vs. 48. Observe, it is perfection *in love* that is here enjoined, for "God is love." After studying these points, make personal application, examine yourselves as to whether you come up to this standard. If not, seek earnestly for conformity to the Divine mind. By thus applying the truth it may become spirit and life to us in molding our life.

## PRACTICAL QUESTIONS.

**FIRST.** "What is the harm?" We hear professing Christians constantly asking this question, What is the harm of this or that? It sometimes refers to some form of amusement—or, again to personal adornment, mode of business, or style of living. Whenever we hear this oft-repeated question we are constrained to think that there is a conscience not well-instructed, and a great need of a deeper study of the Divine Word, and a fuller enlightenment of the mind by the Holy Spirit. Why not put the question thus: What is the good of this or that? Wherein will it glorify God; for that is the primal consideration! How will it contribute to my growth in conformity to the Divine will? Putting it in this form will lead us to see many things in a very different light, and to pursue a very different course of conduct.

**SECOND.** "Why can I not believe?" This question is often propounded by those who are desiring, and even seeking, entire sanctification. The simple answer to this question is, you are *not on believing ground*. Then you may be ready to inquire, When may I be said to be *on believing ground*? Here again our reply is brief and easy of comprehension. To be on believing ground is to be in an attitude of utter self-renunciation—and total surrender to God. And we are just as conscious when we reach this point, when the last cord of self-dependence and worldly alliance is severed, as we are of our existence. No use to

attempt to reason, or, to become desperate and say, "I can, I will believe." "The truth in the case, is, you *cannot* believe until you are wholly given up to God—to *be*, to *do*, and to *suffer* all His righteous will, without reservation. It is the heart's responsive "YES" to this proposition of *entire surrender*, that is demanded—*then* you can believe without effort—it is as easy as to breathe. The great difficulty lies at the point of consecration—Let that be complete and believing is easy.

## WHAT OUR CORRESPONDENTS ASK?

1. A sister in West Virginia, inquires, What shall a sanctified Christian do, when thrown among strangers where there is not a Church that will receive you and allow your profession.

*Ans.* Be connected with a Church somewhere, the nearest to you that you think most likely to contribute to your spiritual growth and development. Do not be a "Come-outer," nor yet a stay-outer. Being so connected give your testimony to what the Lord has done for your soul, humbly, and definitely. If it be a Church that does not distinctly, in creed, or teaching, recognize the doctrine of *entire sanctification*, be wise in the selection of terms so as not *unnecessarily* to jar denominational prejudices. This you can do without any unholy compromise of the truth as it is in Jesus. If, in continuing to do this, Church discipline be exercised, and they "put you out of the synagogue," bear it meekly for Christ's sake and expect Him to direct your steps. But, this extreme course is rarely taken, if persons act wisely.

2. A brother in New Jersey: Is it right for members of the Church to be playing "base ball," or pitching "quoits" with profane persons while services are being held for the salvation of sinners.

*Ans.* We answer no; emphatically, No! At any time Christians should not make choice of such companions—but, especially, at such a time as is named, the course is highly improper. Any one so acting must have a very weak conscience, and be very indifferent to the work of the Lord. See Ephes. 5: 11.

3. A sister in Iowa: What is the "mammon of unrighteousness" spoken of in Luke 16th Chap. and how can it receive into everlasting habitation?

*Ans.* The mammon of unrighteousness is *money*. If those who have it use it freely in securing the salvation of sinners, those who are saved in heaven by their instrumentality will surely be ready to welcome those who were instrumental in their salvation.



## HELPS TO CHRISTIAN DEVOTION.

*A Spring Invitation*—Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. *Isaiah 52:9.*

"How blessed are our eyes,  
That see this heavenly light!  
Prophets and kings desired it long,  
But died without the sight."

## I.—THE HOLY WORD.

## DAILY BIBLE CALENDAR—APRIL.

1. 1 Pet. 1; 13. Heb. 9; 28. Rev. 22; 29.
2. 1 Pet. 4; 13. 1 Pet. 4; 14. Psa. 18; 39.
3. 1 Pet. 5; 6. Luke 14; 11. Psa. 119; 78.
4. Jas. 1; 23. Heb. 5; 9. Psa. 119; 146.
5. Jer. 3; 13. 1 John 1; 9. Psa. 51; 3; 4.
6. 1 Tim. 6; 12. Isa. 54; 17. Psa. 119; 116.
7. Rom. 12; 2. 2 Cor. 6; 17, 18. Psa. 26; 9.
8. Phil. 1; 27. Psa. 50; 23. Psa. 119; 133.
9. Matt. 17; 5. Isa. 55; 3. Psa. 119; 104.
10. Isa. 26; 20. Psa. 91; 15, 16. Psa. 143; 11.
11. Jude 21. Matt. 10; 22. 2 Thess. 3; 5.
12. 2 Cor. 13; 11. 2 Cor. 13; 11. 2 Thess. 3; 16.
13. Phil. 4; 6. Phil. 4; 7. Psa. 19; 14.
14. John 12; 15. Deut. 33; 27. Psa. 81; 5.
15. Heb. 10; 21, 22. John 6; 37. Psa. 22; 19.
16. Psa. 34; 13. Isa. 55; 7. Psa. 19; 13.
17. Deut. 6; 17. Prov. 29; 18. Psa. 119; 73.
18. 1 Pet. 4; 7. Luke 12; 37. Psa. 130; 6.
19. 1 Pet. 3; 15. Psa. 146; 5. Psa. 39; 7.
20. 1 John 3; 23. Acts 16; 31. Psa. 84; 12.
21. Heb. 13; 3. Isa. 58; 10. Psa. 94; 12, 13.
22. Jas. 5; 13. Psa. 37; 39. Psa. 103; 12.
23. Jer. 4; 1. Mal. 3; 7. Psa. 116; 7.
24. 1 John 2; 15. Matt. 19; 29. Psa. 119; 35.
25. Acts 17; 30. Jer. 33; 8. 2 Sam. 24; 10.
26. Jonah 1; 6. Jer. 33; 3. Psa. 86; 7.
27. 1 Cor. 15; 34. 1 John 2; 1, 2. Psa. 25; 11.
28. John 1; 29. John 14; 13. Eph. 1; 3.
29. Psa. 4; 5. Isa. 32; 21. Psa. 119; 114.
30. Eph. 6; 11. Jas. 1; 12. Psa. 102; 2.

## STUDIES FOR THE MONTH.

*1st Week*—ENEMIES.

Should be loved—Matt. 5:44.

Prayed for—Matt. 5:44; Acts 7:60.

Should be overcome by kindness—I Sam. 26:21; Prov. 25:22; Rom. 12:20.

*2nd Week*—ENVY.

Forbidden—Prov. 3:31; Rom. 13:13.

A work of the flesh—Gal. 5:21; James 4:5.

Hurtful to indulge—Job 5:2; Prov. 14:30.

*3rd Week*—EXAMPLE OF CHRIST.

Conformity thereto required in holiness—I Pet. 1:15 c 16; with Rom. 1:6.

His self-denial—Matt. 16:24; Rom. 15:3.

Ministering to others—Matt. 20:28; John 13:14 c 15.

*4th Week*—CHRIST'S EXAMPLE CONTINUED.

His benevolence—Acts 20:35 II Cor. 8:7 c 9.

His forgiveness of injuries—Col. 3:13.

His overcoming the world—John 16:33, with I John 5:4.

## II.—CLOSET PRAYER.

PEARL TEXT—"If any of you lack wisdom, let him ask of God, that giveth liberally, and upbraideth not; and it shall be given him—James 1:5.

CLOSET LESSON to be read in concert at the morning devotions: Matthew 7th chapter.

CLOSET HYMN—to be read or sung in connection with the above Lesson: Methodist Hymnal, No. 316—

"How sweet the name of Jesus sounds  
In a believers ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fears."

## PRAYER REQUESTS.

FOR SPECIAL OBJECTS—That the ministers going from the Spring Conferences to their new charges may be re-anointed for their work.

2. That Christians, everywhere, may put on their Spring attire, "the ornament of a meek and quiet spirit," and be increasingly active in their Master's service.

## FOR INDIVIDUALS AND FAMILIES.

*Canada*—For a backslider, son of a minister—that a real Gospel minister may be sent—that an influential opponent of Christianity may be arrested—*L*—For the salvation of a family—For the conversion of six orphans. *California*—*W*—For a sister who is deprived of the means of grace—and her children to be saved. *Georgia*—*C*—For an insane son. *Kansas*—*C*—A sister to be sanctified. *Michigan*—*M*—For a friend under conviction. *Mississippi*—*R*—*S*—For one earnestly seeking Christ. *Massachusetts*—*G*—For a mother to be sanctified and her family saved. *Maine*—That a sister may regain sanctification. *Missouri*—*E*—For a husband and wife to be filled with the Spirit, also mother and father—three sisters to be clearly saved—also a brother—and the conversion of a man who drinks. *New York*—*F*—For the healing of a little boy, a ministers son.—*B*—For a husband to be converted.

## III PERSONAL CHRISTIAN EFFORT.

A SORROWFUL FACT—"The harvest truly is great, but the laborers are few"—Luke. 10:2.

"Look from Thy sphere of endless day,  
O God of mercy and of might!  
In pity look on those who stray,  
Benighted, in this land of light."

What we may do. 1. Help some one out of work to get employment.

2. If you know a swearer, get a suitable tract to him.

3. Try to influence Sabbath breakers.

4. Work for the sanctification of one of your Church members this month.

5. Do you know a skeptic—Get some appropriate tract to him.

6. Is there a drunkard near you? Work for his salvation.

## A DAY OF SPECIAL PRAYER I

The suggestion has been made to our mind, we think by the Holy Spirit, to set apart each month a day for special prayer, to be known as

## THE GUIDE PRAYER DAY!

so that on that particular day we shall think of the thousands of our subscribers as gathered at the Mercy Seat to pray, specially, for the anointing of each and all of our readers by the Holy Ghost, for the full salvation of their families, for the spread of Scriptural Holiness throughout the world, and for the increased circulation and usefulness of THE GUIDE, and other publications. Acting on this suggestion we set apart

TUESDAY, APRIL 15TH.,

and would like, as far as practicable, that the noon hour from 12 to 1 o'clock, be spent in the closet, making prayer as above proposed.

## EDITORIAL BRIEFS.

## THE GUIDE—A NEW DEPARTURE!

We have concluded instead of only dating subscriptions from January and July 1st, to receive and date them quarterly, viz: January, April, July, and October—Therefore at this time we request our agents, and indeed all our subscribers, to canvass for new subscribers to commence April 1st, and we will send, as long as we have them, *February and March numbers free.*

## SPECIAL PREMIUMS FOR APRIL.

To the one who forwards to us on or before MAY 1st the largest number of subscribers, (not less than twelve) with the subscription price, one dollar each, we will give a handsome copy of THE OXFORD TEACHERS' BIBLE, containing all the helps. Now, here is a comparatively easy way of getting a fine Bible. For other SPECIAL PREMIUMS for April read 3rd and 4th pages of the cover

*Any subscribers in arrears will oblige us by remitting this month.*

—*Extension of Time.* We will extend the time for sending in lists of new subscribers, in competition for the PREMIUM TEACHER'S BIBLE until May 1st. Let our friends be actively engaged.

—*The Guide in Holland.* Some of our subscribers in Amsterdam, Holland, write us that the magazine is proving a great blessing to many in that city. A Christian lady has found it advisable to translate several of its articles into the Dutch language, to be published in a local religious paper, which is eagerly read by thousands in Holland, thus greatly promoting the spread of the doctrine of Scriptural Holiness among the old Dutch Reformed Churches of the ancient Republic. Thus is God being glorified and many immortal souls blessed. Let us pray that the good seed thus sown may produce abundant fruit.

—Let each one of our subscribers see that his or her pastor has a copy of Dr. Jaques' "*Sir Letters on Holiness to Christian Pastors.*"

—*How pitiable!* One of our subscribers recently handed to her pastor a package of Brother Dunn's "*Ten Tracts on the Holy Spirit.*" His reply was, "He had not time to read them." How pitiable such a case! His ministry is as barren of results as can well be imagined—his Church is an ECCLESIASTICAL CEMETERY—full of dead people, and not enough living to bury the dead. And yet the Church has a high position.

—Our beloved son, *Geo. M. Hughes*, now stationed in Logan, Iowa, Des Moines Conference, has increased his missionary collection from \$70 to \$180—over 150 per cent advance. Pray for this boy, dear friends.

—*A Book to be read and studied.*—We have tried to interest our readers in a new book, "*Through A Glass Darkly,*" by Rev. J. H. Timbrell, of the Newark Conference. It is an exposition of the 13th Chapter of Corinthians contrary to the view taken by some eminent commentators. We advise our friends to procure it—Price, only, 80 cents.

—*Have you learned to "pray without ceasing"?*

—"BEULAH LAND." This is the thrilling autobiography of Mrs. Carter, whose portrait we furnished in the January number. We have only a limited supply of this deeply interesting book, and when exhausted we cannot duplicate them on the terms offered on the 3rd page of the cover, *Make haste to secure a copy.*

—*Needy preachers.*—Mrs. Rev. J. F. Willing writes us that the appeal made in behalf of the preachers on the frontier has met with encouraging responses. Many of them are too poor to pay for a paper or magazine. If any of our subscribers would like to send their copies of The Guide, after reading, to such needy preachers, they can obtain names by addressing Mrs. H. B. Rohrer, Freeport Ill. We are sending the Guide free to five or six hundred missionaries on the frontier, in the South, and in foreign lands. In this respect we are working up to the full measure of our ability.

—*Do you know how to "weep with those that weep."*

—*Keep it in mind.*—That the excellent series of articles on "THE HOLY SPIRIT" by Dr. Dougan Clark, now appearing in the Guide will, when completed, be published in a neat little volume.

—*That Sunday School Library.* The Library in the Sabbath School where you live, we mean—is it filled with trash? too many of them are. Let us give you a little advice. Make sure of one book being there that any one may read with pleasure and profit. What is it? *It is the Life of Mrs. Mary D. James, By her Son.* Price \$1.00.

—*Keep in mind our new departure.*



## THE HARVEST FIELD.

## AT HOME.—

- Oak Harbor, O. 70 conversions.
- In Wabash, Ind. 200 conversions.
- In St. John's Church, So. Boston, 120 converted.
- In Winthrop St. Church, Boston, over 60 conversions.
- In Central City, Neb. 113 accessions—Mrs. Van Cott, aided.
- There has been a glorious revival in Walton, N. Y. 200 conversions.
- More than ten per cent of the American Indians are Church members.
- Clifton Church, Pa., W. B. Chalfant, pastor has been visited—80 conversions.
- In Central Church, Newark, N. J., F. C. Iglehart, pastor, 120 conversions.
- There have been 100 conversions in Cookman Church, Phila., G. B. Burns, pastor.
- In Gresham, Mich, the work of holiness and the salvation of sinners progressing.
- In Paris, Mich. 40 probationers received, mostly heads of families—Mrs. Catharine Watson, aiding.
- In Centenary Church, Portland, Oreg., J. W. Bushong, pastor,—100 are said to have found Christ.
- A gracious revival in the Ohio Wesleyan University, nearly 100 students converted, and a like number of citizens.
- In Seventh St. Church, Phila. W. C. Webb, pastor, 208 seekers have been at the altar, most of whom have been converted.
- In Columbus, Ky., W. B. Godbey, evangelist working—altar crowded all the time—sanctifications and conversions incessantly.
- A wonderful work in Cortlandt, N. Y. under the labors of Lizzie M. Boyd, evangelist—nearly 100 converted in a few days—a tidal wave rolling.
- A glorious revival in Walnut Hills Church, Cincinnati, S. A. Keen, pastor. One Sabbath evening 75 at the altar. Bro. Keen enjoys and preaches holiness.
- Dr. Phillips Brooks of Boston, preached in Trinity Church, New York, for a week, each day at noon—The spacious edifice was crowded in every part. Great interest.
- Grace Weiser Davis has been working in Bridgeport, Ct., many were saved. In the Epworth League Service, over 200 signified their entire consecration to the Lord.
- Mr. Moody has been giving Bible Readings for a succession of mornings in New York. Two of the largest Churches have been crowded, and he has gone from one to the other, repeating his Reading.

## ABROAD.—

- In St. James Hall, London, over 500 converted.
- Missionaries of W. F. M. S. Japan are preparing a Commentary on the New Testament.
- Sixty one Women's Foreign Missionary Societies are at work.
- Rev. James Scott, missionary in Africa in three months baptized 58.
- The Christian Karens number 200,000, or fully one third of the Karen people.
- The Church of England has nearly 380,000 members in India.
- The Moravians have sent out 25,000 missionaries in the last century, and expended \$300,000 yearly.
- From Kaffraria a cheering revival is reported at Emgwali—150 young persons admitted to the Candidates class.
- Rev. C. Bone, of the Wesleyan Mission, China on a recent visit to the stations of the mission baptized about 50.
- The missionaries of the London Society in Madagascar affirm that their hold upon the people is as strong as it ever was.
- The first convert in the Upper Congo Valley was recently baptized at Equator Station. The valley contains 30,000,000 people.
- Dr. Pentecost has been having crowded meetings in Greenock, Glasgow—blessed saving results.
- The Royal Niger Co., has been so successful in suppressing the liquor traffic in its territory in Africa that very little liquor is sold in the interior. Cannibalism is also declining.
- Among the members of a single Congregational Church in Tokio, Korea, are a judge of the Supreme Court of Japan, a professor in the Imperial university, three Government secretaries, and members of at least two noble families.
- Miss Knowles, recently returned to India, attended a low caste school in Poona, and heard the children recite the twelve golden texts for the quarter, many of them without a single mistake.
- Rev. A. W. Prautch writes from India, December 31: "We closed a series of forty-five nights of gospel meetings. They were a success, pure and simple. I have a cart on the plan of the Italian banana sellers on the streets of Chicago, only loaded with tracts. I sold 7,890 tracts and 395 Gospels since I got back. (Began work November 3.) This is very encouraging. I am building a second cart. We are busy with work and devising and trying to find a nearer way to the hearts of these people.
- The Indian Witness states that secret believers in Christ are rapidly multiplying. For every convert who openly avows his faith, there are hundreds who withhold such declarations for fear of their own households and caste circles. Thousands are being made ready for public avowal.

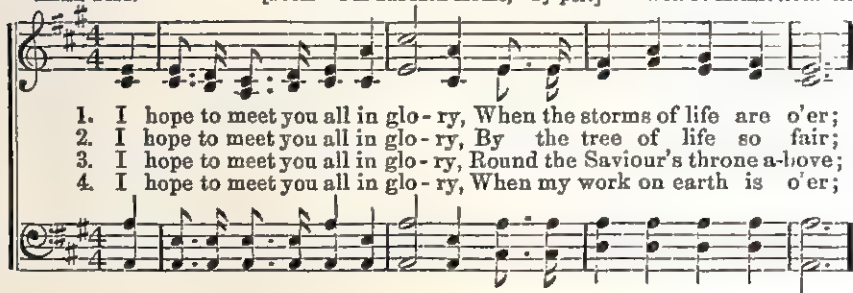
# GUIDE HYMNAL

## 24. I HOPE TO MEET YOU ALL IN GLORY.

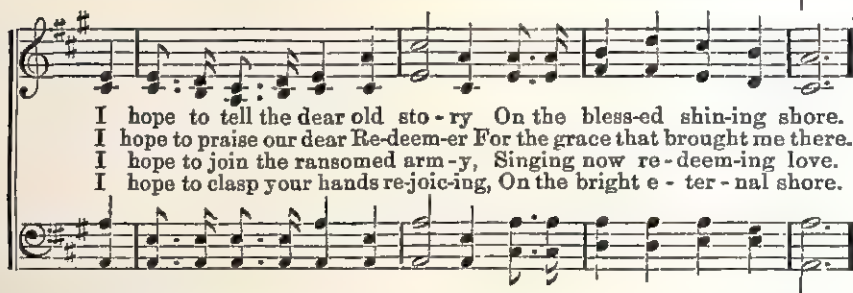
EMMA PITT.

[From "Our Sabbath Home," by per.]

WM. J. KIRKPATRICK.



1. I hope to meet you all in glo-ry, When the storms of life are o'er;  
 2. I hope to meet you all in glo-ry, By the tree of life so fair;  
 3. I hope to meet you all in glo-ry, Round the Saviour's throne a-love;  
 4. I hope to meet you all in glo-ry, When my work on earth is o'er;



I hope to tell the dear old sto-ry On the bless-ed shin-ing shore.  
 I hope to praise our dear Re-deem-er For the grace that brought me there.  
 I hope to join the ransomed arm-y, Singing now re-deem-ing love.  
 I hope to clasp your hands re-joicing, On the bright e-ter-nal shore.

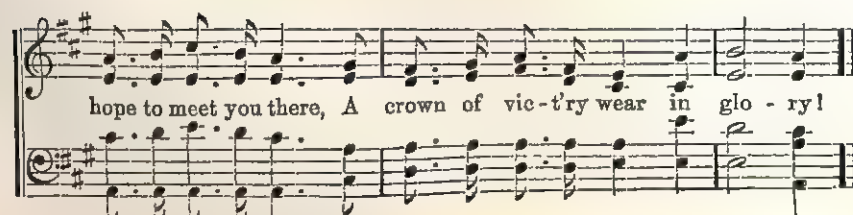
## CHORUS.



On the shin-ing shore, On the gold-en strand, In our Father's



home In the hap-py land: I hope to meet you there, I



hope to meet you there, A crown of vic-t'ry wear in glo-ry!

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MAY, 1890.

✻ The Monthly Portion. ✻

BY REV. GEO. HUGHES.

"I the Lord thy God will hold thy right hand, saying unto thee, Fear not;  
I will help thee. Isa. 41:13.

**G**OD here speaks to His ancient people in comforting words. His infinite love moved toward them, and His exhaustless resources were pledged for their defense and aid. See how graciously and tenderly He defines their mutual relationships: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. *Thou* whom I have taken from the ends of the earth, and called thee from the chiefmen thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away."

And how He guarantees their security in the face of their enemies, in this utterance: "Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish."

Under such Divine guardianship we may well sing—

"Zion stands with hills surrounded,  
Zion, kept by power divine:

All her foes shall be confounded,  
Though the world in arms combine:  
Happy Zion,

What a favored lot is thine!"

The passage above cited, contains a threefold promise of wonderful significance. Survey it in its length and breadth:

*First*, "I the Lord thy God will hold thy right hand"—A worm of earth Divinely upheld—a frail human arm in the grasp of omnipotence. Who can break it?

*Second*, A word of Divine command and assurance: "*Fear not!*" Who or what, shall we fear, if thus upheld? Such a word should rouse the soul to the sublimest courage, to a resolute defiance of all embattled foes.

*Third*, "I will help thee"—opportune-ly, adequately, continuously. That covers the whole ground—Let your heart emphasize this: *I will—I will—I will help thee—I will help THEE*. Doubt no more, beloved. The supplies are ample. You dwell on high vantage ground.

## THE WORD OF GOD

"Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces."—Jer. 23: 29.

"The power that gave it still supplies  
The gracious light and heat."

## THE SERMON.

### THE BLESSEDNESS OF A STABLE MIND:

BY REV. JOHN SUMMERFIELD.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

**I**N this passage and its connections we have described the state of the believer or Church in the times of the Messiah. It is applicable to us; for in our dispensation "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." I have chosen the text rather as a motto for our subject, which is to treat of a stable mind: we shall therefore show.

I. What is it to possess it.

II. Its blessedness.

III. The way how to attain it.

I. The first mark of an unsettled mind is *doubtfulness*: you hear a Christ in or a Church singing,

"Not a cloud doth arise to darken the skies,  
Or hide for a moment my Lord from my eyes."

And you often say, O, when will this be my state? when shall I walk under the light of thy countenance? This doubting unsettles the mind. Now there may be two causes of this: 1. Living in some lust, harboring something within: the light of God can never shine on you in this state; your eye is not single, therefore your body cannot be full of light. If

you would have a peaceful conscience, you must have a *pure* one, for in this alone can the *peace of faith* be enjoyed. But perhaps this is not your case: you say,

"Is there a thing beneath the sun  
That strives with thee this heart to share,  
Help me to tear it from thy throne,  
And reign without a rival there."

The cause may be, 2. You have not renounced *self*; you have some kind of dependence on your renunciation of sin for acceptance with God; this will not do. Even after you have come to the temple and stood afar off, and not dared to lift up your eyes and smite upon your breast, you must still cry, "God be merciful to me, a sinner." The cure of this is, coming out of *self*, and casting the whole soul naked before the cross, and relying on Christ alone for everlasting life. It is more difficult to renounce *self* than *sin*; and it is this which keeps thousands back.

"I nothing have, I nothing am,  
I nothing want beside."

Now the cure of this *doubtfulness* is an unshaken dependence on God, a firm trust in Him that it shall be even *unto me* according to His word—the word of the Lord. There must be a steady act of faith, a taking and keeping hold of God in Christ, and a saying with Fletcher, "*I must, I will believe*. Faith is a divine recumbency on the blood of Christ; and this settles the mind and preserves the soul in peace.

II. Another mark and cause of an unsettled mind is an *inordinate love of the world*. Who is there among us that does not find the world stealing in upon us; yea, even at our devotions? Now the cure of this is supreme love to Christ. There are two hindrances to a steady mind: I. The loving of unlawful things; and, 2. The loving of lawful things with inordinate affection. I need spend no time on the *first*; it is evidently criminal; but the second will unsettle thy mind. Now the cure of this is, let Christ be the centre of thy soul: if He be supreme in



thy affections, thy mind will be at rest. Dr. Coke's illustration shows how easy it is to turn the mind to what it most loves. I am in company with my sweetest friendship; for a time, however, I appear to be immersed in business; my hands are employed in other concerns; yet how delightfully and rapidly I can return to friendship, who is on my right and left, &c. Now if Christ be supreme, thou canst easily turn to Him; He ever surrounds thee. O, man, take Him to thy business with thee to-morrow! O, woman, let Him be at thy domestic circle to-morrow!

III. An unsettled mind is uneasy under affliction.—You say I need not caution you against the love of the world, for it has little left which you enjoy; your heart lies bleeding! O, thou widow, weak as the ivy torn from the oak! O, thou man, from whose eyes thy desire was cut off at a stroke, what will settle thy mind? Thou art racked with torture. The cure for this is a consideration of the perfections of thy God. I say rather *perfections* than *Providence*, for the volume of Providence, in this instance, is a sealed book; but in a view of God's perfections thy mind will be at rest. The perfections I allude to are the *eye* and the *heart* of God. *His eye*: nothing happens to thee but He sees it. The sorrows of thy heart are not unseen by Him. Thy human friendships never saw the unutterable sorrows of thy heart, but He does! And, let me add, they never *felt* them: but thy God feels them: in the midnight hour He has responded to thy sigh. Thy friend was never in thy circumstances *identically*: but see, "We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Perhaps thou art saying, "Even my friends have forsaken me; none calls on me to commiserate." Has thy God for-

saken thee? does He never call on thee? Yes; His broad eye, that takes in creation at a glance, sees all thy griefs: and is He indifferent to them? Nay, He *feels* them too. He would not suffer them if thy good would allow their discontinuance: while He afflicts, He weeps. The cure in this case, therefore, is submission to the Divine will. Perfect resignation to Him who does all things well. "Who is among you that walketh in darkness and hath no light?"—Stay upon God!

II. See the strength of the expression, *perfect peace*. Margin reads, *peace, peace*—nothing but peace. St. Paul calls it "a peace that passeth all understanding;" and no wonder, for it is the *peace of God*, and He passeth knowledge.

We have now spoken of faith, love, and resignation to the Divine will as the cures of an unsteady mind; but there is another character of this mind which I would name: *vain and wandering thoughts*. You say, "I cannot call them sinful, they do not tend that way; but they rove over creation, and fix on nothing; yet lead me off from God." Let me ask you a question, Do you dislike them very much? No; they are generally *entertained*, if not *invited*. I would here remark the character most inclined to them. It is the superficial Christian; it is one that seldom thinks deeply; dwells on the surface of things, and can scarcely defend the simplest Christian truth with any depth of understanding. The frothy chit-chat of the day draws him aside. The tea-table talk of the female is beaux and bonnets, and of the men, politics and electioneering; but let Jesus be introduced, and the things of eternity, and a dulness is spread over the party; the chat of the day is preferred.

Now we want a cure for this. Do not entertain; cut them off; "put the knife to thy throat: this is the beginning of all religion. "If any be my disciple, he will deny himself," &c. Keep from the food on which they feed, and starve them out. Another way to cure this is,

as the Rev. Mr. Newton says, "Fill the bushel with wheat, and there will be no room for the chaff." Spiritualize this: fill the heart with Jesus and His salvation, and it will not wander. Again: read useful books. It is a shame that Christians can converse so short a time on religious subjects: let them meet a Deist or Antinomian, and they are confounded; they cannot defend the truths they maintain. I am glad that our females are now seeing the value of reading: the idea that their minds are only fitted for novels is no more. I would as soon that death should scatter poison about a drawing-room, for every incautious hand, as have novels lying on the table: they are the poison of the mind.

Be much in closet prayer: these wanderers seldom pray. The oftener you come to the cross, the more sensibly you will experience the crucifying of all these wanderings. But you say they follow you there. I do not doubt but Satan will follow to the closet: that is your citadel; and, like a wise general, he would storm that; and a conquest gained over you here is worth ten elsewhere, for he will easily conquer afterward. \* \* \* But be not afraid: if he follow to the closet attack him: cry to the strong for strength, and you shall be conqueror.

Another cure is recollection. It is the Holiest of Holies in the soul: there we commune silently with God, and here Satan dares not come.

**CLINGING TO THE PROMISES.** A drummer-boy lay dying in the City-Point Hospital. The Twenty-Third Psalm was being read to him. When the words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for though art with me; thy rod and thy staff they comfort me," were read, he desired them repeated again and again. Blindness was upon him; and he desired to have his hand placed so that he could feel the words which he could not see. Then he wished to have the promise laid on his breast, so that he could press it to his heart. Thus clinging with both arms to the promise, he went down into the valley, and passed to his rest.

### PRECIOUS WORDS OF JESUS.

"That your joy may be full." John 15: 11. The context contains wonderful things in the way of Christian privilege—And they are spoken Jesus says, that His disciples' joy may be full. Hence we may have fulness of joy. Study the context and you will see what a rich inheritance is set before us. Claiming our portion therein we shall surely have fulness of joy. It avails us nothing that the provision is made, so abundant and so free, unless we appropriate that which is offered through the grace of Christ our Saviour. Let every one hasten to claim their portion of these good things.

"Hallelujah,  
Love and praise to Christ belong."

### SOWING AND REAPING.

BY M. D. WELLCOME.

**N**OT immediately do we always see the effect of the seed sown. Sometimes it is "after many days" even years, before the blade is manifest, but the command is to "sow beside all waters," in the morning and at eventide, for we know not which shall prosper.

An illustration of this was afforded at the F— Camp-meeting. At the close of a social meeting in a large tent, a gentleman came to me and, greeting me very cordially, said, "Do you not know me?" I replied, "No sir, I do not." He then introduced himself as Capt. K. and asked if I did not remember going on board his new ship four years ago. "O, yes, I remember that perfectly." "Do you remember what you said to me as you were leaving?" "No, sir; I do not recollect." "Well you said this, after thanking me for showing you around the ship: 'Capt. K. this is all very nice, and now if you will take Christ for your Pilot on the voyage of life, it will all be well.' These words never left me. Four weeks ago I did take Christ for my Pilot, and I am happy. I have wished I could see you and tell you this."

How my heart rejoiced with him! He had, at the time referred to, very cour-



teously shown me and a friend all over his new ship, and it was at parting I had spoken the words which proved to be "a nail in a sure place, fastened by the Master of assemblies." I had never seen nor heard from him again till we unexpectedly met on the camp-ground far away from each of our homes.

Again and again I heard his joyous shouts and gladsome testimony, while his face was radiant with the light of God. Again and again he grasped my hand with the warmth of Christian love, and when he last spoke with me, he was longing to know the fulness of the baptism of the Holy Spirit. He died a year or two after. At that campmeeting how my soul bathed in the ocean of God's love! Filled with the Spirit, I could say with the Psalmist "my cup runneth over."

The last night of the meeting I prayed, "Lord give me to feel the worth of souls." At once the burden came upon me to an unusual degree. Till eleven o'clock with the pastor of the tent and Brother Davies who had labored long and much for the promotion of holiness, we travelled in soul for poor sinners. It was a very solemn time. Two young men gave up to God, and others were powerfully convicted, but would not yield. A mother wrestled with agony on her knees for more than an hour, for her daughter, a proud young lady who only a night or two previous was at death's door and given back, as her mother believed, in answer to importunate prayer. Now that mother was in agony for her salvation, yet the daughter seemed wholly unmoved.

Not knowing of this I had, in the early stage of the meeting, related two incidents; one the case of a Captain's wife residing in the same town as myself. Her mind had for twelve years been a wreck because she rebelled against the convictions of the Spirit of God, and refused to stand up for prayer in a meeting at Boston, fearing her husband and a

friend who were present with her. On leaving the meeting she learned that they had been so wrought upon that if she had arisen they would also. The thought of the wrong done not only to her own soul but theirs, was too much, and she went into a state of despair, and for a time was an inmate of an insane asylum. I had heard the pitiable story from her own lips, and listened to her sad moans at home.

The other was the case of a young man living not far from the same town, who was given over to die by his physician. He then prayed and vowed a vow unto the Lord that if He would restore him he would become a Christian. He began to recover and, soon after, was brought under the influence of a revival. He was earnestly entreated to yield his heart to Christ, but refused. When reminded of his vow, and his obligation to keep it, he said he did not feel as he then did. He returned to his place of business, soon sickened and died, apparently in different to his lost condition.

How applicable these cases, as warnings to some who were present, I did not then know, but learned before the meeting closed.

A young man sat by the side of another who was evidently under deep conviction, and would have risen for prayer if his companion had done so. Twice when the invitation was given, he nudged him, and looked imploringly to him. Seeing this I went to him and appealed to him not to be in the way of his friend, but he was stubborn. I then pleaded with the other to seek his own soul's salvation whether his companion did or not, but though apparently deeply wrought upon, he would not rise or kneel down for prayers.

It is a fearful thing to put a stumbling block in the way of another who would otherwise seek the path of life. And it is a fearful thing to vow unto God and then refuse to pay that which our lips have spoken in distress.

## PRECIOUS WORDS OF JESUS.

1. "In my Father's house are many mansions." John 14:2. This is indeed a precious word. It opens to our view a bright prospect for all that love Him. Mansions are being prepared for them. This indicates architectural grandeur, complete adaptation, great joy and comfort, and perpetuity. Not like the imperfect, and in some cases unsightly and inconvenient earthly dwellings, in which many good people have to live. Ye who are tenants of such houses, be comforted in the thought that there are mansions just ahead of you.

"How happy the people that dwell  
Secure in the city above!"

## THE HOLY SPIRIT'S GUIDANCE.

BY DOUGAN CLARK, M. D.

**W**HEN the blessed Saviour was consoling His afflicted followers, in the sorrow, caused by the announcement of His speedy departure, He promised them the Comforter, who should abide with them forever, and about whom He said that "He would guide them into all the truth." We cannot suppose that He meant all possible truth—nor all actual truth in the absolute sense—nor all political truth, nor all social truth, nor all scientific truth—but all the truth necessary for their enlightenment, growth, and activity in a spiritual sense. Neither did He imply that to any one individual *all the truth absolutely*, should be imparted even in the sense alluded to, but simply all the spiritual truth which is necessary for that one individual to receive and to use, for the guidance of his life in the sphere and the locality allotted to him.

The Holy Spirit, however, we should remember, has always been in no small measure, the Guide of God's people. He guided them we cannot doubt, in the patriarchal ages. He guided them in the times of Moses and of the prophets. He guided His true Israel, men like Simeon, and women like Anna, even in the four hundred years that intervened between the last of the prophets and the coming of Christ's fore-runner and of Christ

Himself. And even while Christ was personally on earth, the Holy Spirit was evidently at work in the hearts of His followers, for He said to them "He dwelleth *with you*, and shall be *in you*."

In this Holy Ghost dispensation, therefore, we may expect in accordance with the Saviour's promise, that the Holy Ghost will be pre-eminently, and in a higher degree than ever before, the Guide of the Church, and the Guide of the individual believer. And if guidance is one of the things which we all specifically need, it is also one of the things which God has specifically promised.

Listen to the inspired words of the Psalmist of Israel: "I will instruct thee and teach thee, in the way which thou shalt go: I will guide thee with mine eye." But if we are not willing to be guided gently and lovingly by the motions, as it were, of His eye—then He gives us the emphatic warning: "Be ye not as the horse or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee." Even the bit and bridle are in God's hands excellent instrumentalities for guidance, to those who are obstinate and self-willed. If we will not be guided in mercy, we may, when God wills it, be guided in judgment.

Whilst it is true, as remarked above, that *the truth* into which the Holy Spirit guides the Christian is spiritual truth, yet it is not to be understood that His guidance is excluded from our outward affairs, and the concerns of our daily lives. If He cares for the sparrows, if the young lions seek their meat from God, and not in vain, if the lily of the field is clothed by His watchful care, surely He will not be unmindful of His own trusting children, when in their blindness and ignorance they look and pray to Him for help in their perplexities, and for light upon the path which they are to pursue. "If any man lack wisdom,"—says James, and who of us



does not feel the lack of that very thing?—"let him ask of God who giveth to all liberally and upbraideth not, *and it shall be given him.*" Most Christians believe in a general providence over the Church and the world, but a special providence over the daily life of the believing and trusting Christian is no less clearly taught in Holy Scripture. Why, even "the *steps* of a good man are ordered by the Lord and he delighteth in his way." Does not this mean guidance even in every-day secular matters?

In the first place, I remark, that the Holy Spirit guides the Christian believer in some instances, *directly*, either by communicating truth to him in a supernatural manner, or by *impressions*, made upon his mind, which urge him almost imperatively to a certain course of conduct. How else can we explain the recorded facts that Paul and Silas "were forbidden of the Holy Ghost to preach the word in Asia"—and when no doubt with perfect sincerity and with a desire to please God "they assayed to go into Bithynia," "the Spirit suffered them not." Such experiences have occurred in the history of nearly all the Christian denominations, and notably in the earlier history of the Friends' Church. In asserting that very many since the days of the apostles have thus experienced, at times in their lives, such a supernatural guidance, I am not claiming for them an equality with the apostles, nor an inspiration like that of the writers of the Bible, nor an infallibility like to theirs—but simply asserting as a historical fact, precisely what the Bible itself declares should be the privilege of God's children in this dispensation even more than in former ones.

This direct guidance, however, although it must not be undervalued, and although it would, there is reason to believe, be much more common than it is, if Christians had more desire for it, and more faith for its bestowment, is nevertheless to be received and followed

with much caution. The danger arises from the fact that Satan as well as the Holy Spirit is permitted to make impressions—sometimes very vivid and very plausible impressions—upon the human mind. Disguising himself as an "angel of light"—he may make suggestions, even to the holiest person, which may have the appearance of great sanctity, and to be for the glory of God, when in reality they come from the pit of perdition. Here is the point at which many forms of fanaticism have their origin. Individuals sometimes think they are hearkening to, and obeying the voice of the Holy Spirit, when they are in reality enslaved by their own carnal lusts. They claim to have fellowship with God, when they are at the same time walking in darkness. These sometime in their downward course, sink at last into Antinomian immorality, "put away a good conscience," and the next step is that "concerning faith they make shipwreck." God help us all to avoid this snare of the devil.

And this brings us to the second remark, and it is this. The Holy Spirit, much more commonly, not to say universally, *guides the people of God by means of instrumentalities*. These instrumentalities are very numerous, if we should mention them in detail, but they may all or nearly all be classified under one of four heads, viz., The Holy Bible, the preached word, outward providences, and a sanctified judgment.

The great instrument for guiding Christian believers into the truth—and all the truth—is *the written Word*. The Holy Spirit, Himself, is the author of this wonderful Divine Book, and He gave it forth for the instruction of God's children—yea, to be the Christian's Guide-Book to the end of the age. He operates with peculiar efficacy in connection with His own Book. He illuminates its pages. He interprets its meaning. He throws light upon its obscurities. He impresses its blessed truths upon the

understanding and upon the heart.

Let no one then think that because He has the Holy Ghost He does not need the Holy Bible. Let no one turn his back upon God's Book, lest God may turn His back upon him. It is a specious delusion of the evil one, to persuade the children of God that, on account of their spirituality, because they have the Holy Ghost in themselves, they may neglect the Holy Scriptures, or only read them when they feel specially *impressed* to do so. Rather are they to be consulted on every question of daily life, both religious and secular. And every impression claiming to be from the Holy Ghost, should be applied to the test or touchstone of Bible truth, and every revelation however specious or plausible, which any may have supposed themselves to have received from the Holy Ghost but which is at variance with the teachings of Scripture, must be regarded, to use the words of Robert Barclay the Apologist for the Quakers in the 17th Century, "as a delusion of the devil." "Beloved," says the apostle John, "believe not every spirit, but try the spirits whether they be of God;" and the very best way to try them will be to see whether or not they agree with God's word.

*Preaching* is God's appointed means of bringing Bible truth in contact with lost human souls, that they may repent and believe and be saved; and also of bringing the same truth in contact with believing souls, that they may be instructed, and sanctified, and built up on the most holy faith. And so the minister of Christ, if he be sanctified, and filled with the Holy Ghost himself, will often be the chosen instrument by whom the Blessed Spirit *guides* the believer, as to the path that he must choose—the business which he must give up or adopt—and the place to which he should go. How very necessary that he who thus becomes a guide to the blind should himself be enlightened—that he should walk in the light himself, in order to

bring others into it, that he should himself have a single eye to know God's will, and a single heart to do it. God bless the preachers, and may they never be blind leaders of the blind, lest they and those who follow them fall into the ditch together.

God's Holy Spirit leads us by His outward providences. If the inward impressions made upon the heart are really from Him, He will bring about providences in the outward life which will correspond. If He wants any of His children to go to China as missionaries, He will so work in their outward circumstances and environments, as to make it possible for them to go. Environments, in these latter days, have come to be regarded as almost omnipotent, but thank God, they are His servants and not His masters. If God wants us to do a certain thing He will sooner or later "open the way"—by His providence, for the accomplishment of that thing.

And lastly, He will enlighten the judgment, so that we may discern between thing and thing—He will *reason* with us, and show us that complete dedication to Him is a *reasonable* service.

Beloved, be consecrated, be trustful, expect to be guided, claim the promises, and the blessed Comforter will indeed lead you all the journey through. Praise the Lord.

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NAMES OF THE HOLY SPIRIT.—"Breath of the Almighty; Comforter; Eternal Spirit; Free Spirit; God; Good Spirit; Holy Spirit; Holy Spirit of God; Holy Spirit of Promise; the Lord; Power of the Highest; the Spirit; Spirit of the Lord God; Spirit of the Lord; Spirit of God; Spirit of the Father; Spirit of Christ; Spirit of the Son; Spirit of life; Spirit of grace; Spirit of prophecy; Spirit of adoption; Spirit of wisdom; Spirit of counsel; Spirit of might; Spirit of understanding; Spirit of knowledge; Spirit of the fear of the Lord; Spirit of truth; Spirit of Holiness; Spirit of revelation; Spirit of the judgment; Spirit of burning; Spirit of glory; Seven Spirits of God; Voice of the Lord; Spirit of meekness; Faithful Spirit."




## PRECIOUS WORDS OF JESUS.

2. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16. These precious words were spoken to the disciples on the eve of the Master's departure from them. They were sad, and no wonder. But see what a rich legacy He left them—THE COMFORTER—the blessed Holy Spirit. He has come in fulfilment of Christ's promise—was revealed on the day of Pentecost, and has been "abiding in the hearts of God's children continually. And, if you will read the 17th verse, you will see what are the gracious offices which He performs in the hearts where He abides. Is HE your abiding GUEST?

"Hail, source of light! arise, and shine,  
Darkness and doubt dispel."

TRANSFORMING AND  
RENEWING.

BY REV. N. VANSANT.

CCORDING to the popular understanding and use of terms, transforming and renewing are but the equivalents of conversion, change of heart, regeneration, new birth, etc.; but a careful examination will show a nice, and withal important, distinction between the two words first named and various other terms with which they are often interchangeably used.

We call attention to a few illustrative passages. "I beseech you therefore, brethren, . . . that you present your bodies a living sacrifice, holy, acceptable unto God. . . . And be not conformed to this world; but be ye *transformed* by the *renewing* of your mind." (Rom. 12:1, 2). These are strong words and very suggestive. The persons addressed are recognized as "brethren," doubtless in the true evangelical sense as subjects of saving faith; yet they are exhorted to consecrate to God their "bodies" implying no doubt their whole personality, and to be "transformed" by a spiritual "renewing." What does this mean? Were they not already new creatures in Christ? Assuredly; yet they needed to be renewed, and thereby transformed, or

transfigured, or further changed. The Greek word for transformed occurs four times only in the New Testament, and is once rendered changed, twice transfigured, and once transformed. Matthew and Mark use it to express the wonderful change which came to Jesus on the mount of transfiguration (17:2; 9:2); Luke states the fact without using the word (9:29), as also Peter in his second epistle, who describes the glowing scene by saying: "But we were eye witnesses of his majesty; for he received from God the Father honor and glory, when there came such a voice from the excellent glory, "This is my beloved son, in whom I am well pleased" (1:16, 17). This notable event seems to have marked an era in the life of Jesus. It occurred in the third year of His ministry, probably about ten months before His death, and it is not difficult to perceive that from this time forth His ministry became more pronounced than even hitherto, in both its teachings and its miracles. The fact that He received from the Father honor and glory meant more than a passing spectacular display; it meant, doubtless, a new and more complete investiture for His sublime mission. At His baptism the Holy Spirit had descended like a dove and lighted upon Him, followed by a voice from heaven which said, "This is my beloved Son in whom I am well pleased;" now the same Spirit, though unnamed, renewedly and more fully endows Him for His peculiar work, and the same voice again comes down uttering the same words, but with this emphatic addition: "*Hear ye him!*"

Such was the transfiguring or transforming of Jesus with its deep significance; and so, according to Paul, provision is made in the Gospel for the transformation of all true believers in Christ. But there is this essential difference between theirs and His—theirs is by "renewing" of their already regenerated mind or heart, in both a perfect cleansing from sin and a richer

endowment for Christian service; whereas Jesus was without sin either inherited or actual. This renewing is not the new birth of John 3: 3, 7, nor the new creation of 2 Cor. 5: 17 and Gal. 6: 15, nor yet the renewing again to repentance of Heb. 6: 6, but a blessed supplemental work of grace in accepted believers; not a making new at first or a reclamation after backsliding, but a special and further making new of that which is already new. In this sense Paul would have the unbackslidden, steadfast, faithful Christians at Rome renewed, and thereby fully transformed or transfigured in their hearts and lives.

In one remaining passage the Greek word for transformed is rendered changed. "But we all, with open face beholding as in a glass the glory of the Lord, are *changed* into the same image from glory to glory even as by the Spirit of the Lord." (2 Cor. 3: 18). The Revisers have substituted transformed for changed, thus making the translation here correspond with that in Romans. Let it be remembered that this striking passage refers not to the future glory of heaven, but to the present glory of Christian experience and character, the glory of the spiritual "image" of Christ realizable by faith more and more, here and now. This glory is experienced in a comforting measure the moment a soul is saved, but there is vastly more to follow; by an enlarged faith that soul becomes further changed—transformed, transfigured from the glory of the justified state to the higher glory of entire holiness in continual increase, and thence to the highest glory of the third heaven.

Another illustrative passage is the following: "Lie not one to another seeing ye have put off the old man with his deeds, and have put on the new man which is *renewed in knowledge* after the image of Him that created him." (Col. 3: 9, 10). The knowledge here spoken of is not merely or chiefly intellectual

knowledge, but spiritual, the knowledge of heart experience, as the form of the original word implies. It is used a score of times, and always with reference more to the heart than to the head. Our common word experience occurs but three times in the Bible, and never is it used distinctively of personal religious or Christian experience. This is expressed by "know" or "knowledge," so that the phrase, "renewed in knowledge" conveys substantially the same thought that "renewed in experience" would express. This view is confirmed by the immediate mention of the "image" of God, meaning without doubt His moral image. The whole picture manifestly belongs to the realm of the believer's spiritual life. The "old man" is the fallen, sinful, corrupt moral nature, and the "new man" is that nature regenerated, born again, converted; but this new man may and is required to be renewed by complete sanctification, in order to a full conformity to the holy image of God which was forfeited in the fall. The recovery of this image in all its obtainable fulness is the supreme goal of Christian faith in this world, a goal which can be reached only by a complete renewing of the new man in its already regenerate state.

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GROWTH OF INFLUENCE.—Away among the Alleghanies there is a spring, so small that a single ox could drain it dry on a summer's day. It steals its unobtrusive way among the hills, till it spreads out into the beautiful Ohio; thence it stretches away a thousand miles, leaving on its banks more than a hundred villages and cities, and many thousand cultivated farms, and bearing on its bosom more than half a thousand steamboats; then, joining the Mississippi, it stretches away some twelve hundred miles or more, until it falls into the great emblem of eternity. It is one of the great tributaries of the ocean, which, obedient only to God, shall roll and roar till the angel, with one foot on the sea, and the other on the land, shall lift up his hand to heaven, and swear that time shall be no longer. So with moral influence. It is a rivulet, an ocean, boundless and fathomless as eternity.—*Sel.*



## PRECIOUS WORDS OF JESUS.

3. "Ye are my friends, if ye do whatsoever I command you." John 15:14. It is a high privilege to be a friend of Jesus. He has had many friends, and has more to-day than ever. Despite the fact that He was, while on earth, despised and rejected of men—He has now multitudes of friends. Uncounted numbers have been gathered around Him in heaven—but on earth the ranks are constantly swelling. And their friendship is not in word only, but in deed and in truth. They love Him with a pure heart fervently—and they delight to do His will—hence they are His friends. Are you one of them?

"Kinsman, Friend, and Elder Brother,  
Is His everlasting name."

## HOMELY HINTS TO HOLY PEOPLE.

RY REV. I. SIMMONS.

VICTORIOUS FIGHTING MADE EASY.

**T**HE enemy is principalities and powers and spiritual wickedness in high places." The armor and outfit for our attack and defense are adjusted by one who knows the subtlety and strength of the foe. It would seem like a hard fight. Many make it so, and many more shrink from enlisting in the conflict. But what did the Saviour mean when He promised rest and joy and peace? What meant the promise "Thou wilt keep him in perfect peace whose mind is stayed on thee."? If there is anything in which God's peculiar people are specially peculiar, it is that they fight easy. The apostle Paul never seemed to me like a man with his soul fretted to soreness through worry and anxious forebodings. Neither does his keeping his body in subjection by the mastery of his spirit appear like a fatiguing contest between about equally balanced forces. He rattles his chains, and with an inspiringly heroic challenge shouts back to the devil, and thrills the advancing hosts of God, "I have fought a good fight."

There is something very wearisome in

fighting with yourself all the time. It is discouraging to be conquering an appetite for a life-long struggle, and never carrying a redoubt that will not soon bristle with guns as hostile and defiant as ever. Think of a sick soldier attempting the long marches and severe fighting of a campaign. Why not? There are Christians who try similar experiments on the spiritual battle field. Mastered by the heavy weights of indulgence, weakened by imperfect consecration and perplexed by doubts and fears, they limp along the march, employed mostly in caring for themselves.

The gospel has a higher idea of soldiery than this. It speaks of some who are "more than conquerors." It tells of an overcoming faith that masters the world. It ushers in Christian experience with a baptism of blood and a shower of fire, which it explains to mean purity and power. It records promises and prayers that show the "all things possible to him that believeth." In short the spirit of the Bible is that God's saints should be free from sin, its bondage, guilt and power, and be empowered to fight the devil as a foreign foe. There is a way to fight hard and conquer easy.

A good example is given in the case of Jehoshaphat, king of Judah. Some of the hostile nations, including the children of Moab and Ammon came up against him to battle. Jehoshaphat proclaimed a fast and laid the matter before the Lord. Holy people will always take secular things to the Lord. If you get orders from heaven, you are sure to win. Soon Jahaziah reported the directions: "Be not afraid or dismayed by reason of this great multitude, for the battle is not yours but God's." The New Testament makes this truth conspicuous in spiritual conflicts. Surely your resources are omnipotent. There is a shout of triumph in the very declaration.

Now follow the directions: "To-morrow go ye down against them . . . ye shall not need to fight in this battle; set

yourselves, stand ye, and see the salvation of God with you." That is obey the Commander's orders. But just here lies the difficulty. Full, unreserved obedience to God is an attitude of the soul more commonly avoided than maintained. Yet the battle turns on it. Often is the shout of triumph delayed, because by self-effort and worldly policy and the enlistment of various favorable agencies, you leave out the one important duty of fully obeying God, and holding steadily in the patience of faith, "see the salvation of God."

By *victorious fighting made easy*, is by no means meant that the holy soul is to do nothing. The response of the Holy Spirit to your consecration is an empowerment. It is called a "fulness." It is the occupancy of your natural and acquired powers by a Divine intelligence that employs every part without friction. You serve Him as you breathe, without a distinctive purpose for each act. You resist temptation and the furious assaults of the devil by the quick command of your omnipotent resources.

It made Jehoshaphat's victory more signal that he "appointed singers unto the Lord," and they marched out before the army chanting, "Praise the Lord; for his mercy endureth forever." Mark the time when the Lord began to discomfit the enemy! It was "when they began to sing and to praise." Perhaps you have wondered sometimes that your victories were not more complete. You have prayed and been faithful to the means of grace, and have failed to see the salvation of God when the fight came on. Paul says "In everything by prayer and supplication *with thanksgiving*, let your requests be made known unto God." Thanksgiving prayer! One of the best indications that you are a fully consecrated Christian and will fight sin and the devil without worry or friction, is that you sing your praises beforehand. Go into the conflict praising God. A praiseful heart is a conquering heart. Satan hates holy singing as he hates holy

praying. Perhaps you "have not the ear for music." Well it's the heart for music you want. When you count the defiant statistics of the liquor traffic, and hear its challenging taunts against the sadly indifferent Church, praise God for the sure victory that will come. When the opposing forms of infidelity, with their ravaging train of Sabbath destroyers and Scripture dispisers, threaten to break down God's heritage, and your righteous soul flies to God for special help to resist them, don't leave out the praise. If you are in any conflict where you cannot praise, or think you cannot, something is wrong. You are a harp out of tune. Find out where the broken string is. Praise is not simply happiness. Praise is a recognition of God's presence, and such a complete trust in Him that the unwon victory is as real as though the battle had been fought and decided.

Thus having been obedient through the Holy Spirit to God's commands, taking the posture of resistance to all sin, and filling your lips with praise out of a full heart, stand still, and you shall see His salvation. Be careful that you do not obstruct His way. "I do not frustrate the grace of God" said Paul. "I was not disobedient to the heavenly vision." Learn also that you are not to help God. You cannot add to omnipotence. "It is not by might nor by power, but by my Spirit," saith the Lord. The most efficient service you can render is to stand still. The calmest man in this world is the man who by God's indwelling Spirit, stands the stillest before God. He fights the best and the easiest, and the world and the devil are the most afraid of him.

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DEVELOPMENT OF HOPE.—Hope takes fast hold of heaven itself. A Christian's hope is not like that of Pandora, which may fly out of the box, and bid the soul farewell, as the hope of the hypocrite does; no, it is like the morning light; the least beam of it shall go on into a complete sunshine; it shall shine brighter and brighter till the perfect day.—*T. Brooks.*



## PRECIOUS WORDS OF JESUS.

4. "I have yet many things to say unto you, but ye cannot bear them now." John 16 : 12. So said the blessed Saviour in anticipation of His crucifixion. He had said many things to them during His ministry, in private and in public. But they were so slow of apprehension, and of belief, that He could not unfold to them all that He desired. But He gave them this promise of future revelations. How grand the unfoldings which they are now having in immortality. So is it with Christ's disciples still. He teaches them great things—but there are greater things which they cannot bear now—

"O who like Thee, so mild, so bright,  
Thou Son of man, thou Light of light!"

## UNDER THE BLOOD.

BY MRS. M. N. VAN BENSCHOTEN.



HERE is a beautiful Hebrew legend of the Passover. It tells us that on the day of the Passover, the fourteenth day of the first month, a little daughter in one of the Hebrew houses lay sick and faint upon her bed. She was the first-born, and hence was exposed to the fearful hand of the Destroyer. As the day drew to its close her father came and sat beside her, when she said to him, "Father, has the blood been sprinkled?" "Do not worry, little daughter," he replied, "the servants will attend to that."

She lay quietly for a little time, and then turning her pale eager face to him, she asked again, "My Father, is the blood upon the door-posts?"

"Lie still, little one; the lamb without blemish was selected four days ago, I told the servants to attend to it and they surely will." Silence again fell over them, but as the rays of the setting sun streamed over her couch, she laid her hot and feverish hand upon her father and, stretching out her little arms, said piteously, "Take me, father carry me, and let me see the blood."

Lovingly he bent over her and tenderly enfolded her and carried her to the open door. "There, my child, see—" Ah! it was *not* there, and the evening hour so

near—the Death-Angel might already be on his way. Hastily he laid her down and dashing out of the door grasped the sharpened knife and sprang to where the selected lamb waited patiently. No servant would do now—no go-between, no agent, his own hand should shield his little one. Back he rushes with the hyssop-branch and the crimson life-blood streams over door-posts and lintel, and falling upon his knees beside his child, he covers the trembling little hands with tears and kisses, crying, "Under the blood, my child *you are under the blood*, the Destroyer cannot reach my little one!"

Dear little child! she urgently needed to get under the blood. It was to her a matter of life or death.

It is the only safe place for our children. The Lamb has been slain, the blood has been sprinkled, but they must see it and trust it with all their hearts. Then bring them, carry them, shield and shelter them with the blood of the Lamb of God. Bring them early while yet in their tender years, and their hearts are sensitive and impressible. By the power of your own faith help them to see the blood upon the door-posts.

Do you say, they will fall away? It need not be, if as Christian parents you faithfully do your duty to them. If your child of eight or ten years is converted, you will need to live religion *with them* for six years or more, until they become fully established. There will be times when you must "command" them in religious duty. They must expect, if they live within walking distance, to be as regular in attendance on class and prayer-meeting as to the daily secular school. There will be exceptions, requiring a gentle adjustment, but the rule abides. Then again you must go with them into the secret place to meet the Lord. Go with such joy and gladness and expectancy that they will catch your spirit and eagerly await the appointed hour. But whether they be

eager or listless, go. Kneel with them. Talk to Jesus with them. Let them be conscious and assured that you meet a Person, a loving Helper. Let them in through your own heart's devotion to the delights of communion and fellowship with God. Live in the glow of an intense and real apprehension of Christ as your present Saviour, *yourself*, and they looking into your face will see the light, and a holy enthusiasm for the service of Jesus be kindled.

There is self-denial in this. To read our Bibles for the child-mind, to pray the simple prayers and sing the little hymns, but it keeps the heart wonderfully fresh and sweet. It takes time, much pains-taking, much prayer for holy tact, much wisdom to guide the different dispositions, and a living faith to claim the promise, "I will pour my Spirit upon thy offspring." Does it pay, to save a soul from death, to train up efficient workers in the Church of God, and to keep ourselves from the blood of souls? Shall we let them go to the world and into the service of the Devil for a few years, "until they are older?" Is there "time enough yet?" Suppose they should die while they are "getting older."

How difficult in this intense age to get the young man or young woman to come to Jesus to be saved. How almost impossible to bring the man of gray hairs.

O, mothers, if you love our Christ rest not until every child from the first-born to the wee lamb of the flock is safe "under the blood."

**RIGHT USE OF MERCIES.**—We may possess earthly comforts; but we must not be possessed by them: we may use them as flowers to smell, but not as garlands to crown ourselves with: we may as pilgrims walk with them, as staves in our hands, seeking the country which is above; but we may not load ourselves with them, or bear them as burdens upon our backs: we may make them our encouragement, but not our confidence: we may use them as accessories; but we may not love them as our principal happiness.—*Sel.*

#### PRECIOUS WORDS OF JESUS.

5. "They are not of the world, even as I am not of the world." John 17: 16. This is spoken of those who are the true disciples of Christ—they are not of the world—in spirit, word, or act. They have put off the earthly and put on the heavenly. Their mind has been "transformed in all its powers"—old things have passed away and all things have become new. Unless such be our character our profession of discipleship is vain. Christ was not of this world—His kingdom is not of this world—and we must be like Him.

"My soul and all its powers  
Thine, wholly thine, shall be."

### HOLINESS IN THE PSALMS.

BY REV. F. BOTTOME, D. D.

#### IV. EXPERIENCE.

**T**HE Psalmist gives this invitation, "Come and hear, all ye that fear the Lord, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me: *But* verily God hath heard *me*: he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me." Ps. 66. 16-20.

"I waited patiently for the Lord: and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou didst not desire; mine ears hast thou opened:



burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation. Withhold not thy tender mercies from me, O Lord: let thy loving kindness and thy truth continually preserve me." Ps. 40. 1-11.

"Preserve my soul; for I *am* holy: O thou my God, save thy servant that trusteth in thee." Ps. 86. 2.

O, my soul; thou hast said unto the Lord, thou art my Lord; my goodness extendeth not to thee; But to the saints that are in the earth, and to the excellent, in whom is all my delight. \* \* The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage \* \* \* I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy: at thy right hand there are pleasures forevermore." Ps. 16.

"Thou hast proved mine heart; thou hast visited me in the night: thou hast tried me, and shalt find nothing: I am purposed that my mouth shall not transgress, concerning the works of men, by the words of thy lips I have kept me from the path of the destroyer. \* \* \* As for me, I will behold thy face in righteousness: I shall be satisfied when I awake in thy likeness." Ps. 17.

"I will love thee, O Lord, my strength.

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust: my buckler, and the horn of my salvation, and my high tower. \* \* \* He sent from above, he took me and drew me out of many waters. \* \* He brought me forth also into a large place: he delivered me because he delighted in me. The Lord rewarded me according to my righteousness: according to the cleanness of my hands in his eyesight. \* \* \* It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds feet, and setteth me upon my high places. \* \* Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made great." Ps. 18.

For want of space we must close these citations of experience and testimony to the holiness in the Psalms with the sweetest and richest of all, the 23rd Psalm.

The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Amen, and amen.

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INFLUENCE OF THE GOSPEL.—All depends upon man himself. The sun brings life to some branches, life and death to others. If a branch is on the tree, and the tree is properly rooted in the soil, the sun will bring life to it; but, if the branch be amputated, the sun will wither it to death. It is the same sun, and the branches have grown in the same forest, or even on the same tree; and yet the shining of the sun means life to the one, and death to the other. It is precisely so with the gospel.—*Sel.*



"Thy word is a lamp unto my feet and a light unto my path"

—PsA. 119 : 105.

"Father of mercies, in Thy word  
What endless glory shines!"

## The International Lessons.

(From a Holiness Stand-point.)

BY REV. JAMES MUDGE.

*Luke V. Luke VIII. 41-56. May 4.*

*Verse 41. Fell down.* Trouble brings us low. Many a man has come to Christ in his affliction who but for this would have been immersed in worldly pleasures and pursuits.

50. *Fear not, only believe.* A magnificent motto. Perfect faith, as well as perfect love, casts out all fear. Fear is always a sign of distrust. It is a token of weakness and an element of unhappiness. God's promises cover all our needs, and God's character, even where there is no specific promise, is full assurance that his obedient child will be completely provided for. The true Christian is ever bold and fearless.

51. *Peter, and James, and John.* The favored three. We may have special privileges if we are ready also to drink of the cup of pain and be baptized with the baptism of special labor.

52. *Sleepeth.* In the case of Lazarus also Christ likens death to sleep. It was a very favorite figure through the early Christian centuries. Death-like sleep, is preceded by weariness, accompanied by rest, and followed by awakening; that is, of the body. In no case does the spirit sleep.

54. *Taking her by the hand.* We might say this was unnecessary. But Christ always comes as close as possible to the objects on which he is to exercise his power. There is a lesson in it for us.

55. *Give her meat.* This order shows Christ's calmness under most thrilling circumstances. It also illustrates the fact of what may be called God's economy of miraculous power. He never does by supernatural means what can be done by natural. He

never does for us what we can do for ourselves. The spiritually awakened also need nourishment.

56. *To tell no man.* We do not recall any instance where he bade men be silent as to his spiritual healings. He had no wish to arouse further excitement among the multitude who so rudely thronged him for the healing of their physical ailments.

*Lesson VI. Luke IX. 10-17. May 11.*

*Verse 10. Withdrew apart.* Repose and retirement are as necessary occasionally to the Christian worker as bustle and activity. Let him not think it always time lost when he is not in vigorous labor. We have a right to seasons of rest, and if we do not take them we shall be the worse both in body and soul.

11. *He welcomed them.* And yet they selfishly broke up his entire plan of having a little quiet with his apostles. But the cry of need was ever irresistible to the Saviour's ear. He had a most tender, compassionate heart. "Christ pleased not himself." How is it with us?

13. *Give ye them to eat.* There is never any necessity for anyone to depart from Christ. His disciples can always supply food to those about them if they but keep in touch with Him and act as purveyors of his inexhaustible bounty. We must do what we can to give Jesus, the bread of life, to hungry souls.

14. *In companies.* Order and system are found in all God's arrangements. These precautions against confusion were in no way rendered unnecessary by the fact that miraculous power was present. The miraculous is always restricted within the narrowest possible limits.

16. *Five loaves and two fishes.* Jesus never ignores what we have on hand. He takes our little and uses it, our meagre gifts and employs them; what ability we have is to be put forth. Little things touched by Christ are mighty. A boy brought the loaves. So boys may help the Saviour now. *To set before the multitude.* Suppose they had kept going over and over the front rows while those in the rear had nothing. It would have been a type of the conduct of the Church in its sinful neglect to give the bread of life to the perishing millions of heathendom while pressing it continuously on those at home who are gospel-hardened.

17. *All filled.* Even so His free grace is



enough for each and for all forever more, and everyone may be filled. They that seek the Lord shall not want any good thing, be it temporal or spiritual.

*Broken pieces.* What a lesson in economy, thrift and foresight is Christ's command to gather up these. Nothing must be wasted, even where there is supernatural abundance.

*Lesson VII. Luke IX. 28-36. May, 18.*

*Verse 28. To pray.* This was his rest. It is evident that Christ often felt the need of getting away from men and holding long converse with his Heavenly Father. And yet, of course, he prayed without ceasing. But this did not render special seasons needless. Very few people pray enough.

*29. Countenance altered.* The face reflects the soul. The inward rapture of devout ecstasy made itself visible in the features. The glowing spirit shone through the fleshy veil. Even so is it in some measure now when

"Heaven comes down our souls to greet

And glory crowns the mercy seat."

There is nothing that will so beautify and ennoble a face as close protracted converse with the Lord. We have "shining ones" with us yet. Prayer often transfigures.

*30. Moses and Elijah.* They were not then in any unconscious sleep of the dead, but in some happy place, whence they were permitted on this special occasion to come and appear to the wondering disciples. It was a little foretaste of the fellowship above, where there will be mutual recognition and most blessed social relations.

*31. His decease.* That is his departure out of this world, including the death, resurrection, and ascension. There could be no more weighty topic of converse. It was the one in which all heaven was most intensely interested. It is well to speak of death as simply a "departure" to be "accomplished."

*33. Good to be here.* Yes, it is good to be on the mount with Jesus and heavenly visitors; it is good to be in the rapturous rush of a glorious prayer-meeting. But still better is it to stand firmly under hot fire at some post of hard duty and show an unflinching loyalty to the Lord. *Not knowing.* Peter knew very little at this time of the way of salvation and the course of the new religion; much hard schooling was before him. So God leads us on as we are able to bear.

*35. Hear ye him.* This is the climax of

the whole occurrence. All other voices, whether of law or prophets, and still more voices of the world and earthly teachers, must be silent beside His. He only is to be the guide of our lives and the standard of our faith.

*36. Jesus alone.* All other persons and things pass away. Jesus abides. Let all else go if he stays. We will fix our gaze on Him.

*Lesson VIII. Luke X. 1-16. May 25.*

*Verse 2. The laborers are few.* Yes, it still remains true that in almost any Church, however large, the real workers who can be depended on are few. Truly the Saviour's love needs to be shed abroad in the cold hearts of the multitudes who cry Lord, Lord.

*Pray ye.* This is one of the few things that we are expressly commanded to pray for. It should be continually on our hearts and lips, and be followed up by proper exertion. Whoever promotes the experience of perfect love promotes the sending forth of laborers.

*3. Lambs, wolves.* Our duty not to judge others does not require that we ignore the plain distinctions between those who are with Christ and those who are against Him. The latter are here called wolves by the Saviour himself, and He knew what was in man.

*4. Salute no man.* In other words we must not consume in elaborate formalities and the vain requirements of society the time which is so urgently needed for the really important business in life, saving our own souls and those that hear.

*6. It shall turn to you again.* We are not to lose our peace if our kindly advances are roughly met, and we are repulsed in our efforts to do good. We may settle down in the comfortable persuasion that we have done our best and no further responsibility rests upon us.

*7. Go not from house to house.* Go not hunting for dainties and soft beds. But go continually in search for souls and for opportunities to do good. Everything depends on the motive which speeds the feet.

*11. We wipe off against you.* There is a time for indignant protest against injury, and plain denunciation of sin. There is a time when the messenger of the gospel may take a lofty tone as becomes the accredited messenger of the Most High. In so doing he honors his high commission.

## HOLINESS AT HOME

"And in thee (Abram) shall the families of the earth be blessed."

Gen. 12:3.

"Lord, may our union form a part  
Of that thrice happy whole."

### HOME LESSON FOR MAY.

*Christ conversing with the lawyer—Luke 10: 25c 37. Points for study: 1. The lawyer's approach—his purpose and his question. 2. Wisdom of Christ's answer, taking him on his own legal ground. 3. The lawyer's attempt at self-justification, v. 29. 4. The truth presented in the parable of the Good Samaritan,—30 c 35. 5. The final application—36 c 37.*

## BIBLE WORDS FOR PARENTS.

BY MRS. KATE SUMNER BURR.

**T**HOSE important exhortations which as Christians it is our duty to apply to the control of our own conduct, we should likewise use in the administration of our authority as parents, teaching them to recognize the powerful and weighty admonitions, those special texts, which have been the mighty safeguards of our lives. In order to do this we need to teach them in the *very words of Scripture*, that our instructions may be *fastened* upon their minds. We shall need much grace to do this according to "the mind of the Spirit," lovingly and yet firmly, and unceasingly. "For precept must be upon precept, line upon line; here a little and there a little."

So strange is it that these choicest treasures of our lives, the rich nuggets of God's Word, we are so slow to transmit to those for whose salvation we daily pray, and for whose weal in all things we so zealously labor. The *manners* of our children *must* be attended to; we *cannot* consent to tolerate in their deportment coarseness and vulgarity; let us no more willingly suffer them to depart from the path of exact moral rectitude in the smallest matters. Let our jealous watchcare over them especially and emphatically point out the dangers and evils which threaten their morals, their inner lives; being even more careful to guard these than their outward deportment. Is not the sin of our

children our own sin? Have we taught them to abhor the very appearance of evil? as being that evil thing with which God is angry every day? Have we taught them to admire the beauty of the Christian character—the "beauty of holiness?" All this should be begun early, as early as possibly may be.

With ourselves and our children consecrated to God we may claim the many promises to Christian parents, and confidently expect rich outpourings of grace upon our households.

Do not let us turn away from a cup of blessing so overflowing with sweetness, which our Father vouchsafes to bestow.

### LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

#### JESUS WALKING ON THE WATER.

**D**EAR little ones: It was after the miraculous feeding of the five thousand that Jesus sent the disciples away in a boat while He Himself, feeling the need of rest, went up into a mountain apart to pray, and as the night drew on He was there alone. About three o'clock in the morning, the Sea of Galilee became very rough and the ship in which the disciples were, was tossed about and they were in jeopardy—Jesus having finished his prayer (and I doubt not obtained the rest He sought,) went to them, *walking on the water*. At first they were afraid, and thinking it was a spirit, cried out for fear, but immediately Jesus spoke, saying, "Be of good cheer, it is I, be not afraid." How those blessed words comforted them, and how often when we are afraid we seem to hear them spoken to our hearts, and remember dear little ones—that there is no joy so deep to the heart, as that that has known the power of Jesus to wash away the sin of the soul, and no time so easy to come to Him as when one is young—so come *now*—give your young hearts to Him—He loves you; come out on the winning side—then when the storms of life come—(and come they will)—it is so blessed ever to have this place of refuge in Jesus.

**REASON FOR CONTENTMENT.**—A king, walking out one morning, met a lad at the stable-door, and asked him, "Well, boy, what do you do? What do they pay you?"—"I help in the stable," replied the lad; "but I have nothing except victuals and clothes." "Be content," replied the king: "I have no more."—*Sel.*



## THE CHILDREN'S STUDY.

THE MONTHLY TEXT. "*But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.*" Luke 10: 42.

"Give me to bear thine easy yoke,  
And every moment watch and pray."

FIFTH LESSON—*Christ healing the leper.* Matt. 8: 1c4. Points for consideration: 1. The multitude thronging Jesus. Why? 2. The leper's address, v. 2. What did this show? 3. Christ's response and the result, v. 3. What does this teach? 4. Jesus' instructions to the healed man, v. 4. 4. Why did he so instruct him?

Write on the above points and let us receive your letters soon.

THE LETTERS. We have received letters from scholars in *The Guide School* as follows, relating to the temptation of Jesus—we wish we had room to insert them. The acknowledgments of names will show from whence we have received word that the Studies are being followed. It is necessary that we should receive these letters as soon after the first of each month as possible in order that we may give credit. Fulton Johnson, Port Phillip, Canada; Jennie Myers, Ashley, O.; Nannie Harrison, Yates Center, N. Y.; Edith M. Avery, Bonilla, (also answers some of questions), Arman J. Soule, Genoa, O.; (also answers questions), Jennie B. Philo, Farmer City, Iowa; Edith M. Williams, Cardinal, Canada, (this has reference to Christ's baptism, and gives answers to questions), Nellie Havrely, Boyd, Oregon. This also in regard to Christ's baptism.

One young sister asks "What do you understand by the baptism with the Holy Ghost and with fire?"

Ans. It is that full anointing of the Spirit which the disciples received at Pentecost, and which all Christians may receive who fully consecrate themselves to the Lord and who claim Christ as a full Saviour. Then the blessed Comforter comes in to abide—and His presence is like fire to illumine, to purify, to quicken, and to transform into Christ's image—in a word, it is full salvation, or, entire sanctification.

Questions for this Month. 1. Mention four prominent incidents in Jacob's life? 2. How many judges of Israel were there? 3. Mention the ten most prominent women of the Old Testament? 4. Name the ten most prominent women of the New Testament.

MORE LETTERS—Before making up this number of the Guide we received letters from Ida M. Wallace, Virden, Ill., who desires to become a scholar, also from E. V. Alderman, Dayton, Tenn. Fulton H. Johnson, Ft. Philip, and Nellie Havely, Boyd, Oregon.

## LOVED ONES GONE BEFORE.

RICHARD GOSS entered his heavenly home from North Royalton, Ohio, Jan. 12th, 1890, aged 83. He was born in Buckinghamshire, England, in 1807. He came to this country in 1842, and settled in No. Royalton. He has been a faithful member of the Church for over sixty years. He has taken the Guide to Holiness for over twenty years and loved it next to his Bible.—He is at home with the Lord.

MRS. HARRIET CODY, closed her earthly pilgrimage, in Verona, Ill. March 28, 1889, aged 73. She was converted at ten years of age, but in later years was privileged to enter into the deeper experience of perfect love when she lost sight of all but Christ, He becoming to her the One altogether lovely. Since then she has enjoyed the more abundant life. She has had trials which weighed heavily upon her, yet, through the strength of Jesus she was enabled to overcome. She had a presentiment, some months before her departure, that she was soon going home to be with loved ones that had gone before, and she had joy in the thought. In speaking of this presentiment she said it came to her with much comfort. During her sickness it was suggested that I ought to pray for my grandma, that I might be assured of her acceptance. Her departure was while I was praying. She had at length gained the victory and claimed the crown.—Mrs. Hattie Myers.

THOMAS J. CODY, husband of the above, passed away three weeks later, April 18th, 1889, aged 83. He being in failing health, expected to go first, but in this was disappointed. His grief at parting with his loved companion was great. He was a member of the M. E. Church, and passed away trusting alone in the merit of his Redeemer. Husband and wife, long united here, have had a blessed re-union in heaven.

JOHN McMILLEN, of Sydenham, Canada, closed his earthly life Nov. 21st, 1889. He was born in Kingston, Ont. in 1812. For more than half a century he was a member of the Methodist Church, and for forty years was an exhorter and local preacher. Having a hardy constitution he often traveled long distances on the Sabbath to fill his appointments. His labors were owned of God. Possessed of a strong will he was steadfast and immovable in his adherence to the right. His last illness was protracted and severe, but he feared no evil. God was the strength of his heart. He frequently expressed his desire to depart and be with Christ who had been his life-long support. He passed away in full hope of eternal life.



"And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

Psa. 107: 22

"Awake! awake! my tuneful powers,  
With this delightful song."

## The Tuesday Meeting.

Held each TUESDAY AFTERNOON at 2.30 o'clock  
at the residence of Mrs. Dr. W. C. PALMER, 316  
East Fifteenth Street, New York.

**T**HE meeting was opened by singing the  
542nd hymn, commencing:

"O glorious hope of perfect love"—

after which Rev. Geo. Hughes read a list of requests for prayer sent from different parts of the country. Several other requests were made by persons present—for themselves and others. Dr. Lowrey led in prayer.

*Singing*—"Forever here my rest shall be."

Mrs. Palmer said: "Very early in life I came across a hymn that made me tremble, for it is a fearful thing to think of. I will read it to you." She then read the 968th hymn, commencing,

"And am I only born to die etc."

after which she read the 3rd chapter of II Peter, saying, in this portion of Peter's second letter, he labors to stir us up, by way of remembrance, as to what was written by the holy Prophets and the commandment of the apostles.

We are *commanded* to remember. The Lord said to Joshua, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night." We are warned that the day of the Lord will come, wherein the heavens being on fire shall be dissolved and the elements melt with fervent heat. But we look for "new heavens, and a new earth, wherein dwelleth righteousness." Again, we are exhorted, seeing we look for such things to be *diligent—diligent* in the use of every means of grace, that we may be found of Him in peace, without spot and blameless—forgiven, cleansed, and filled with the promised Holy Spirit.

Dear brethren and sisters, let us put on our white robes, our wedding garments, "holiness without which no man shall see the Lord." Then shall we be presented to the Bridegroom without spot or wrinkle or any such thing.

*Singing*—"I hear thy welcome voice."

## THE GREAT THOUGHT.

*Dr. Lowrey.*—Many persons call themselves Christians, yet they have no taste for full salvation. They don't like to hear any one mention the word holiness. This they do against their own salvation. Let them centre their thoughts upon the fact that the golden thread which runs through the Bible is holiness. "Without holiness no man shall see the Lord God." I defy any one of you to think of this without doing very much toward your own salvation, and you will not come here, having done it one week, without hungering and thirsting after righteousness.

It is an advantage, I think, for us to note a few of the varied aspects of this gospel, to wake ourselves up, and we do not get holiness once for all, without any effort afterward. "Keep yourselves in the love of God." The way to get it is the way to keep it. Keep praying, keep believing. Pray now, pray continually. Pray with the open Bible before you, and it will not be long before you are all athirst for this salvation, just as soon as you find yourself in this relation it will not be long before you work out into the living bliss where the sun always shines. I know by past and present experience that these things are true.

## PREACHING IT THIRTY YEARS.

*An elderly brother.*—I am nearly 78 years old, and I can say to-day, "Bless the Lord, O my soul!" I have been preaching this gospel for 30 years, and I know God to be a prayer hearing, and a prayer answering God.

*A Brother.*—I love Christ because He first loved me. I gave Him my heart, and served Him for fifteen years, without knowing what sanctification was, but two months ago I was wholly sanctified. Sanctification is sweeter than honey and the honey-comb, and God now leads me, all the time.

## TRUSTING GOD.

*A Sister.*—I trust God. Through the love of Christ I am regenerated, being dead unto sin through salvation.

*A Brother.*—I am only a babe in this experience, for it is not more than thirty days ago that I gave every thing to the Lord. I trusted Him for everything, and gave Him all that I had, and He took me as I was, and filled me with His love, and I have been walking in that love ever since. I hope and pray that I may be enabled to go on in that way until the Lord says it is enough.

I have often heard of the Tuesday Meetings. I live in the far West, and am here on business. A good sister who led me in this way requested me to come to this meeting, and I bless God for it, for my soul has been wonderfully blessed. In listening to the testimonies given this afternoon.



## FULL CONSECRATION.

*Miss Isabella Leonard, of India.*—(She has for some years been traveling in distant parts of the world, preaching and working for Jesus). This is the first time that I was ever in this meeting, and I rejoice in the privilege of being here. I had a very clear and happy conversion, but in my justified state I found some hindrances. I found that I needed to consecrate myself to God to be cleansed from all indwelling sin. When making this consecration God did not ask me if I would preach the Gospel, go to India, or do this or that, but only "WILT THOU BE MINE?" I was glad that I yielded myself fully then, and that the consecration has never had to be made again—as Mrs. Bishop Hamline had so often said, "I made a covenant in that hour irrevocable and eternal." Just at the end of my struggle Satan said to me, "God may be able to cleanse other hearts but cannot cleanse yours"—but just then the Holy Spirit whispered "*He has promised*, and that is enough for you to know," and then was helped to say by faith "the blood of Jesus Christ cleanseth me from all sin"—and then rising from my knees, I gave just this testimony without joy or emotion—I asked my pastor to sing,

"O thou God of my salvation,  
*My Redeemer from all sin.*"

As they sang, the Holy Spirit witnessed to my heart that the work of cleansing was accomplished. The joy of assurance came, and a flood of light and glory filled my soul.

In the years since that hour, there have been times when Satan has betrayed me into temptation for a moment, but I am glad my consecration has never been broken, and I have lived in sweet and perfect harmony with God—and rejoiced to walk in the narrow way.

## JESUS ALL IN ALL.

*A Sister.*—A little girl said, "Mamma it seems to me that you love sister Nellie better than you do me." "Why, dear?" "Because you seem to be doing much more for her than you do for me." "Well, dear, Nellie is always exacting and expecting more of me than you." Now we have a Jesus who is willing to do *everything* for us, and I believe that this Jesus is able and willing to meet all our need.

I believe that the more you and I expect of Jesus the more we will get. O this is a wonderful truth to me! I have trusted God for six years, and I believe He is able to save us to the uttermost.

I do not want to disappoint God, I want Jesus to see of the travail of His soul in me.

## MILK AND HONEY.

*A Sister.*—I bless the Lord for what He has

done for me. Jesus has been walking with me on the road, and I am glad I am in this Beulah Land. Corn and wine is good, but I like milk and honey better. The Lord Jesus feeds my soul upon spiritual milk and honey all the time.

## A PERFECT SAVIOUR.

*A Sister.*—I too bless God, for Jesus is my perfect Saviour. He is the one altogether lovely. I chose Christ in my youth, and His service is my delight.

*A Sister.*—I know that my Redeemer liveth. When I was struggling Jesus came very near to me and spoke peace to my soul, and my desire is to be His follower always.

## AN UPLIFT.

*A German Brother.*—I am glad I am here in this meeting this afternoon, for I was sad and downcast. I rejoice that I have heard these testimonies. Though I am a stranger in a strange land, I feel that I am with friends. It gives me joy to speak a few words among this people. My hope is in Heaven at last.

*Singing.*—"Thou my everlasting portion."

## DELIVERED FROM FEAR.

*A Sister.*—I have a very distinct recollection of the manner of thoughts which filled my mind for weeks and months and years, while I struggled with doubts and fears that kept me away from the blessedness of perfect trust in Jesus. But I rejoice to tell you, this afternoon, that out of all my fears the Lord has delivered me.

*A Sister.*—I did not feel sure that I could speak to-day, there are so many others, but I must say just a word for Jesus.

## IN HARMONY WITH JESUS.

Every week, and month, and year. I am in harmony with Jesus my Saviour. I bless God that I do see the need of constantly examining myself by the word of God. I never loved it as I do now; but I feel humility of soul that I sometimes wish that I could be on my face before God. But all the way along it is Jesus, He is with me always.

## A VETERAN SPEAKS.

*Dr. Ball.*—Age is good when sanctified wholly to the Lord. God has preserved me to this day. This is my birthday, and I am 90 years old, and I assure you that while I have much to humble me in the view of my life I have still on this birthday great reason to bless God for His many mercies to me. I rejoice to examine my physical being and think how good God is to have given me such a body as I occupy. When I think of all the things He has given me so that I may enjoy myself here I am inclined to think that I could not be better occupied, on this my birthday, than

in praising His holy name. God has given me His dear Son, and I bless Him for such a Saviour, for He has kept me all my life, and will finally take me home to be with Him forever.

#### PERFECT PEACE.

*A Sister.*—The meaning of sanctification to me is the perfect peace of God. I was converted at a revival meeting held by Dr. and Mrs. Phoebe Palmer. I had religion, but I found there was something more to receive. Four years ago I prayed that I might have the peace of the soul, of which I had heard so much, but the more I prayed the more I had to pray.

One day I had made up my mind that I would not leave off pleading with God until I obtained this blessing. It took me two weeks. If I had only realized it I might have had it at once, but I was determined I would have it sometime. At last God poured out such a blessing that there was no room to contain it. I realized that I was one with Jesus, and ever since that time the Holy Ghost has been with me wonderfully.

At a prayer meeting two weeks after, some one spoke of being wholly sanctified, and I thought to myself that no one could be perfectly sanctified in this world, but I bless God that He has shown me that we can be perfectly sanctified, even in this world. Ever since I have lived and testified that God can save to the uttermost, and now I know that

"Jesus comes and walks with me,  
And sweet communion here have we."

#### PRECIOUS MEMORIES.

*A Brother.*—I feel dear friends that I ought to praise the Lord for the privilege of being here this afternoon.

It has been twenty years since I was in this place the last time. I find that many things have changed since that time, but I thank the Lord that I find the same spirit prevailing here. My own soul is in entire sympathy with these meetings. Since that time the Lord has shown me that we can only teach what we ourselves know, and I am glad that I can speak about these things from my own heart's experience. I thank God also for His keeping power—for He has kept me all my life, and I hope to see and live with Him when I die.

#### JESUS THE MIGHTY SAVIOUR.

*A Brother.*—This is a very sweet meeting. Why should it not be? The theme is one which we all love. Jesus Christ saves me from all my sins; bless His holy name!

*A Sister.*—For many years I, in my far Western home, have read about this meeting, and now I am here myself, and I bless God for it. I have been trusting Him for many years, and have real-

ized that the everlasting arms were underneath me. God has always been my guide and my support.

*A Sister.*—Yesterday was my birthday and I am glad that I can say that more than two thirds of my life has been spent in the service of God. My soul bears the same relation to God that it has for many years. We are one in thought and purpose, now and always; that purpose being that I should glorify Him while I live on earth, and finally find my way to Heaven.

At the request of Mrs. Palmer the congregation arose, and united in singing,

"I rise to walk in Heaven's own light, etc."

Prayer was offered, after which the doxology was sung, and the benediction pronounced.

#### HOLINESS TESTIMONY.

REV. J. W. ADAMS.

Has the Lord saved us to the uttermost?, tell it. It is good news. You will wish to tell it. Others need it; some desire it,—tell it. It is not boasting, humbly to declare what great things the Lord hath done for us,—tell it. Do we witness to any of the great things the Lord hath done for us?, why not witness to the best things? tell it. Is the Lord more glorified, the more He does for our souls?, tell it. While "perfect love" enables us to shine for the Master, by the sweetness of our lives, shall we allow the world ignorantly to ascribe this to natural amiability? No: tell it. If you were persuaded to seek it by hearing others testify to it, how is the next man to be persuaded?, tell it. Will some be offended by your testimony, others are teachable,—tell it. Will those who are "at ease in Zion" feel rebuked by the relation of a blessed fact? The "Woe" of the Word rebukes them,—tell it. Will some be edified and confirmed in the experience?, tell it. Let every pastor who has said, "I expect to be made perfect in love in this life," teach it. Let every minister who, "earnestly striving after it," has grasped it by faith,—tell it. Encourage all those who are living epistles of it, and who can testify without egotism or censoriousness, to come to the prayer-meeting and tell it. Let none be driven to outside associations, because we will not hear it. The place for loftiest standards and purest gold is in the Church. While these who are without reproach, cling to the Church, let the Church be very careful not to "offend one of these little ones." The normal Church, the New Testament Church, the upper-chamber-Jerusalem Church is not an unnatural stepmother, but a foster-mother, a real mother. We must tell it. Let us be willing to hear and prayerfully weigh the testimony of God's witnesses.



## OUR SOCIAL MEETING.

*THE MOTTO: Add to knowledge, temperance.—II Peter 1: 6.*

*THE PRAYER IN SONG:*

'I ask the gift of righteousness,  
The sin-subduing power.'

—*In trial, but rejoicing in God.*—M. Ludlam, Bucksville, S. C. When I was convicted for sin, over forty years ago, I prayed to God as it were face to face. When the pardon came it seemed as if He stood with His hand upon my head—I was filled with peace and joy. But Satan thrust his darts at me. I heard a sermon on holiness—it was new to me. I inquired of all the old Christians but received no light. I said with God's help I would have it. I read Mr. Wesley's sermons, Mr. Fletcher, Hester Ann Rogers, etc., and prayed all the time for it. But Satan set all his forces against me—my dear mother, brother, sister, husband, my dearest friends on earth were against me. We had, however, a sanctified preacher, who called for seekers and I went. I said if I could get that blessing I would never tell it. I felt that I had given up all, and could not tell why I did not receive it. Then I told the Lord if He would give it to me I would profess it—immediately He filled my soul with solid love and peace—I could not speak for some time. For weeks I was so happy that I hardly wanted to eat or sleep. I had to suffer but my kind Heavenly Father has never left me. Bless His name!

—*Blessedly Helped.*—John Stephens, Owen Sound, Can. As I am a new subscriber to *The Guide*, and never until the present year have had an opportunity of seeing it, it may be proper for me to state my impressions of the work during the five months I have been in receipt of it. *The Guide* is truly a blessed work for Christian believers, and is what it purports to be, a *guide* to the way of holiness. The reading of it from month to month is blessedly helpful in guiding, and in sustaining the soul's rest in Jesus for full salvation.

—*Fragrant Memories* is a book worth its weight in gold. The instruction, the encouragement, the simplicity of the way of coming to Christ, and trusting our all to Him, are marvelous. I am delighted with it. The reading of the book set my soul on fire. The late Dr. and Mrs. Palmer I knew slightly. After the year 1872, when they attended a Camp Meeting in our neighborhood, I arrived on the Camp ground one morning and entered into a thick crowd. I found Mrs. Palmer was walking to and fro on a pathway of straw

that had been laid, and the people were crowding around her. I said, "Don't crowd the lady, the morning is warm." Mrs. Palmer came up to me and extended her hand cordially. I lifted my hat and our hands met. I have the book, "*Four Years in the Old World*" and always derive benefit from its perusal. The subject of entire sanctification is not as prominently brought forward, or as well understood by the Church here as its importance demands.

—*An old pilgrim.* J. Selby, Cassville, Que., Can. The Spirit of God strove with me when very young and I was led to give my poor broken heart to God. Bless His dear name He did not turn me away. That was in the year 1829, and now I am in my 75th year, and now I can say I have great reason to praise God for His keeping power. O how good and forbearing He has been notwithstanding all my imperfections! *The Guide* has been a great help to me, it grows better every year. I have been led by it to see what my privilege in Christ was, and have been brought into sacred nearness with God, and "learned in whatsoever state I am, therewith to be content" Bless the Lord, O my soul, and all that is within me, bless His holy name!

—*A tobacco slave liberated.* P. H. Keim, Morrill, Ks. I will tell you what *The Guide* has done for me, by the assistance of our Master. When I first subscribed for it I was almost a slave to that filthy weed, tobacco. I used to smoke and chew. After receiving about the third number, I read something like this: "If one is baptized with the Holy Ghost he loses all desire for the forbidden indulgence." I read *The Guide* carefully and I have been seeking the baptism of the Holy Ghost, and I found it. In two weeks after I discontinued the use of tobacco the desire for it left me. The first three months I gained wonderfully in health and height. I now begin to feel like myself again. I value *The Guide* next to my Bible. I thank God for the good I have received from it.

—*A testimony from Japan.* B. Chappel, Tokio, Japan. I read yesterday (Sunday), January's *Guide* through from cover to cover. I began with Bishop Simpson's sermon, which in itself was a feast, but found every article in it to contain spiritual refreshment. What a delight it is to read a little, then lay the work down when some new light, or old light revived, flashes upon the soul, and just wait until it is absorbed. I think I have never had a number of *The Guide* equal to January's. It may have been partly because of my frame of mind and heart yesterday. What a blessing to have such a monthly guest in the home! It is a privilege that angels might covet to work in Japan at this time.

## EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No  
Malice, Enmity, or Evil-Speaking,—  
Love, Love—only Love.

### GOOD COUNSEL.

"Be patient with men. Often a man speaks hurriedly. When he has come to himself, he feels he has made a mistake. He is not quite man enough to acknowledge his fault. If you hold him mercilessly to the record he has made, you will make an enemy. Be large enough to overlook his faults, and take him for what, on the whole, he intends to be. Many misunderstandings and serious differences would be avoided by obeying this."  
—Selected.

### BEAUTIFUL FLOWERS!

**T**HE flowers are appearing again upon the earth. They are everywhere opening to our view their loveliness. Their varied tints and fragrance delight us. They distinctly proclaim,

"The hand that made us is Divine."

The Spring-time transformations in Nature's wide domain are marvelous. God is seen in His wisdom, power, and beneficence. For a man to roam over the hills in verdure clad, in orchards teeming with blossoms, and in beauteous gardens full of life and beauty, and yet not recognize the gracious hand of the Father of lights from whom proceedeth every good and perfect gift, is indeed strange. Heart purity gives an eye to appreciate the beautiful in Nature and to see God in all His works and ways. "Blessed are the pure in heart for they shall see God."

Well, the Spring of 1890 is here! All praise to our preserving and redeeming Lord! Were it not for the presence of sin how this world would flame with the glory of God! As it is, we find innumerable channels of communication with the High and lofty One whose "throne is in the heavens and whose kingdom ruleth over all,"

Let us learn some practical lessons from

the flowers. And,

*First.* Let our lives be *beautiful* as are the flowers. To this end we must put off the earthly and put on the heavenly. Hence the prophetic call: "Awake, awake, put on thy strength, 'O Zion,' put on thy beautiful garments, O Jerusalem." This is not a human but a Divine arrayal—a moral transformation of the nature whereby we put on the Lord Jesus Christ, who is the "One altogether lovely."

*Second.* Let our lives be *fragrant* as the flowers. In the time of flowers how the atmosphere is freighted with rich perfume! It is welcome to the sense. Every passing breeze seems to be laden with costly and precious odors. So may it be with our lives. The purified heart is like a garden from which heavenly perfume is wafted. A Christian brother said, recently, "that it was his aim to bless every one who came into his presence, to make the life of every one who held converse with him stronger for having been with him but a few moments." O fragrant saintly lives, how they roll back the unwelcome odors of corruption, and freight the moral atmosphere with spiritual perfume! Reader is your life thus fragrant?

*Third.* Learn a lesson of *hope* from the flowers. It is often the tiniest flowers, almost hidden from human view that are most beautiful and fragrant. Do you say, "O, I am but a little one—what can I do?" Be it so. It is the small things of earth that God clothes with might, and by which He achieves His most marvelous works. Bloom in retirement if such be your allotment—but remember, the God whose eye is upon you in the sequestered spot will see to it that you do not "waste your sweetness on the desert air."

These fruits are by the operation of the Holy Spirit. A radical work of purity must be wrought by Him. Then these gracious fruits will be in us and abound to the glory and praise of God. The condition is the surrender of ourselves to Him so that He can work in us both to will and to do our Father's good pleasure. Invite Him with the whole heart, to fulfil all His gracious designs, putting on the heavenly adornments, and rendering our lives lustrous and beautiful, so that all shall see the image of Jesus reflected in us and be attracted to Him as the One altogether lovely.



"O clothe their words with power Divine,  
And let those words be ever Thine."

### A MEMORABLE CONFERENCE.

The New Jersey Conference this Spring has been rendered forever memorable. It convened in Millville, N. J., March 12th. Bishop Goodsell was the president. His administration was such as to give to the Conference a decided spiritual tone. His manner was dignified, fraternal and Christly. The morning prayer meeting was better attended than we have ever known. The bishop and four presiding elders occupied seats on the platform each morning, and the preachers generally were found in their places and the singing and praying were truly refreshing.

The bishop gave a masterly address to the candidates for ordination on Saturday morning—it was full of *force* intellectually, and full of *fire* spiritually, and the beauty of it was, the doctrine and experience of *perfect love* were clearly presented and emphasized. In speaking of the importance of training the children he said, "I will now give you an *object lesson*. Those in the Conference and congregation who were converted after they were fifty, were asked to rise. Very few, if any, arose. Then over forty and thirty and twenty and finally ten to twenty, which brought up a great company. "There," said the bishop, "you see the importance of training the children."

At the close of this address, the bishop invited the candidates with the other ministers to meet him from 6½ to 7½ in the evening, in the Chapel, for prayer and testimony. At the appointed hour the Chapel was full of ministers. The candidates, perhaps all, related their Christian experience and the circumstances of their call to the ministry. Then followed a season of prayer in which all hearts were melted. The bishop still further invited the candidates to remain with him, after the others had retired, and he gave them, no doubt, excellent counsel concerning personal habits. That Saturday night service will never be forgotten.

Sabbath was a high day. The love feast was full of power, led by Bro. J. S. Heisler, the testimonies largely on the line of holiness. Bishop Goodsell preached in the Holy Ghost, amid which shouts burst from many lips. The afternoon was given to the ordination service, exclusively—no preaching—

and at the close the bishop administered the sacrament to those who had been ordained, making a most impressive occasion.

The N. J. Conf. Holiness Association was at work throughout the session. "*John Wesley Meetings*" were held at 5 A. M. and there was preaching in the Trinity Church, in the afternoons and evenings, and the altar was filled with seekers of pardon or purity. Sabbath night was a regular "*Jubilee*." Dr. Hanlon preached and, the prayer meeting which followed, led by Bro. W. B. Osborn, was marvelous. It was finally merged into a *Praise Meeting*, and the people wept, sung and praised God with joyful lips till a late hour—in fact it was almost impossible to close the meeting.

The Lord give us many more such Conferences. God bless Bishop Goodsell and send him to the annual gatherings over which he is called to preside full of the Holy Ghost. He was pleased, by unanimous request of the Conference, to re-appoint us "*Editor of the Guide*." May the Lord give us good success in our appointment.

### OTHER CONFERENCES.

The Newark Conference, Bishop Newman presiding; the New York, Bishop Goodsell and the New York East, Bishop Andrews, each meeting April 2nd were occasions of interest. We were permitted to take a glance at each one. We enjoyed the Sabbath with the Newark brethren. Success to all these brothers.

### ANOTHER VETERAN GONE.

Just as we were sending this number to press we received word that Dr. Sheridan Baker had exchanged labor for reward. His departure from earth was on Sabbath March 30th. He passed away peacefully and without pain. His remains were interred at Carrollton, Ohio, on Tuesday, April 1st. Many family and visiting friends were present at the memorial services, which were attended by the presence of the Divine Spirit in a marked degree.

Dr. Baker has been a frequent contributor to the Guide, and he has been an eminent and successful worker on the line of holiness as an evangelist. And in these later years of his life he has put forth some of the most excellent works. We shall desire, in our next to give a more extended notice of his life.

"Let us think how heaven and home  
Lie beyond that—"Till He come."

### TESTS OF HOLY CHARACTER.

**THE TEST OF PROVOCATION.** We are so situated in this world that we are often in circumstances that tend to provocation. We have men of many minds and temperaments to come in contact with. Some are very irritating in their mode of speech and actions. And holy people are particularly the objects of their malevolent attacks. Indeed, some designedly make flings, in order to see if they can ruffle the spirit of those who stand forth as confessors of entire sanctification. If they succeed in their wicked device they boast of it, and sneeringly say, "I told you so—none of these holiness people can stand provocation!"

Now, the true way to disarm this class of opponents is to show that what they aver is not true, but that on all these occasions we can, in meekness and quietness of soul, meet all these evil advances.

"*Love is not provoked*"—declares the apostle in his 13th chapter of Corinthians. And, a moment's reflection will show this to be true. Before provocation can find place, violence must be done to love. She must have the scepter wrested from her grasp, and that equipoise of spirit which belongs to perfect love must be broken.

In order to approve ourselves as veritable witnesses of perfect love it is not sufficient, when these keen pointed darts of malice are thrust at us, to manifest no outward signs of anger. The inward spirit must have entire quiet, the dart must not touch the vitals, there must not be in all the interior being any irritation or uprising of temper—there must positively be no bent or inclination to anger.

This is a glorious state of the soul—quiet, restful, calm amid all the storms that arise. It is produced by the impartation of the mind of Christ, and the conscious indwelling of the Holy Ghost. Readers have you reached this high and holy estate?

The mind of Christ is a gentle mind, meek, easy to be entreated, mild! How calmly He stood before Caiaphas, the high priest, and Pilate the Roman governor! And if He has full possession of our mortal body and our mental and spiritual faculties, we may be like Him, and stand unmoved by our foes.

"In the Heavenly Lamb thrice happy I am,  
And my heart doth rejoice at the sound of His name."

### HOW TO GROW IN HOLINESS.

We may not yet close our remarks on *Christian exercise* as a means of growth in holiness. There is one sort of exercise which is very explicitly enjoined in the New Testament which needs especially to be emphasized—it is **SELF-DENIAL**.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16. 24. In Luke it is said, let him deny himself, and take up his cross *daily*, and follow me. Paul to the Romans writes: "If ye through the Spirit do mortify the deeds of the body, ye shall live."

It is plain from these teachings of the Master and the great apostle that the bodily appetites are to be under wholesome restraint, and that *daily* there is to be an exercise of self-denial, which will prove helpful to spiritual growth.

It is to be feared that many Christian professors do not recognize the high obligation. They seem to gratify their tastes and inclinations, and to this end make lavish expenditures of money, regardless of the noble principles of our Christianity which should govern them.

When the work of inward holiness is fully wrought it begets carefulness, conscientiousness, and a continual reference to the Divine glory in money expenditures, and all arrangements for home comforts and decorations.

Those who are truly holy will study how to practise economy so as to have more to distribute among the needy ones, "especially those who are of the household of faith." Self-denial so far from being irksome is delightful, as it is for the sake of Jesus, and so that we may be better prepared to promote His cause among men. Consider then the words of the Lord Jesus—deny yourselves, take up your cross daily—follow Him—and your spiritual life and joy will be continually augmented.

Wordly conformity is totally irreconcilable with the idea of entire consecration and entire sanctification. The plain injunction of the New Testament is "*Be not conformed to this world.*" In dress, in furniture, and in provision for the table, great care is needed, if we would keep a good conscience, which is a matter of prime importance.



"The night is dark, I am far from home;  
Lead Thou me on!"

### LOVE FOR THE SAVED.

We have met with the following beautiful incident. "Traveling down the Ohio River on a steamer, a gentleman passenger's attention was called to the pilot, who was a coarse looking man. "The captain informed me," he said, "that recently, as the boat was going through the rapids, the pilot called him to take the helm. He had just seen a boy struggling for life in the rapids. He sprang into a mere skiff, and ventured himself among the boiling waters without an oar, and saved the boy. I went up to the brave man and spoke to him: 'Do you ever see the boy whom you saved?' 'Yes,' he answered, 'at every trip he comes down to the boat to see me.' 'And how do you feel when you see him?' 'More than I can tell you,' he replied, 'more intense interest than in any of my own seven at home, for whom I have run no risk.'"

How much more, infinitely more, does Jesus regard, with love, those whom He has saved—He rejoices over them greatly.

—"Whom God helps, man's malice cannot hurt."

### POWER TO WITHSTAND.

It is said that electricians are much interested in an exhibition recently given by one who claims to have invented a personal insulation that is perfect. The account of the experiment says that the inventor, after fortifying himself by this newly discovered means, took hold of the buzz rods of the dynamos with his bare hands, and received the full charge, over 500 volts. To the surprise of every one, he was not in the least harmed, by this powerful current, which ordinarily would instantly kill the strongest human being. He seemed to feel not the slightest effects. If such an invention has really been discovered, it is a wonderful one. But far more wonderful is that gracious provision of the great God, whereby a soul may be so strengthened and fortified that though surrounded by, and fiercely assaulted by sin and Satan, he remains unpolluted and unharmed. Let us abide in the Lord and we need fear no evil.

"Your real life, with Christ concealed,  
Deep in the Father's bosom lies."

### THE PRINT OF THE NAILS.

I remember a story which runs thus: "To a saint who was praying, the evil spirit showed himself radiant with royal robes, and crowned with a jeweled diadem, and said, "I am Christ—I am descending on the earth—and I desire first to manifest myself to thee." The saint kept silence, and looked on the apparition: and then said, "I will not believe that Christ is come to save me in that state and form in which He suffered; He must wear the marks of the wounds and the cross." The false apparition vanished.

We are instructed to "try the spirits." Satan can appear in various disguises. We need a quick discerning eye to detect his presence, though he come in most attractive array.

The age in which we live is full of shams and deceptions of various kinds. We must stand ever upon our guard, keeping a vigilant eye upon the enemy. We cannot afford to be carried away by the evil influences besetting us on every side.

—"The fear of God turns other fears out of doors."

### INVITATION TO WORSHIP.

We should be constantly in the service of the Master. Here is a good example: "Joseph Dunman kept a small end shop in Lambeth Walk, in the midst of a crowded population of the poor. He could not preach, but he felt that he could invite others to hear. Every Sunday evening for about an hour before, and at the beginning of service, he used to walk up and down in front of Christ Church, Lambeth (Rev. Newman Hall's), and invite strangers to enter, offering them a seat and a hymn-book. During a year hundreds were thus brought under the sound of the Gospel, of whom several testified that they yielded their hearts and lives to God through him."

We need not, and should not, be like those who are described as standing idle in the market place, saying, No man hath hired us. The Lord of the harvest says, "Go work to-day in my vineyard"—and "if we want a field of labor we can find it anywhere."

## OUR INQUIRY ROOM.

*Motto*:—"Holding forth the word of life." Phil. 2:16.

"My vows I will to His great name  
Before His people pay,  
And all I have, and all I am,  
Upon His altar lay."

## HOLY STUDIES.

SUBJECT FOR THE MONTH:—*Sermon on the Mount*. Matt. 6:1 c 15. Points to be observed and studied. 1. *Alms Giving*—Not to be done to be seen of men but without ostentation—in secret—the Father's favor assured. 2. *Prayer*—Not as the hypocrites—see their course portrayed. To be in secret—the door shut—to be offered to our Father—see 7 8 vs. The model of prayer furnished, 9 c 15. Note especially 14 and 15 vs. Here is a hindrance to successful prayer frequently unrecognized.

## PRACTICAL QUESTIONS.

FIRST—*Who is to blame?* There is a disposition in men, often exhibited, to shift the blame upon others, which they should appropriate to themselves. This was the course of Adam after the transgression. He said, "The woman gave to me and I did eat." This is a mean, selfish and cowardly thing. Far better to take the full measure of the blame properly belonging to us. But this requires grace in full measure. If there be carnality remaining in us in any degree it will surely manifest its presence when there has been on our part a faulty or mischievous action and some one must take the blame. Better to have all this selfishness eradicated, then we will take our full responsibility on all occasions, and abide the consequences.

SECOND.—*Are we obeying it?* That is, the important injunction of our Lord given Matt. 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Observe, it is not our natural or inherent light that is to shine, but our derived light, the Divine light which has been imparted to us. It is to shine in a peculiar way—in works—and they are to be impressive, so that men can see them. And, they are so to see them as "to glorify our Father which is in heaven." Not to glorify us, but Him—recognizing that the light that is within us is truly Divine. Beloved, we press the interrogatory—Are you obeying this injunction? Vain is our profession unless our life corresponds therewith, and is impressing our fellow men favorably.

## WHAT OUR CORRESPONDENTS ASK?

1. *A sister in Kentucky*—Is it right to hold religious meetings in the house of a person of bad character?

*Ans.* We are instructed to "sow beside all waters"—and to be "instant in season and out of season"—Of course in all these matters we need to act judiciously, in view of all the circumstances. If we have reason to believe that an ungodly person opens his house in good faith, go in and reap all the advantage possible. And even sometimes where we have reason to believe that the motive is bad, we may seize on the occasion to "beard the lion in his den." Jesus was reproached by those who said, "He is gone to be the guest of a man that is a sinner"—It is safe in this to follow His example.

## HOLINESS LITERATURE.

REV. J. W. TOTTEN of Canada writes: "A recent copy of the Guide contained this advice, 'Procure a holiness book, and lend it around.' Soon after I was made blessedly conscious of my possession of the blessing of perfect love I was led to act upon this suggestion. So for a considerable time before seeing the wholesome advice referred to, I had been doing that very thing, and not, I trust, without good results. Among the books that I have found very helpful are, 'Forty Witnesses,' 'Life of Mary D. James,' 'Rifted Clouds,' 'Beulah Land,' 'Saved to the Uttermost,' 'Perfect Love,' 'Life of Hester Ann Rogers.' I have been accustomed to number them, and keep in a memorandum book those to whom loaned, and thus I easily keep track of them. I do not expect I will ever forget one day when a boy at home, working in my father's barn. As I had opportunity I was reading '*Faith and Its Effects*.' My mind was greatly agitated on religious questions. That day's glancing into that precious book I cannot forget; it seemed to me as the voice of God. Ye who enjoy the perfect rest, and would desire others to share like precious faith—then try and enter this open door for usefulness. A rich reward you will have, if by a book, or periodical which might only have cost you a trifle, some precious soul should be led to see His glorious privilege and enter upon the highway of holiness."

VALUE OF THE HEART—When a law was made in the reign of Elizabeth, that all the people should attend the Church, the papist sent to Rome to know the pleasure of 'his holiness.' He returned for answer, "Tell the Catholics in England to give me their hearts, and the queen may take the rest."



## HELPS TO CHRISTIAN DEVOTION.

*A Blessed Truth*—"In him (Christ) was life; and the life was the light of men." John 1:4.

Maker and I do on it, life and health of all.  
Thou, from heaven, holding human nature's  
Of the Father's God, and true and only Son,  
Mannhood to deliver, manhood did'st put on.

## I.—THE HOLY WORD.

## DAILY BIBLE CALENDAR—MAY.

1. Acts 3; 19. Psa. 145; 8. 1 Kings 8; 30.
2. Isa. 46; 12. Isa. 46; 13. Psa. 80; 3.
3. Rom. 6; 12. Rom. 6; 11. Psa. 116; 4.
4. Matt. 9; 38. Dan. 12; 4. Psa. 90; 17.
5. Rom. 12; 16. Prov. 29; 23. Psa. 10; 17.
6. Isa. 45; 23. Zech. 12; 10. Matt. 8; 15.
7. Deut. 6; 13. Prov. 19; 23. Neh. 1; 11.
8. Prov. 24; 17. Ex. 33; 14. Ex. 33; 15.
9. Rom. 14; 19. Luke 1; 78, 79. Psa. 109; 26, 27.
10. Psa. 105; 4. Psa. 105; 3. Psa. 27; 8.
11. Isa. 2; 22. Psa. 29; 11. Psa. 28; 9.
12. 1 Pet. 1; 16. Heb. 4; 15. Psa. 138; 3.
13. Eph. 5; 11. 2 Cor. 6; 16. Psa. 140; 4.
14. Col. 3; 7. Psa. 22; 26. Psa. 119; 19.
15. Matt. 21; 4. Jer. 31; 33. Chron. 29; 18.
16. Zeph. 2; 3. Psa. 37; 11. Psa. 86; 4.
17. Jas. 4; 8. Jer. 30; 21, 22. Psa. 73; 28.
18. John 15; 9. Rev. 2; 10. Psa. 35; 2.
19. Rom. 12; 1. Jer. 32; 39. Psa. 142; 7.
20. Rom. 12; 21. Mark 13; 13. Psa. 140; 1.
21. Colos. 3; 12. Prov. 19; 17. Psa. 103; 2-4.
22. Phil. 2; 14, 15. Psa. 119; 4. Psa. 106; 1, 5.
23. Psa. 29; 2. Isa. 56; 6, 7. Psa. 115; 1.
24. Colos. 4; 5. Psa. 107; 43. Psa. 51; 6.
25. Eccl. 5; 1. Exod. 20; 21. Psa. 84; 3, 4.
26. Job 5; 17. 1 Cor. 11; 32. Psa. 6; 1.
27. Colos. 3; 16. 1 Cor. 15; 2. Psa. 119; 11.
28. 1 Tim. 2; 1, 2. 1 Tim. 2; 3, 4. 1 Sam. 10; 24.
29. Rom. 13; 15. Psa. 103; 13, 14. 2 Tim. 1; 18.
30. Isa. 51; 7. Isa. 51; 5. Psa. 121; 1, 2.
31. Matt. 28; 18-20. Joel 2; 28. Psa. 74; 20.

## STUDIES FOR THE MONTH.

## 1st Week. BACKSLIDING.

Is departing from the simplicity of the Gospel—II Cor. 11:3; Gal. 3:1 c 3; 5:4, 7.

Warnings against—I'sa. 85:8; I Cor. 10:12.

Exhortations to return from—II Chron. 30:6; Isa. 31:6, 6; Jer. 3:12, 14, 22; Hos 6:1.

## 2nd Week. HOLY BOLDNESS.

Is through faith in Christ—Ephes. 3:12; Heb. 10:19.

Have, in prayer—Ephes. 3:12; Heb. 4:16.

Exhortations to—Joshua 1:7; II Chron. 19:11; Ezek. 3:9.

## 3rd Week. CARE ABOUT EARTHLY THINGS.

Forbidden—Matt. 6:25; Luke 12:22, 29.  
An obstruction to the Gospel—Matt. 13:22;  
Luke 8:14; 14:18 c 20.

We should be without—I Cor. 7:32; Phil. 4:6.

## 4th Week. CHILDREN.

Should be brought to Christ—Mark 10:13 c 16.  
Should be instructed in the ways of God—Deut. 31:12 c 13; Prov. 22:6.

## II.—CLOSET PRAYER.

PEARL TEXT—"So then they which be of faith are blessed with faithful Abraham"—Gal. 3:9.

CLOSET LESSON to be read in concert at the morning devotions: Matthew 8th chapter.

CLOSET HYMN—to be read or sung in connection with the above Lesson: Methodist Hymnal, No. 626—

"Away, my unbelieving fear!  
Fear shall in me no more have place;  
My Saviour doth not yet appear,  
He hides the brightness of His face."

## PRAYER REQUESTS.

FOR SPECIAL OBJECTS—1. That the Christian denominations may be brought into closer union. 2. That Young Peoples' Societies may be eminently spiritual, and devoted to Christian activities.

## FOR INDIVIDUALS AND FAMILIES.

*Illinois*—L—For the salvation of 3 children.  
*Iowa*—M—For a brother to be sanctified. O—For a brother to be saved. H—For a woman to be converted, earnestly seeking, a great sinner.  
*Michigan*—G—H—For a sister to be healed in body. *New York*—W—F—For a family in trouble to be relieved—For the conversion of a husband, two brothers, and an outpouring of the Spirit in the place. G. For a revival of holiness, M. For a mother to be sanctified—for a son away from home—and for a daughter at home. *Pennsylvania*—S—For a brother to be filled with the Spirit—and for a young woman in the family to be saved. *Texas*—For a sister to be filled with the Spirit—For an invalid to be healed—for a mother and daughter to be converted, and three sons. *Virginia*—M—For a daughter to be sanctified and healed.

## III PERSONAL CHRISTIAN EFFORT.

AN IMPORTANT DUTY—"Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke, 10:2.

"O arm me with the mind,  
Meek Lamb, that was in Thee,  
And let my knowing zeal be joined  
With perfect charity."

WHAT WE MAY DO—1. Be a peacemaker when necessary—reconcile differences. Matt. 5:9.

2. Show mercy where needed—Matt. 5:7.

3. Exercise the grace of meekness under provocation. Matt. 5:5.

4. Restore the wanderer—Gal. 6:1.

5. Do you know where reproof is necessary—if so, be faithful—II Tim. 4:2.

6. Get your pastor to give you some work for the opening Spring.

## THE GUIDE PRAYER DAY.

We commenced last month a **GUIDE PRAYER DAY**, on which we desire that our great family of subscribers shall be at noon in special prayer—for the salvation of our families, for the spread of Holiness, and for a wider circulation to be given to *The Guide* and other publications on this line. We shall be glad to hear from those who on April 15th were specially blessed. We appoint

TUESDAY, MAY 13TH.,

as our next day for assembling in the closet at noonday for united prayer.

## EDITORIAL BRIEFS.

## THE GUIDE—OUR SPRING CANVASS.

We hope our friends are busily engaged in procuring new subscribers to date from April 1st with the February and March numbers sent free, so long as we have them.

## THE SPECIAL BIBLE PREMIUM.

We offered a handsome **TEACHER'S BIBLE** (one of the best) as a Special Premium to be given to the one who forwards to us by May 1st the largest list of new subscribers with the subscription \$1.00 for each. In addition to the peculiar value of the Bible named, to a student of the Scriptures, it will be a pleasant memento in having been obtained by this labor of love for the *Old Pioneer Magazine*. As soon as ready send in the lists. For other premium offers see the covers of the magazine.

☞ We cannot furnish the "*Christian Secret of a Happy Life*" in connection with *The Guide* for \$1.35—our supply is exhausted—and the offer is therefore withdrawn.

—Did you win a soul for Christ during the month of April?

—A few days ago we sent 25 of Mrs. James' beautiful **HOLINESS WALL ROLL** to Colorado. They are going all the time, as well they may.

—Do you have frequent Divine refreshings in private prayer?

—If any who have more of their Lord's money than they have use for just now, and will entrust it to us, we will see that it reaches proper hands in *Dakota* to relieve the actual and pressing need of some Christian people out there who are suffering.

—Distribute more Tracts. That is a word to every one of our subscribers. We want every one to keep a bundle on hand, and as opportunities are presented make good use of them. People will take these little messengers to their hearts, when they will not peruse a volume. Scatter the tracts—we say, scatter the tracts on holiness broadcast. "Sow beside all waters."

—A grand opportunity—Who will seize it?

Our daughter, Mary E. Hughes, in Madras, India, has now under her charge 29 orphans, mostly named for individuals who contribute \$25 per year to support them. The number can be increased indefinitely. She has also two very promising day schools, one of high caste. They are, however, very unfavorably situated for want of suitable buildings. The W. F. M. S., under whom she labors, has not the funds at present to provide suitable buildings. About \$2000.00 would inaugurate this enterprise and give it a fair start. Who will have the honor of providing it? We make mention of it to our readers, hoping that God will lay it upon somebody's heart, and the funds so urgently needed for this object be obtained. *There are those among our readers who had better pray about this, earnestly, after reading these lines! Who is it—WHO?*

—Are you distinctly conscious of the personal indwelling of the Holy Ghost?

—Those "*Six Letters on Holiness to Christian Pastors*," by Dr. Jaques, should be in the hands of every pastor. Who will help to supply ministers in all parts of the country?

—We have been deeply interested of late in receiving communications from *A Congregational Minister* in this State who has been brought out into a wealthy place, spiritually, in his personal experience. He is all aglow with desire to bring his people up to the New Testament standard. We want you to pray that God will help him to use wise and effective methods to accomplish saving results.

—Get some one of your Church members entirely sanctified—move quickly, but wisely—and effectively.

—"*The King's Son*." A new edition of this interesting memoir of "**BILLY BRAY**" has just been issued by W. E. Ketcham, 13 Cooper Union. This is the 28th edition, showing the popularity of the book. It is a thrilling narrative. Price 75 cents. Order from this office.

—**SELF-DENIAL WEEK**—The week May 2 c 8 has been set apart for the friends of the missions in Africa to deny themselves of some article of food or clothing, or some indulgence, and the saving be given *Bishop Taylor's African Missions*. Will not all our subscribers participate. Send us contributions, large or small—from ten cents up.

—Get the lives of Dr. Palmer, Mrs. Phoebe Palmer, and Mrs. Mary D. James into your *Sabbath School Libraries*. A special discount allowed when ordered for such a purpose.

## GUIDE BENEVOLENT FUND—

We wish our friends would send us more money for the gratuitous distribution of *The Guide* and tracts when they are needed. Sums in any amount gratefully received.



## THE HARVEST FIELD.

## AT HOME.—

- Clay Center, Ks. 110 conversions.
- In Jacksonville, Ill., 130 converted.
- At Alameda, Cal., about 100 conversions.
- At Shamokin, Pa. a wonderful revival—over 250 conversions.
- Hedding Church, Jersey City, has had an ingathering of 50.
- Great revival in Chattanooga, Tenn. 250 professed to find Christ.
- In the 1st Church, Columbus, O., W. Gladden, pastor, 50 converted.
- The 1st Church, Brooklyn, C. E. Miller, pastor, 100 conversions reported.
- Over 175 brought to Christ, of the students in the Ohio Wesleyan University.
- On a recent Sabbath, 68 united with the Lutheran Church, Waynesboro, Pa.
- The Ruggles St. Baptist Church of Boston, has established a mission for the conversion of Romanists.
- Bro. D. Tasker, writing of the "Gospel Tent" in Florida, says, "Souls are led to Christ at every service."
- Mr. Moody is now laboring in New York, his two services a day are crowded—it is hoped that good will result.
- A blessed revival interest in St Paul's Church, Waterbury, Ct. E. C. Tullar, pastor—39 probationers received.
- St Paul's Dayton, O., has gained in six years from 60 to 600 members. (We hope they are all *truly* saved. Ed.)
- In Guilford, Mo., between 40 and 50 converted, most of them now seeking entire sanctification. So writes M. J. to the Highway.
- There has been a great revival in Catskill, N. Y. under the labors of Rev. J. Wilbur Chapman, the several Churches uniting, over 300 converted.
- In Manchester, N. H., in the Baptist Church, of which Dr. Levy is now pastor, a very gracious work. Mrs. Macfarlane and Miss Roberts have been aiding.
- Mrs. Brooks writes to *The Witness*, "This wonderful wave of full salvation has rolled up here into Northern Pennsylvania, and a number of us have become witnesses of Christ's power to save completely."
- Geo. W. Willis and N. C. McLean, (Friends) held a series of meetings in the M. E. Church at Port Henry, New York. Three of the Churches united. As the result 125 who professed to have found Christ, gave their names to the several pastors.

## ABROAD.—

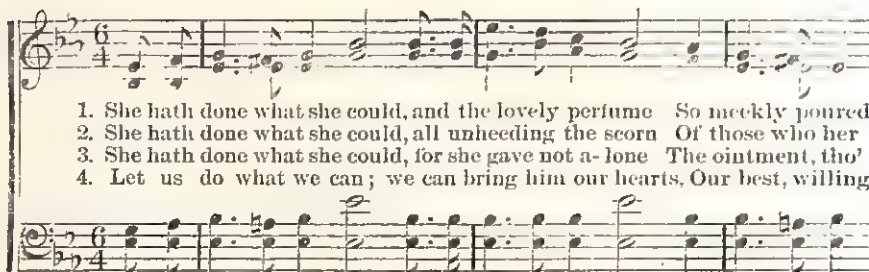
- Albuquerque, New Mexico, is being stirred religiously.
- Wellfleet, Man., is in a revival flame—130 at the altar.
- In the Bengal Conference, India, 600 converts were reported for the year.
- The estimated Catholic population of the British empire is 9,730,000.
- Along the valley of the Nile from Alexandria to the first Cataract are 79 Mission Stations.
- It is reported that 6000 have been baptized in the Baptist missions in Denmark within a year.
- The Baptist Church at Nursarava pett, of 4,000 members, was recently divided into twelve, each with its own pastor.
- A paper printed in Tamil and Telugu is published by the missionaries in Madras. It has a circulation of 10,000 copies.
- The *India Watchman* says; "The Salvation Army is making the devil lots of trouble in India, and saving souls as well."
- It is said the Primitive Methodist Connexion, England, will have an increase of membership this year in a majority of its circuits.
- Christianity is now the faith of over two millions of the Indian population—a number twelve times as large as that of those who follow the teachings of the Buddha.
- A Congo native who has been taught to read and write, has just sent a letter, his first, to the archbishop of Canterbury. It is as follows: "Great and good chief of the tribe of Christ, greeting: The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more gospel and less rum. In the bonds of Christ, Ugalla."
- According to careful calculations made by a British clergyman of note, just published, Protestants have increased during the last hundred years from 27 000,000 to 134,000,000, or nearly fourfold. Roman Catholics during the same period have increased from 80,000,000 to 163,000 000, or twofold. The Greek Church during the century has increased from 40,000,000 to 83,000, 000, also twofold.
- The *Jewish Quarterly Review* says that religion among the Jews is a dead thing. In Austria the Jewish teachers have openly broken with Judaism; in Australia Judaism is an anaemic invalid; in America, even more than in Germany, the boldest, the most liberal, the purest, doctrines of natural religion are preached by salaried Jewish ministers. Both Biblical and Rabbinical Judaism seem to have had their day. The cloak that could not be torn off by the tempest of Christianity and persecution bids fair to be thrown off under the sunshine of Rationalism and tolerance.

# GUIDE HYMNAL

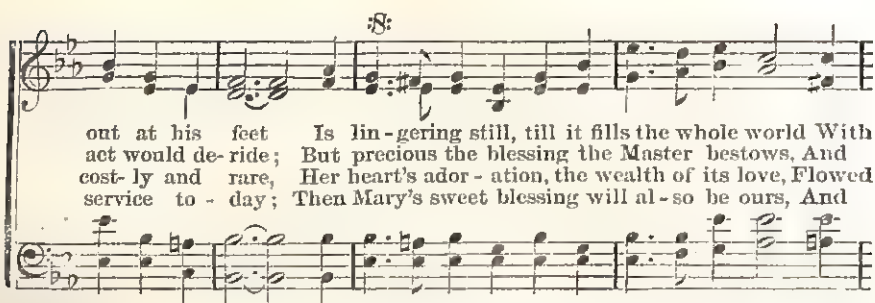
## She Hath Done What She Could.

E. E. HEWITT.

WM. J. KIRKPATRICK.



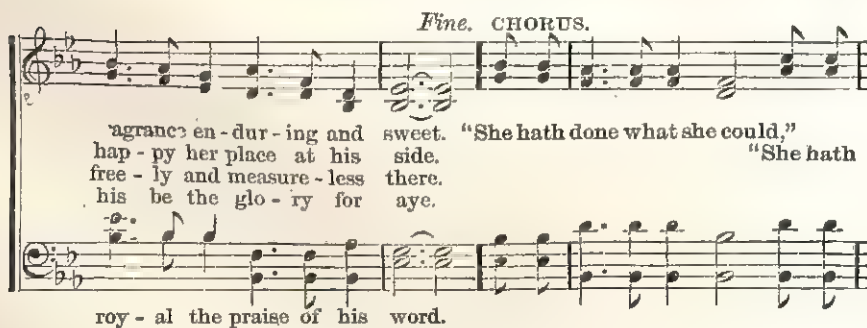
1. She hath done what she could, and the lovely perfume So meekly poured  
 2. She hath done what she could, all unheeding the scorn Of those who her  
 3. She hath done what she could, for she gave not a-lone The ointment, tho'  
 4. Let us do what we can; we can bring him our hearts, Our best, willing



out at his feet Is lin-gering still, till it fills the whole world With  
 act would de-ride; But precious the blessing the Master bestows, And  
 cost-ly and rare, Her heart's ador-ation, the wealth of its love, Flowed  
 service to-day; Then Mary's sweet blessing will al-so be ours, And

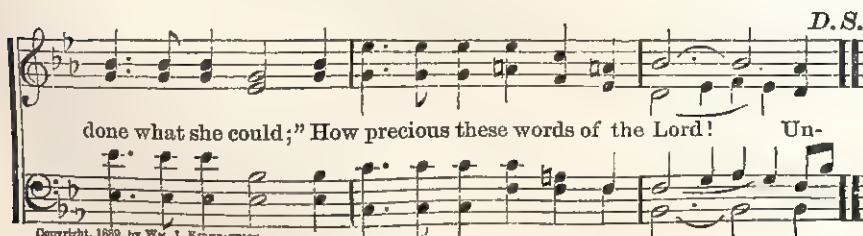
D.S.—end-ing the hon-or the Master conferred, And

*Fine.* CHORUS.



agran-ces en-dur-ing and sweet. "She hath done what she could,"  
 hap-py her place at his side. "She hath  
 free-ly and measure-less there.  
 his be the glo-ry for aye.  
 roy-al the praise of his word.

*D.S.*



done what she could;" How precious these words of the Lord! Un-

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JUNE, 1890.

✻ The Monthly Portion. ✻

BY REV. GEO. HUGHES.

"Neither pray I for these alone, but for them also which shall believe on me through their word;"

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17:20 c 21.

**T**HE PRAYER OF JESUS! What a prayer! No such petitions to the Father in heaven ever proceeded from human lips. He prayed in *the Spirit*, for He "was full of the Holy Ghost." And the prayer was heard—it reached the Father's ear and heart—who can doubt it?

"The Father hears Him pray  
His dear anointed One;  
He cannot turn away  
The presence of His SON."

First of all He prayed for His disciples, those upon whom were to devolve the great Gospel commission—"Sanctify them through thy truth: thy word is truth." That petition touched the essential point—their *spiritual impowerment*—by which they were to be effective in their work.

But, "*not for these alone*," did He pray—"but for them also which shall believe on me through their word." Ah, that was a powerful plea—it covers all the

saintly ranks of the centuries past, and to come—the multitudes of Christian believers—it counts us in—*you and me!* Glory to His name! Ye that are in seclusion, *little ones*—ye are in the happy number!

For what does He pray—for impossibilities? No; but for Divine possibilities. For the union of each saint with Himself—as close, as precious, as continuous as between the Father and the Son—and for each and all to be ultimate sharers of His glory. Wonderful! Yet, Divinely possible. Rejoice, and be exceeding glad—ye myriads of the saved. Christ in thus praying for His disciples, was not unmindful of the world. The unsaved world is to be saved through a fully saved Church. He knew that if the Church was fully anointed with the Holy Ghost the world would be brought to His feet. Pentecost grandly demonstrated this—and "more to follow."

## THE WORD OF GOD

"Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces."—Jer. 23:29.

"The power that gave it still supplies  
The gracious light and heat."

## THE SERMON.

### THE STRIVING OF THE SPIRIT.

BY DOUGAN CLARK, M. D.

"And the Lord said, My Spirit shall not always strive with man."—Genesis 6:3.

**W**HEN the Lord Jehovah says "My Spirit shall not always strive with man" He clearly intimates that His Spirit shall and does strive with every man *for a season*. Every individual has his day of grace during which it is possible for him to yield to these blessed strivings, and to repent and be saved. We cannot doubt that even the heathen, who have no outward knowledge of the gospel are nevertheless sensible of the operation of the Spirit upon their hearts, making them uncomfortable in their sins, and begetting within them, however faintly and obscurely, desires for pardon and peace. But, alas, they know not where pardon and peace are to be found. God help them, and help the Christian world to a speedy discharge of its duty in carrying the glad tidings of salvation through a crucified and risen Lord, to the ends of the earth.

In the meantime we dare not condemn to perdition those heathen who are obedient to the light which they have—who do the best they can under the unfavorable circumstances which surround them—who in the absence of any outward and written law of God, are a law unto themselves—giving heed to the

intimations of their consciences, with such additional light as the blessed Spirit may vouchsafe to give them. Such as these we believe will be partakers of the benefits of Christ's death, and be saved in the end. But it is to be feared that the great mass of the heathen world are sinning without law, and perishing without law. Christians, remember your Master's command, "Go ye into all the world and preach the gospel to every creature." Only thus shall your own skirts be clear.

The plan of man's redemption was no doubt formed in the counsels of Deity before man was created. Peter tells us that the Lamb without blemish and without spot, was fore-ordained (r. v. foreknown) *before* the foundation of the world, and John says that this same Lamb was slain *from* the foundation of the world. Therefore when man sinned, the penalty of death, temporal, spiritual, and eternal, which would otherwise have been inflicted *immediately*, was arrested, and he was again placed under probation—and permitted to accept by faith the promise that the seed of the woman should eventually bruise the serpent's head. Thus we may reverently hope and believe that the first Adam, although his body died, was and is saved eternally by the blood of the second Adam, the Lord Jesus Christ.

And thus it comes to pass, that all the posterity of the first human pair—whilst they have received from them the dreadful legacy of inbred sin,—are nevertheless born into the world, under the blessed provisions of prevenient grace—so that through the atonement of Christ they may be saved not only from the sin that is *on* them—that is, their own actual transgressions—but also from the sin that is *in* them—that is, their natural inherited depravity of heart. "The blood of Jesus Christ his Son cleanseth us from *all* sin." Praise His Name.

What a blessed thought it is in this



connection, that through this wondrous plan of grace—extending from the creation of man to the end of the world—all *the children* are saved. Millions of human beings die in infancy. These Christ claims for Himself, every one. To be sure they are not born in a state of holiness and fitness for heaven—for the poison of original sin is in their spiritual constitution. “Behold,” says David, “I was shapen in iniquity and in sin did my mother conceive me.” But they are born also under the blessed covenant of grace. They have committed no sin and are under no condemnation. If taken out of the world, under these circumstances, we cannot for a moment doubt that the blood of Jesus is available for the complete sanctification of their souls, and that they go at once to Him. Yes, we can praise the Lord, that all infants and irresponsible persons who are called away from earth, are forever “safe in the arms of Jesus.”

And for those who are responsible there remain—through the provisions of this same prevenient grace—the *persistent and earnest strivings of the Spirit*. If it were not for these strivings, our case would be hopeless. We should all rush together down to a common ruin. Through the co-operation of the indwelling sin within us, and of Satan without us, we should be irretrievably overwhelmed with destruction. But whenever—either in the case of a saint or a sinner—the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. Whenever temptation assails the unsaved soul, and the adversary is trying with all his wiles to induce him to give full play to his corrupt passions and desires, the Spirit cries, Beware! Even if He is resisted, and repulsed, yet every sinner must confess that often his understanding has been enlightened, and he has been convinced of his duty, and he has seen the blessings of the gospel, and the beauty of the right way—as also that he has sometimes been alarmed at the

danger of his position—that his heart has been sorely wounded by the word of truth—and that he has been brought to the point of making good resolutions, and even sometimes for a season at least, has reformed his conduct and made some efforts towards a new and better life.

Now all this is the work of the Holy Spirit. And all this is constantly being experienced by the unsaved world, and yet very many of them are never converted. Ah, the wonderful power of this free human will! It can thwart and overthrow even the blessed counsels of omnipotence concerning our personal salvation. It can and does grieve, and vex, and insult, and alas, Jesus says it can even *blaspheme* the Holy Spirit of God. God save us all from this unpardonable sin, for Jesus sake, Amen

During His last discourse with His disciples, Jesus used these words. “When He is come He will reprove the world of sin, and of righteousness, and of judgment.” According to Dean Alford the word here rendered “reprove,” involves the double sense “of a *convincing* unto salvation, and a *convicting* unto condemnation.”

And then the blessed Lord proceeds to explain that the great sin of mankind—the “*root sin*” is unbelief. Inasmuch as faith is the bond of union between the soul and God, it is and must be *unbelief*—*unfaith*—that, more than anything else sunders that union. Unsaved men have no adequate conception of what sin is. Of course they all have a conscience and think some things wrong and criminal, and others right, but little do they think that crowning sin of all, that which they are unconsciously cherishing in their own hearts, is that of rejecting Christ. The Holy Spirit *convinces* those who will hear and obey of this paramount fact, and thus leads them to repent and believe the gospel—and those who will not hear are *convicted* by the same fact to their own condemnation. The great,

horrible, stupendous, destructive sin of the world is unbelief.

And the world knows just as little of the nature of true righteousness. Unsav-  
ed men are often admirers, and  
some of them practisers of outward  
morality, and that they call righteous-  
ness. But the Holy Spirit convinces  
them—where He can have right of way  
—that it is not by works of righteous-  
ness, any more than works of unright-  
eousness, that they are saved—that the  
only true righteousness is the righteous-  
ness of faith—that is, faith in the all-right-  
eous Saviour, who when rejected of men  
went to the Father and presented His own  
spotless purity to “the scrutiny of Infin-  
ite Justice and Infinite Love.” He  
convinces them of their need of saving  
righteousness obtained by faith—instead  
of their own righteousness of filthy rags :  
and that we are to be made partakers of  
Christ’s spotless righteousness, by faith  
in His blood.

And lastly, the Comforter will convince  
the world of judgment, because the  
prince of this world is judged. The  
original has the past tense, *has been* judg-  
ed. The Saviour was in the upper room,  
giving words of consolation to His  
disciples, and knowing that He was to  
die on the morrow, and yet He declares  
that the prince of this world has been  
judged. What a sublime utterance from  
a dying man ! But the Holy Spirit will  
convince the saved soul, during its day  
of grace, that Satan is already a vanquish-  
ed foe, and that the irreversible and un-  
doubted issue of the conflict will be his  
eternal judgment and condemnation.  
And to the last, the same truths will be  
manifested in eternity, when Christ shall  
have put all enemies under His feet, and  
God shall be all in all.

And we may use the word judgment  
in another sense. The judgments, or  
decisions, or opinions and practices of  
this world are largely the judgments and  
decisions, and opinions, and practices of  
the prince of this world. The Holy Spirit

in His strivings with the world, is  
earnestly endeavoring to convince all  
that these judgments are wrong and  
erroneous and destructive. O that more  
would heed His words, and be convinced  
and saved ! Praise the Lord for the striv-  
ings of the Holy Spirit.

### IN ME YE SHALL HAVE PEACE.

MRS L. F. BAKER.

“IN me, in me.” O, souls for whom Christ died,  
Why will ye restless roam unsatisfied,  
O’er barren wastes, and mountains dark and wide?

All day, behold the blessed Shepherd stand,  
In pastures green, and stretch His pierced hand,  
Unto the sheep He bought, in every land.

“Ye will not come.” the waters flow so still,  
Ye are so thirsty and might drink your fill—  
And still He sayeth—“whosoever will.”

What is your life ? complaints that never cease !  
Sad weary moanings for far distant peace !  
And deeper darkness as the years increase.

Fears in the way !—and sometime well ye know,  
The golden bowl shall break, and ye must go  
Out into utter gloom, from all below.

Then shall the soul return to Him who gave—  
Too late ! too late ! the sweet Christ who can save  
And welcome *now*—sits Judge beyond the grave.

O foolish virgins—buy fresh oil and wait  
With girded garments at the Bridegroom’s gate.  
Soon will He come !—a King, in royal state.

If thou wilt love Him, in His happy train  
Shalt thou pass in and part no more again  
From those bright mansions where there is no pain.

“In me, in me,” hear now the blessed word,  
Flee as unto its nest the swift-winged bird—  
Thine shall be shelter by no fear e’er stirred.

Hungry, thou shalt be fed, and weary rest  
Upon His bosom, naked, thou shalt be drest  
In His own righteousness —wilt thou be blest ?

FAITH’S LIFE IS SONG. She marches to battle  
with a psalm. She suffers with a hymn upon her  
lips. She glorifies God in the fires. She passes out  
of the world to the music of the *Te Deum*, and not  
to the dolorous notes of a dirge. She thrusts out  
the wailers and lamenters from the chamber of  
her departed, and enters the room, having none  
with her but the Lord, who is the resurrection  
and the life. Does doubt compose sonnets, or  
chanthosannas ?—*Selected.*



## APOSTOLIC BRIEFS.

1. "REJOICE EVERMORE." I Thess. 5: 16. Is this possible? May we amid life's mutations, its trials and conflicts, to which there is no pause—rejoice? Is our rejoicing to run parallel with our life—to be going forth in sunshine and shade, in calm and in storm? This is settled by the word "evermore" in the sentence. How is this to be realised? Simply by the indwelling of the Holy Ghost, THE COMFORTER. If He abide within then is there within us an ever-springing fountain of joy, flowing in all circumstances, and we may rejoice evermore—Then Christ is

"Our joy, when sorrow fills the soul;  
In death our everlasting prize."

TRANSFORMING AND  
RENEWING.

BY REV. N. VANSANT.

## SECOND PAPER.



third illustrative passage claiming attention is this: "But according to his mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly." (Tit. 3: 5, 6.) Why is renewing of the Holy Ghost here made to supplement the washing of regeneration? Does not regeneration stand for the new birth, and by consequence for justification, adoption, and heirship? Is not that man truly saved, saved from the guilt and power of sin, who has experienced the washing of regeneration? Yet we are here taught that for him and every other true Christian, there is a blessed reserve of salvation held at the bidding of their faith. This further salvation is described as "the renewing of the Holy Ghost;" not the initial work of the Spirit in making new, but his supplemental work in making more fully new.

That this renewing of the Holy Ghost marks an advanced stage of personal religious experience, is indicated by the clause, "which he shed (r. v. poured) on us abundantly," such pouring, or pouring out (Joel 2: 28; Acts 2: 17) being co-incident, not with the conversion of sinners,

but only with the entire sanctification and infilling of believers, as on the day of Pentecost. After the one hundred and twenty disciples were filled, Peter lifted up his voice and addressed the multitude till thousands "were pricked in their heart," to whom as awakened, inquiring sinners he said, "Repent, and be baptized . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost," not be filled with, mark you, as a concomitant of their pardon or justification. Thus a clear distinction is to be noted between receiving and being filled with the Holy Ghost, a further illustration of which is seen in the fact that Jesus at His first meeting with the assembled apostles after His resurrection, breathed on them, and said, "*Receive* ye the Holy Ghost," (John 20: 22), which breathing and receiving was evidently not the promised baptism or full impartation or realization of the Spirit; for almost forty days after this meeting, he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me; for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." (Acts 1: 4, 6). When that baptism or outpouring came ten days afterward, they were all *filled*, previous to which time they had only *received*.

To the view here presented it may be objected that in the very next verse to those quoted from Titus, justification is apparently made to include both regeneration and renewal: "That being justified by his grace, we should be made heirs," etc. To this objection a double answer may be given: 1. A literal rendering of the verse would make it read, "That *having been* justified by his grace," etc. 2. Here is an instance, not uncommon in the Bible, of putting a part for the whole. Take that notable passage, "Whom He called, them he also justified; and whom He justified, them he also glorified." (Rom. 8: 30). Here nothing

is said about repentance and faith as antecedents of justification, and nothing about regeneration, adoption, and entire sanctification as coming in between justification and glorification; yet consideration in the light of Scripture teaching elsewhere, these antecedent facts and these intermediate states are certainly implied. So the full meaning of the verse under review is doubtless this; That having been justified, regenerated, and adopted; also renewed by the Holy Ghost in a complete cleansing from sin, we might be made heirs in fulness of measure, according to the hope (full assurance of hope, Heb. 6:11), of eternal life.

Another passage which may seem to be in conflict with the foregoing view is the following: "That ye put off . . . the old man . . . and be renewed in the spirit of your mind; and that ye put on the new man," etc., (Eph. 4:22-24). Here putting on the new man, which by common consent describes conversion, is seemingly made to *follow* the renewing of the mind, so that the latter must mean something else than a supplemental work after conversion. But here again the Greek perfect comes in to change the apparent order of things into the real: "*Have put on*, or having put on the new man." The following paraphrase will give the true sense: "That ye, who are already converted saints (Chap. 1:1), put off entirely the old man, the fallen flesh nature which is corrupt, and be renewed in the spirit of your mind (Rom. 12:2), having already put on the new man, the new spiritual nature, which after God (Gen. 1:27) is created in righteousness and true holiness."

In recently preparing to examine a class at Conference on Wesley's "Plain Account," we were struck as never before, with his frequent use of renewal and renewed in his descriptions of entire sanctification or perfect love. "This great gift of God, the salvation of their souls, is no other than the image of God

stamped on their hearts. It is a *renewal* in the spirit of their minds after the image of Him that created them. God hath now laid the axe unto the root of the tree, *purifying* their hearts by faith." Page 7. "Not that every one is a child of the devil till he is thus *renewed* in love." Page 8. "What is it to be sanctified? To be *renewed* in the image of God, in righteousness and true holiness." P. 10. "Is this death to sin and *renewal* in love gradual or instantaneous?" P. 22. "What do you think of those in London, who seemed to have been lately *renewed* in love?" referring to "the year 1763, when between three and four hundred in the society in London professed to be perfected in love." P. 38.

### FOR THE MASTER.

BY ALICE G. HOWARD.

Lord, from thy store of bread give me a crumb;  
May I so use it that it may become  
Food for my soul, and to the needy, light:  
Drink to the thirsty, and to the blind ones sight.  
From Thine own hand, O Lord, give it to me;  
Keep Thou so near that Thy sweet face I'll see;  
Breathe into it a wondrous power of love,  
For Thine own glory, Lord, here as above.

Master, my basket bring I unto Thee;  
Emptied of self, in deep humility,  
No laurel crown entreat I at Thy hand,  
Just daily strength to follow Thy command;  
Fill it, dear Lord, with little words and deeds;  
(Not yet the "waving palms,") God's tiny seeds;  
Hide in each one the germ of life divine;  
Naught shall then "void return"—The Word is  
Thine.

Steep mountain sides and cliffs I cannot scale;  
Even in sunny fields my footsteps fail.  
Here in the valley, Lord, I sit and try  
To bring refreshment to the passers by.  
Lord, may the sweeping winds that round me blow,  
Cause Thy dear cherished seeds to farther go;  
Sown on the breeze, the fruit I cannot see;  
O garner, Lord! I sow them all for Thee.

Deep, intense, personal love for Christ, springing out of an apprehension of His boundless love to us, is what we should ardently long after; for what will not *love* accomplish.—*Sel.*



## APOSTOLIC BRIEFS.

2. "PRAY FOR US."—I Thess. 5 : 25. The great Apostle to the Gentiles called for prayer for himself and his fellow-laborers in the Gospel. It was no formal request, but proceeded from a deep consciousness of need. Though called to the high position of an ambassador of Jesus Christ, he realised that he had weaknesses, was a man of like passions with themselves, and had peculiar temptations—hence he made this call, in order that he might have adequate supplies of grace. How much then do ministers now need prayer—Pray for them earnestly and constantly—pray, rather than criticise.

"Tis not a cause of small import  
The pastor's care demands."

## BIBLE CHARACTERS ILLUSTRATING HOLINESS.

BY REV. CHARLES W. L. CHRISTIEN.

## ELIJAH.



LIJAH the Tishbite is one of the richest contributions to Jewish history. No one figure in the Old Testament so appeals to the imagination, both in his unique personality, the startling passages of his life, and the glory of his translation. There is a rugged yet brilliant grandeur about him which no other Scripture character exhibits. He comes upon the scene with a tone of awful authority, appears like a very incarnation of Divine power. And it has been well said that if early Greece or Rome had been the theatre of his deeds, instead of Palestine, he would have had his place among the gods of Olympus.

The leading principle of the prophet's life, scarcely to be surpassed in depth and force, is expressed in his own language, "I have been very jealous for the Lord God of hosts." But its peculiarity is that it was a manifestation of holy zeal on its stern side. We must never forget that there is a severe as well as a gentle side to purity. Our Lord Himself showed it, for the most terrible denunciations to be met with in inspiration fell from His lips against the

"Scribes, Pharisees, hypocrites" of His day. And yet He was none the less Incarnate Love. Elijah's lot was cast in dark and degenerate days. The court was idolatrous, the influential circles of the nation followed the court, and the people followed the fashion, or sank to religious indifference. The God of Israel was "a stranger in the land." Idol-worship with its attendant abominations filled the country. It was no time for smooth words and mild persuasions. If the nation was to be won back to Jehovah it must be through a crisis of suffering. There are days when the welfare of all living things demands the wild thunder storm instead of the dew-drops and the sunshine, as sometimes the fierce flame alone can be a purifier. And so there come times when the well-being of a nation calls for days of wrath and mourning. Such were the days of Elijah. He stands before us, the prophet of national salvation, but a salvation that must come through judgment. And the rough appearance of the messenger is typical of the stern work which God has commissioned him to do.

In fitting union with this holy jealousy for God there was the loftiest courage of the hero, a courage which could do its appointed duty at whatever cost. A man with a less courageous soul could never have been the bearer of the unwelcome words he had to utter, or the executioner of the righteous sentences which God inflicted upon the backsliding race. It was Elijah against king and queen, Baal and people. His very first message to Ahab was an interdict upon the land, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." When the years were fulfilled he met the monarch again, and when he asks, "Art thou he that troubleth Israel?" the fearless reply is, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandment of the Lord,

and thou hast followed Baalim." A third time he is sent, and confronts him as he is taking possession of Naboth's vineyard, and when the conscience-stricken man cries out, "Hast thou found me, O mine enemy?" the answer is, "I have found thee, because thou hast sold thyself to work evil in the sight of the Lord." And then followed burning words of judgment upon the royal house. And his unflinching faithfulness with the head of the nation is apparent in his dealings with the people. What could surpass the cool daring of the solitary man on Mount Carmel taunting the four hundred prophets of Baal before the multitude, as they grew frantic because "there was neither voice nor any to answer, nor any that regarded?" We know that he failed when he "went for his life" at the threat of Jezebel. But it was the one failure of a life-time.

At the same time it would be altogether a mistake to suppose that there was no tender side to his character. There was. He could sorrow over the lone widow's child, and plead for his restoration to life. "O Lord, my God, hast Thou also brought evil upon the widow with whom I sojourn by slaying her son? I pray Thee let this child's soul come into him again." Only a tender heart could have uttered those words. And surely the "still, small voice" at Horeb appealed to the inmost of his heart, quiet and gentle before the Lord. What breathed in his prayer on Carmel but a wondrous pity for the people. "Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again." It was the yearning spirit of the man saying, "I love not judgment, save as it accomplishes the purposes of mercy, by saving the people from their sins." Holiness is a diamond with many facets, while it has its stern, bold, and jealous aspect, it has also its tender side.

We must not fail to notice, also, the mighty faith of the prophet, for we trace it all through the story. "Get thee hence and hide thyself by the brook Cherith. I have commanded the ravens to feed thee there." And he goes to be fed by the birds that would instinctively covet the food, which, by Divine impulse, they should bring for his support. "Arise, get thee to Zarephath, I have commanded a widow woman to sustain thee there." And he departs, to be supported by one who herself would need supporting, and whom he finds preparing her last morsel that she and her son might eat it and die. "Let him that answereth by fire be God." This was staking life and all. But he makes the challenge, and asks for the descending fire without the faintest shadow of misgiving. "Get thee up, eat and drink, for there is sound of abundance of rain." Yet, as he utters the words, no sign of a cloud has appeared. Ah, the calm, unhesitating faith of the Tishbite shames the partial and vacillating confidence of many of us to-day.

But there is one other point never to be overlooked. His life of fiery zeal, and holy courage, and unfailing faith was fed and sustained by communion with God. We read little of converse with his fellow-men, but all the recorded incidents of his life imply that amid the lonely desert and the wild hillside he held high converse with his God. His prayer on Carmel, the marvelous scenes in the wilderness and at Horeb, not to mention his translation, are all suggestive of ever-recurring intercourse with the Unseen, by which his soul was drawn and kept close to the God he served. It was this that fitted him for his arduous work. And when his faith and courage failed, was it not because after the stirring deeds of Carmel, he did not get at once alone with God? There is no time when the soul needs fellowship with God more than after the strain of a great mission, and especially a



great success. There are the peculiar dangers of reaction, physical, mental, spiritual. And a man who lacks communion with God at the critical moment will become weakest where he had just proved himself the strongest. God is, and ever must be, "the strength of our hearts." Our zeal, our faith, our whole inner life of devotion cannot be sustained in any other fashion. Without fellowship with the Unseen Presence the most renowned spiritual athlete becomes weak as any other man. The mightiest warriors for God in all ages, those who have done grandest work for Him on earth, have been those who have had the fullest and most constant intercourse with Heaven.

Glorious Elijah! We may not have thy stern mission to fulfil, but we need thy holy heart to accomplish our own.

## TEACHING OF THE FATHERS.

[FIFTH PAPER.]

### CONFIRMATION OR ESTABLISHMENT.

BY REV. W. REDDY, D. D.

**I**T is written Acts 14:22: "Confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

The apostles "confirmed the souls of the disciples," by "exhortation" and "forewarning of "tribulation," by "prayer and fasting" and "commending them to the Lord on whom they had believed," and by "ordaining them elders in every Church," see ver. 23. We do not discover in this anything of what is called "the rite of Confirmation." Confirmation according to the Scriptures is the *establishment* of believers in the truths of the gospel and "in holiness before God."

This is of the greatest importance.

There are many, doubtless, who receive *the blessing of a clean heart*, but, fail in the process of establishment—of *confirmation*. The reasons for this failure are various. To facilitate this end, we note some of the causes of this failure.

1st. It is possible that *the experience of the blessing*, so claimed, was not sufficiently deep and thorough at the initiation: too much like the *stony ground hearers*: a lack of *deep-rooting*. And this might be owing to a lack of thorough instruction and of faithful prescription, a "healing of the heart—slightly."

2nd. The work of entire sanctification, or heart-purification being an *instantaneous* work wrought through explicit faith, and by the Holy Ghost given to the believer: the believer may not fully realise that the *confirmation* or *establishment* of the soul in that state, results, largely, from a *testing* process through which every one must pass. Hence St Paul told the believers, that they "must, through much tribulation enter into the kingdom of God."

Entire sanctification, in the general statement of the doctrine, is treated as identical with *Christian Perfection*, because in this work of cleansing, all antagonism to holiness is eliminated, and all the Christian graces are present, and especially *love*, which is inclusive of all other graces, is "made perfect" by the "casting out of fear, which hath torment." "The end of the commandment," which "is love out of a pure heart," is then realised. And this experience, being *by faith*, time is not an element in the process. But the "*establishment*" of the soul in this pure state, demands time and *testing*. Hence St Peter prays "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile make you perfect; stablish, strengthen, settle you."

Here is a state which results "*from suffering awhile*." This implies *time* and *testing*, which tend to "stablishing, strengthening, and settling;" and in

this *fuller sense*, is said to "perfect them." As though the apostle had said, "After that ye have suffered awhile, make you perfect," that is, I mean by *perfection* in this connection to "stablish, strengthen and settle you." This would be to *confirm* them, "unblamable in holiness before God."

Hence St James says, "Count it all joy when ye fall into manifold temptations, (or tribulations,) knowing that the *trying* of your faith *worketh* patience, but let patience have her "*perfect work*," the result of trial.

Also, St Paul, "Tribulation *worketh* patience, and patience experience, and experience hope," etc. These confirmed and settled believers, Mr. Fletcher denominates "*adult* believers," or Christian "*fathers*," in distinction from the "*young men* who are *strong* and have overcome the wicked one"—saved from sin and "*perfect in love*," but have not reached the *established* state of the fathers.

Hence, to all believers, now wholly sanctified, it behooves them to give all diligence, to meet the tests that will try them, and "hold fast the beginning of their confidence" and keep on "the whole armor, that they be able to stand in the evil day, and having done all to stand."

The late Rev. Dr. Sheridan Baker, in emphasizing the ethics of "Holiness," has some searching and not untimely remarks touching the subsequent and practical results of holiness experience. He says, "The time has come in connection with the late revival of holiness, to lay emphasis on the *ethics* of holiness. In its beginning, such was the backwardness to confession, that the leaders of the movement had to specially insist upon this duty. And those who faced the odium and made the confession, it was noticed, were specially blessed: their experience was made particularly clear and they were empowered, in a remarkable manner, for their work. This

greatly encouraged others to confess. And now it is so common, that it has lost the power of crucifixion. At present the cross is found in the practice of the ethical system of holiness, and in laboring with suitable zeal for the salvation of others. The mere confession, after a proper consecration, is no longer attended with entrancing views of Jesus, and enrapturing experiences of a few years ago. Other means of self-abasement must be used. Self-denial in fasting and prayer, in giving, and labor, and other sacrifices belonging to holy living are the present needs of the people."—Living Streams.

"*Ethics*," has respect to *duty*, and the *rules* of duty drawn from the science of duty, and duty may have respect to our own character and influence, and to the good and well-being of others as well as toward our adorable Lord."

Mr. Fletcher, in addressing "Perfect Christians," says, "I shall venture to set before you some important directions, —*though ye know them, and be established in the present truth.*" In regard to possible apostasy or loss of their gracious state, he says: quoting from Mr. Wesley's "Plain Account"—"We do not find any general state described in Scripture from which a man cannot draw back to sin. If there were any state wherein this were impossible, it would be those who are sanctified, who are *fathers* in Christ, who "rejoice evermore, pray without ceasing, and in everything give thanks." But it is not impossible for these to draw back. They who are sanctified may yet fall and perish. Heb. X 29.

Even *fathers in Christ* need that warning "Love not the world" 1 Jno. 2 : 15. They who rejoice, pray and give thanks without ceasing may nevertheless *quench the Spirit*, 1 Thess. 5 : 16, &c. Nay even they who are sealed unto the day of redemption, may yet grieve the Spirit of God." Eph. 5 : 30.

"Remember that every one who is perfect shall be as his Master. Now if



your Master was tempted to the last, if to the last He watched and prayed, using all the means of grace Himself and enforcing the use of them upon others;—if to the last he fought against the world the flesh and the devil, and did not put off the harness till He had put off the body; think not yourselves above Him; but go thou and do likewise.” Again: “Love is humble. Be therefore clothed with humility,” says Mr. Wesley. “Let it not only fill, but cover you all over. Let modesty and self-diffidence appear in all your words and actions.” “Be always ready to own a fault you have been in. If you have at any time thought, spoken or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will further it.” St Paul was perfect in the love which casts out all fear, and therefore he boldly reproveth the High Priest; but when he had reproveth him more sharply than the fifth commandment allows, he directly confessed his mistake.”

These are but specimens of what Dr. Baker and Mr. Fletcher would call the “*Ethics of holiness.*”

We had hoped to be able to quote from a large list of *Christian fathers* in regard to their teaching and their experience. We could present a rich bill of fare from Bishops Asbury and Whatcoat—from Freeborn Garretson, from Dr. Nathan Bangs, Dr. S. Olin, Bishop Janes, Drs. W. Fisk, Bramwell, Stoner, John Smith, Joseph Benson, and a host of others.

We have “testimonies and teaching” from holy men of other communions. We had hoped to give specimens from these; from Rev. Robert Hall, from Edward Payson, from President Edwards, from Wm. Tenant, and many others. But our space will not permit.

We are indebted for some of these references and instances to a most excellent work by the late Anthony Atwood, entitled “*The Abiding Comforter.*”

#### APOSTOLIC BRIEFS.

3. “STAND THEREFORE. Ephes. 6:14. The Apostle had been exhorting his Ephesian brethren to put on the whole armor of God. And, he showed the need of this on account of the formidable combinations arrayed against us—“principalities, powers,” etc. And now he gives this sententious injunction: “STAND THEREFORE”—There is a standing place—on rocky foundations, where we may stand unmoved, smiling at all our foes, being assured of complete and eternal victory. Let us each and all “stand therefore”—giving no place to the adversary but rejoicing ever in Christ Jesus our Lord.

“Never yield, or lose by flight  
Your Divine reward.”

### HOMELY HINTS TO HOLY PEOPLE.

BY REV. I. SIMMONS.

SOME DIFFICULTIES IN THE WAY.



THE Scriptures describe with great fidelity the weaknesses of the saints. These defects are our warnings. God pities and pardons but never approves anything in His saints contrary to righteousness. Therefore holiness of heart must be accompanied by patient cultivation of all the mental faculties. Every effort possible must be put forth and maintained to prevent a lapse at any point. Infirmities are often fringes on the borders of sin. Some may belong to the physical and be beyond control, as in the case of Paul, in such a case the grace to bear it is to be sought. If it is not, the evil that arises from the infirmity becomes sin. Suppose you have an acute sensitive organism. It is easy to be irritated. It gives a harsh tone to your voice. It is occasionally followed by depression of mind. Faith is weak, and clouds of fear darken the soul with forebodings. Just then sins of distrust of providence, doubt of the verity of past blessings, and yielding to impatience, are at the door. Your prompt action should be to begin with the nervous system, praying and believing all the time, and guarding the temper

by constant recurrence to appropriate Scripture texts, and holy hymns. Holiness in a shattered encasement of nerves, often sets forth its beauty in richest light.

It requires a judgment carefully cultured in the light of the Holy Spirit to win souls to holiness. There are not a few difficulties in the way, which will be seen if the eye keeps clear and the faith steady. Clear ringing testimonies to a full salvation possessed and lived, are as yet in the minority in the prayer meeting. Furthermore the weight of official and otherwise prominent influence may be against it. Now to tell the truth, the whole truth, and only the truth, is an argument, a rebuke and a powerful conviction all at once to many listening. What can you do? You can do what you ought to do. Give the testimony. Withhold nothing. Not far off will be a mighty temptation to denounce, to reprove, and it may be deserved, or to laud yourself, but the danger will be passed safely if you hold to your text of simply telling the truth in Christ. The way to fill a house with heat is to set your furnace going, and not to break old stoves to pieces. It is a strong temptation to a soul red hot with *God's fire* of perfect love, to smite the cold stoves of powerless godliness with heavy blows, but smashing their stoves kindles ire instead of fire. The trouble is not with their stoves but with their fuel. Give your testimony, and let the Holy Spirit do the rebuking. Give it the next time, and be sure you live it with holy watchfulness, and other fires will surely be kindled.

The danger of forgetting God's plan of hating the sin and loving the sinner is a common one. Sins are not compared by a holy mind. There are no small sins. All are great. But the tendency too sadly prevailing is to condone some sins as insignificant, scarcely worth noticing. The commercial circles, the social world, the arenas of popular morals, are full of

them. Holiness takes note of them. It shrinks from their touch. It cannot be true to itself without exposing and attacking them. But how to attack the sin and not the sinner is only learned by close and faithful study of the spirit of Jesus, and a holy imitation of His methods. There are courageous men in both pulpit and pew who utter God's truths regardless of fear or favor, but they somehow seem to lack the gentleness that wins. They demolish the sin and the sinner also. Their manner is pugilistic. Their voice is hard at the very point where it should be tender and persuasive. There are others so gentle and sweet that the sin they oppose is hurt but slightly. They wind around all angles, and express so much pity for the erring as to convey the impression that the sin is a mistake or an infirmity. Courage you must have; a brave, straight aim for the sin you must take, directed by a warm, loving heart. I doubt if a minister is furnished to properly preach on hell who is not himself filled with heaven. He will only have the boldness of the lion and the gentleness of the lamb blended in Christly proportions who lives much alone with God.

The difficulty of dealing with worldliness in the Church is a serious one. General and indiscriminate attacks upon it are a waste of ammunition. Worldliness is a vague and subtle condition of the soul. When it arrays itself in a distinct garb, as in the line of popular amusements, clearly defined as forbidden to the spiritually minded, it is more easily manageable, but this is only one form of its appearance, of serious evil, but not its worst. In his "Natural Law in the Spiritual Realm," Prof. Henry Drummond says: "Worldliness may not mean pursuing worldly pleasures, or mixing with worldly sets; but a subtler thing than that,—a silent deference to worldly opinion, an almost unconscious lowering of the religious tone to the level of the worldly-religious world



around; a subdued resistance to the soul's delicate promptings to greater consecration, out of deference to 'breadth' or fear of ridicule." A testimony against worldliness must come as an "unction from the Holy One." Sermons on the evil tendencies of theaters and the dance will check the excessive indulgences of some; Church discipline will cut off the most extravagant, and intimidate others to abstain from the evils or enjoy them surreptitiously, but the worldliness from which these evils spring leaves the soul only as holiness goes in. Just here lies the difficulty. How shall we stir the worldly professor to make the substitution of the one spirit for the other? Not by dogmatically assailing him, but by bringing to bear upon him the focal rays of personal holiness. A sermon on heart purity by a man who speaks from a conscious enjoyment of it, will scatter the worldly spirit as the morning sun evaporates the humidity of the mountain rocks. Press your testimonies to holiness to the front, often, always; move among the worldly a living epistle of the testimony; keep away from theatricals performed for the *benefit of ministers and good people*; steadily maintain your heavenly citizenship, and your worldly associates will gravitate to your center.

**FAITHFUL UNTO DEATH.**—Christ requires of every disciple that he should have the spirit of a martyr. At the very outset He informs those who come unto Him that they are to take up their cross and follow Him. And if at any time He should summon any number of His followers, and send them upon a service where death is certain, not one of them has any right to complain. It was so written in the bond. They gave Him from the very first their early life, to receive from Him a heavenly life.

We are to be faithful unto death, this day, and every day. We are to live a life of entire consecration; crucified unto the world and the world unto us. And if we have sufficient faith to let Him day by day, and in all things dispose of us, take what He will, give what He will, send where He will, we need not envy those who literally suffered martyrdom for His name's sake. For us, too, there is laid up a crown of life.—*Bowen.*

#### APOSTOLIC BRIEFS.

4. "AND BE FOUND IN HIM." Phil. 3:9. That is, be found in Christ. We may be thus found, in Him. By a living faith, through the power of the Spirit we may be brought into this union, so as to derive all our life and power and joy from Him. Thus we may "know Him, and the power of his resurrection and the fellowship of his sufferings"—and, if need be, for the honor of His name, "be conformable to his death." Peter had this honor—he was crucified, it is said, with his head downward. If found in Him we shall not seek to establish our own righteousness but shall glory in His righteousness imputed and imparted to us.

"His only righteousness I show  
His saving truth proclaim

### THE POWER OF TESTIMONY.

(EXTRACTS FROM LETTERS TO ISABELLA S. LEONARD.)

**G**LORY to God, "who giveth us the victory through our Lord and Saviour Jesus Christ!" Your illustration of leaving your watch with the watch-maker to be cleaned, not for him to use or lend, but to clean, clings to me, and makes the matter plain. My heart is in the Purifier's hands and it will be cleansed—the cleansing process began that Tuesday evening at 6:30, March 18th. Glory to His name! The day after I had just this feeling, that I was walking on holy ground—it seemed that I scarcely dared to step—that I must "take off my shoes"—it was a strange, reverent feeling in my heart—and as the morning grew apace I realised that I had never before asked God to take sin out of my heart—to destroy it—to kill it. And to my senses at that moment it assumed the form of a serpent that had been continually lifting its head, and I had been constantly putting my heel upon its head; but now I saw that it could be destroyed, killed, cast out.

Then the question of crimped hair and dress resolved itself into love of admiration, and I prayed that it might be cast out, root and branch. Then came the admonition, "Cut the shore lines"—with

an entirely new meaning. Later in the day came these words "Are ye able to drink of the cup that I drink of?" O I cannot tell you all that I heard and felt on Thursday! The words of our Saviour to the leper were presented, "I will, be thou clean"—and he became "every whit whole." Saturday the words came "I will sprinkle you with clean water and ye shall be clean"—and "I will put my Spirit within you and cause you to walk in my statutes." And then, "I will instruct thee and teach thee in the way thou shalt go, 'I will guide thee with mine eye'"—The "I will" in these promises was so plain that involuntarily I said—"Who?" the answer was "I the Holy One of Israel," saith it—then the words rang through my ears "Holiness unto the Lord." Then I said, "I believe in holiness, a clean heart and all, and 'woe is me if I preach not the Gospel'"—then "Be thou clean"—"be it unto thee according to thy faith" sounded on the air—but above all the words "I will instruct thee and teach thee." I said to myself, why is it that my thoughts turn to the Father instead of the Son—immediately came the reply "I and my Father are one." Yesterday I read that beautiful little tract explaining how the Purifier sits and watches the silver until He can see His own image reflected in it. He knows the purifying is completed. What a beautiful thought! Still I could not say, the blood cleanseth me—but to-night I can begin to see a rift in the clouds—I feel in my soul a whispering of

"The blood, the blood that cleanseth me!"

Praise God for the Tuesday Meeting at Mrs. Palmer's! Thank you for your kindness to a stranger—but we are not strangers "for we are all members of one body."

LATER.—

April 12th, 1890.

Your heart will rejoice when I tell you "the great transaction's done," the truth has come quickly into my heart and these words ring continually in my ears, as it were, "Now ye are clean through

the word which I have spoken unto you."—"Abide in me"—and then the precious promise, He promises to abide in me. O my heart goes out in adoration to my Heavenly Father for bestowing this wonderful blessing upon me, unworthy me! This morning while kneeling in prayer these words rushed to my lips:

"Hallelujah! 'tis done, I believe on the Son,  
I am washed through the blood—of the  
crucified One."

These words "And it pleased God that in Him should all fulness dwell" have new meaning to me. If He dwells in us surely we have that fulness.

How I do thank God for what He has bestowed upon me; and right here I want to tell you that your saying in class meeting that for twenty-three years you had known cleansing from indwelling sin was the cause of my seeking earnestly this blessing. I had felt a need of something for a long time. I wanted something in my heart that would keep me from sin. I wanted to be able to say to a mother with a family of children, or to any one with a great deal of trouble, I know that God can keep you pure and sweet-tempered, and from impatience and sin all the time amid all this. Now I can—"My grace is sufficient for thee." Certainly God can give grace to take care of ten children as well as one.

"I am astonished at the work for Christ to be done." Truly "the harvest is plenteous, but the laborers are few."

Before meeting you I prayed so earnestly

"Spirit of God my Teacher be,  
Showing the things of life to me."

The Life of Hester Ann Rogers has wonderfully strengthened me. My pastor has appointed me his assistant Class leader—Pray for me that God may use me for His honor and glory."—E. M. B.

God bless this testimony—Isabella S. Leonard.



## APOSTOLIC BRIEFS.

5. "BE PERFECT." II Cor. 13 : 11. This language of the apostle exactly accords with the Master's own injunction: "Be ye therefore perfect"—and He gives us the measure of this required perfection: "as your Father which is in heaven is perfect." That is, as He is perfect in infinite degree, so we must be perfect in finite degree, according to our full capacity. We are not called to physical or intellectual perfection—that is impossible here—but to moral perfection in love—so shall we be perfect as our Father in heaven.

"Be it according to Thy will  
According to Thy word."

## REJOICING IN GOD,

BY IDA TREMAIN.

**P**ROFESSING Christians should be ever joyful. Why are they not? There can be but two reasons. Either they do not realise that they are as clearly commanded to rejoice as they are to believe; or, they have not made an entire consecration of all to Christ, and thus have not received the rest and joy which absolute surrender never fails to bring.

Our Lord himself gives us the distinct command, and the reason for rejoicing when He says, (Luke 10 : 20.) "Rejoice because your names are written in heaven." Not because of any talent or power we possess but that, through the mercy of God, we are saved. St Paul writing to the Thessalonians bids them "Rejoice evermore," while to the Philipians he says, "Rejoice in the Lord always."

And is it not a reasonable command? Do we not dishonor God in not rejoicing? Surely we have reason to rejoice! We who were lost have been found. For us, who were by sin guilty of death, a substitute has been provided, and we "who were afar off, have been made nigh by the blood of Christ."

This salvation, which is the gift of God, is ours, not by anything that we can do, but by simple, childlike faith in the atonement made by Christ for us. Having accepted Christ, and received the pardon

of our sins, one thing yet remains. We find "a law in our members, warring against the law of our mind," and begin to test the reality of our Christian experience by our feelings. From this subtle snare of Satan, our merciful Lord provides a release, if we will comply with the conditions; absolute surrender of self to God, and implicit faith in His promises. There must be no questioning. Even as our salvation is through Christ alone, so our sanctification is only accomplished by the power of the Holy Spirit. We cannot make ourselves holy. It is the "altar (Christ) that sanctifieth the gift," but all we have and are must be laid upon that altar. When, by faith, this has been done, the result is sure. The peace, the rest, the joy, the power, will come. The precise manner in which God will give them to us, we cannot tell, nor is it necessary that we should know. "We know whom we have believed," and that no promise of His has ever been broken. Accepting the offered salvation, trusting the sure word of God for sanctification, we will "rejoice in the Lord," and sing with the poet,

"The Lord my Righteousness I praise,  
I triumph in the love Divine;  
The wisdom, wealth, and strength of grace,  
In Christ to endless ages mine."

If we are willing to "receive the witness of men" concerning the facts which come within the range of man's knowledge (and of course we do this every moment), we surely ought to be willing to receive the "witness of God" concerning the facts that come within the range of His knowledge. We could not have a moment's peace in our life among men, if we refused to receive their "witness;" and we can never have a moment's peace in our life with God as long as we refuse to receive His witness. Suppose we should meet every statement of our fellow men with the assertion that we could not believe what they said until we had sat down and looked inside to see whether we *felt* it was true! And yet this is just the way many treat God!—Mrs. H. W. Smith.

## OUR BIBLE STUDY

"Thy word is a lamp unto my feet and a light unto my path"

—PSA. 119 : 105.

"Father of mercies, in Thy word  
What endless glory shines!"

### The International Lessons.

(From a Holiness Stand-point.)

BY REV. JAMES MUDGE.

Lesson IX. Luke X 25-37. June 1.

*Verse 27. Thou shalt love.* He who loves in the thorough-going way described by this verse already has "eternal life." Heaven is within him, and hence he cannot fail of reaching the heavenly place. *All thy heart.* That is, all thy love. We are to love God's creatures, but not with any love apart from God, in which He does not share. We are to view them always in connection with Him. Our affections are to go not so much through them to God as through God to them.

*Soul, strength, mind.* All our powers of every sort,—animal, spiritual, mental, physical, social, ethical, æsthetical, financial—are to be dedicated to, and used for, God alone. To love Him with all the *mind* seems to mean loyalty to the truth, zeal in searching for it and defending it. *As thyself.* There is, then, a self-love which is perfectly right, and which should be distinguished always from selfishness. But it should be also remembered that this is not Christ's standard of loving. When He comes to formulate His own precept, and is not simply repeating the law of Moses, He says, "Love one another as I have loved you." (John 15 : 12).

28. *Do and live.* This is indeed the law. But the gospel says, Live and do. No one can fully keep this law of perfect love except those who have had their hearts made perfectly pure.

29. *Who is my neighbor?* Jesus replies in substance that he is our neighbor who is in need and whom we can help. This includes the people of far-away China and India as well as the suffering ones whom we can see.

31. *By chance.* As Farrar well remarks

this should rather be rendered "By coincidence." There is no such thing as chance in the ordinary meaning of the term, and the Scripture writers nowhere recognize it.

37. *Go and do thou likewise.* Weighty words, each one emphatic, especially the pronoun. We are not to stand still questioning and theorizing, but to *go*; we are also to *do*; and the Samaritan, heretic though he was, is to be our example. This parable presents heterodoxy with humanity and orthodoxy without humanity, a combination not unknown in our own day. By which our Lord would teach us, not that orthodoxy is to be disparaged but that humanity ranks higher if we have to choose between the two.

Lesson X. Luke XI 1-13. June 8.

*Verse 2. Hallowed be thy name.* An intense longing that our glorious God and Father be honored, revered, and obeyed by all, must fill every truly Christian heart, and will lead to all possible exertion for the fulfilment of the petition. We should strain every nerve to make that precious name known to all nations that it may be hallowed.

3. *Thy kingdom come.* That kingdom which is "righteousness, and peace, and joy in the Holy Ghost" will only come in largest measure when all its professed members have wholly consecrated themselves to the work of spreading it through the earth.

*Daily bread.* The only petition for earthly things over against six for heavenly. Is this the proportion in our supplications? And do we always ask for temporalities with the humility, and contentment, and sense of dependence which this petition so plainly teaches and illustrates?

4. *Forgive us our sins.* Some think they have got beyond the need of praying this, since all their past transgressions have been forgiven and they now no longer sin. But *sin* is a word with many meanings, covering a wide territory, including sins of ignorance, sins of surprise, sins of omission etc., with reference to which it is extremely difficult for any one however watchful and mature to be absolutely certain that through a long period of time he has in no respect transgressed. The line of transition between temptation and sin is a very delicate one indeed. Who can be certain he has in no slightest degree passed over it? It is well in public assemblages, and also in private, to repeat the



prayer, putting in if we like a mental or audible qualification, "if so be that I have done anything which in thy pure eyes has been amiss."

*Bring us not into temptation.* This is an expression of our self-distrust. Conscious of great weakness we humbly ask that we may not be tried beyond our strength or brought into circumstances that shall have power to seduce us from our allegiance to the right.

8. *Importunity.* As Alford well says, "We must remember that all reluctance on the part of God to hear our prayers is not real but apparent only, and arises from deeper reasons working for our good." We must keep on praying until we ourselves are brought into the proper disposition to receive that mercy which He is ever ready to give.

10. *Every one that asketh receiveth.* Then if there has been no receiving there has been no real asking.

13. *Give the Holy Spirit.* This is the one thing that should ever be uppermost in our petitions. The soul that longs for more of God will always get that for which it longs.

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Lesson XI. Luke XII. 13-21. June 15.

*Verse 15 All covetousness.* Covetousness is the opposite of contentment, and the close ally of selfishness; it is the setting of one's heart on earthly treasure or worldly acquisition.

*A man's life* is to be estimated by his character, not by his property. What a man is worth cannot be told by counting his gold. It is far better to be a poor man and a rich Christian than a poor Christian and a rich man. Many Church members have little or no life.

19. *Soul, thou hast much goods.* And yet his poor soul was in utmost poverty and had no goods at all. All his possessions were for the delight of the body, and were not goods in the true sense. Happy he who has abundant supplies of the things which are truly good for the soul.

20. *Foolish.* Such is the appropriate adjective for every one who does not with might and main perfect holiness in the fear of God, for this is the employment which best repays the outlay of our time and strength. Supremely foolish is every sinner.

21. *Rich toward God.* "Rich in good works," "rich in faith," having plentiful treasure laid up in heaven instead of on earth,

rich in God's sight who looketh on the heart, its purity and perfection, instead of on the outward appearance.

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Lesson XII. Luke XII. 22-34. June 22.

*Verse 22. Be not anxious.* It is not sufficiently recognized, even by some very good people, that anxiety is a sin, betokening in every case some distrust of God. It is well to remember John Wesley's words "I should no more dare to fret than to curse and swear." We are specially warned here against anxiety for food and clothing. Yet we count these necessities. Much less pressing and important are most of the things about which we worry.

26. *Not able.* The utter uselessness of anxiety is an argument which appeals to every one. There are two classes of things which it is not worth while to fret about, those which we can help and those which we cannot help; work is the receipt for the former, resignation for the latter. But the confession that our worry is foolish is one thing, and the getting rid of it is another. The latter can be accomplished only by the surrender to God which will enable us to trust wholly to His fatherly care.

28. *O ye of little faith.* Christ several times thus rebukes His disciples. They were not wholly unbelieving, but their faith was small. So is it with nearly all the disciples now. And the reason is defective consecration, half-hearted living. To believe God's word of perfect truth, to be sure that He will take all needed care of us, is as easy as to breathe when there is no cherished sin to make a barrier between Him and us, and spoil perfect confidence.

30. *The world.* There is no more distinctive mark of a worldling than the importance which he gives to these mere secondary things of the present life. The true Christian puts them down into their subordinate and comparatively insignificant place.

31. *Your Father knoweth.* Sweet assurance, well-calculated to drive away every doubt or fear. Nothing escapes His watchful eye.

*Seek ye His kingdom.* Seek the highest things, and the lower, as much as is needful, will be given. The highest also shall not be withheld, for such is the "Father's good pleasure." The word is: "Seek ye first the kingdom of God and all these (temporal) things shall be added unto you."

## HOLINESS AT HOME

"And in thee (Abram) shall the families of the earth be blessed."

Gen. 12:3.

"Lord, may our union form a part  
Of that thrice happy whole."

### HOME LESSON FOR JUNE.

*Christ's visit to the home in Bethany—Luke 10: 38 c 42. Points for study: 1. Martha's complaint 40 v. 2. The gentle reproof of the Master, 41 vs. 3. His utterance of a great truth—42 v., first sentence. 4. Mary's character as described, 39 v. Christ's commendation of her, 42 v. Let us learn from this interview that worldly care is not to oppress us, and that the spiritual should have the pre-eminence.*

## WHY?

### A PLEA FOR CONVERTED CHILDREN.

BY MRS. KATE SUMMER BURR.

**H**AVE you ever heard it questioned why it is that so many lose their first love, even those who have run well for a season turn aside and walk no more with the people of God? Probably in most cases it is simply because of the lack of early teaching in Divine things.

A number of years since a man of the world was gloriously converted; heaven seemed to open to his rapt vision; but, alas he was soon stumbled, and though he still remains connected with the Church is no longer active and fails to fulfil the mission of his Christian life.

Beneath the powerful presentation of gospel truth great numbers of people are brought into the Church whose homes have been nurseries of *im-piety*, and they need to be taught the *first principles* of religion. They not only need the sermons to which they listen from week to week, but also instruction by competent teachers.

How many have received precious blessings, rich experiences, which were soon lost, because not held by faith. Not having been taught that lack of joyous feeling is not, necessarily, proof of the commission of sin. "My people perish for lack of knowledge."

However sad it may be to note the speedy return of many to the world, and to careless ways of living, of those whose circumstances in life have been unfavorable to their maintaining a godly walk, how more especially sad is it to know that many who make shipwreck of faith are those whose parents are professed followers of Christ. They should have *trained* them for heaven, but, on the contrary, have neglected the precious trust committed to them, allowing "the world, the flesh, and the devil" to come in and take possession of the home.

"He never talks with his children on the subject of religion," was recently remarked by the wife of a prominent member of a sister Church. A much loved son had recovered from a frightful accident which threatened his life, but no loving exhortations, no persuasive warnings, were given in order to fix upon his mind the awful danger of delaying his preparation for eternal realities. When will fathers and mothers awake? Let us earnestly pray that infinite wisdom may provide Spirit-baptized agents, who may successfully *hold* the victories which are won for Christ.

### LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

#### THE LOST SHEEP.

**D**EAR little ones: Have you ever known how often our blessed Saviour is referred to in the Bible as the good Shepherd? It is even so, we are His sheep. In one of His parables He tells us "If a man have a hundred sheep and one of them be gone astray doth he not leave the ninety and nine and go into the mountains, and seek that which is gone astray?"

What a true picture that is of the dear Saviour seeking those whom He has died to save! Have you never dear little ones felt in your heart that you ought to give yourselves to Jesus? That was His voice saying, "Come unto me." O what a friend we have in Jesus—He is so truly a refuge in every time of need! When He has found His lost sheep, He says, "Rejoice with me for I have found my sheep which was lost!" Remember, dear little ones, there is joy in heaven over *every* little child who comes to Jesus for salvation—and *to-day* He calls you to be His dear child—will you come? There is another verse that will show you the wonderful love of the Lord Jesus to lost souls. "When he (the prodigal son) was a *great*



way off the father saw him and had compassion on him and ran and fell on his neck and kissed him."

### THE CHILDREN'S STUDY.

THE MONTHLY TEXT. "*How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.*" *Psa. 119: 103.*

"The counsels of redeeming grace  
The sacred leaves unfold."

SIXTH LESSON.—*Healing of the Centurion's servant.* Matt. 8: 5 c 13. Points for consideration: 1. The Centurion's plea in his servant's behalf, v. 5 c 6. 2. The Saviour's response, 7v. 3. The centurion's remarkable faith, v. 8 c 9. Christ's encomium, v. 10. 4. A solemn declaration, 11 c 12. 5. The word of Christ's power, and the result, 13 v.

We are glad to find that our scholars are devoting themselves to the *Bible Studies* which are furnished from month to month. We should be gratified to have many more so engaged. Our School Room is ample to accommodate all who desire to be enrolled as pupils. Indeed, it would be well if, wherever there is a family into which THE GUIDE comes, where there are little children if they should one and all say, "*Let us come in to the school.*"

LETTERS. Since our last we have had letters from Mary E. and Edith M. Avery, Bonilla, So. Dak.; Nannie Harrison, Yates Centre, N. Y.; Jennie Belle Philo, Farmer City, Ia.; E. V. Alderman, Dayton, Tenn. (sends a nice piece of poetry, too long however for us to insert,) Jennie June Myers, Ashley, Ohio; She says, "I do enjoy the letters to the children. We have a Band of Hope here, almost 50 members, and I belong to it. We have a new banner. I expect you know the pledge. (Yes, we are glad Jennie and her associates are so well engaged—Ed.) Gertrude M. Hibberd, North Union, Maine.

QUESTIONS FOR THIS MONTH—1. What miracle was a gift to the people at the Desert of Sin? 2. How many of the Israelites were destroyed at Shittim by a plague? 3. What was the first miracle in the life of Joshua? 4. What miracle occurred at Azekah?

### BIBLICAL ARITHMETICAL PUZZLE.

Add the number of feet in the length, breadth, and height of Noah's ark; divide the sum by the number of years Absalom dwelt at Jerusalem and saw not his father; subtract from this the number of years of the life of Terah; add the number of years Isaiah walked barefoot, and the number of years the famine was in Egypt in Joseph's time, and you will have the years of Amram's life.

### LOVED ONES GONE BEFORE.

THOMAS THOMPSON, born in Kent Co. Delaware, Oct. 29th, 1808, a resident of Ohio since his eighteenth year, a member of the Methodist Episcopal Church since 1829, walking in the light of justification for sixty years and enjoying the blessedness of perfect love for years, witnessing a good profession, entered into his eternal rest Jan. 28th, 1890, at midnight. He loved the "Guide" taking it as long as he lived. His last utterance to his pastor was "I have a sweet reliance on Jesus; and all is well."

Mrs. Rhoda Ann Redington, wife of Rev. L. K. Redington, of the Central N. Y. Conf., was born in the town of Skanentles, N. Y., Mar. 27, 1818, and entered her heavenly home from the city of Syracuse, N. Y., Jan. 25, 1890, in her 72nd year. She was married at the homestead, Oct. 1, 1834 and in the years following manifested the true heroism of an itinerant's wife. At six years of age she made the glad transition into a new life in Christ. Being debarred from Church membership, her chamber became her sanctuary, and there in prayer and Bible reading, the little child gave expression to her joy and gratitude. At sixteen she united with the M. E. Church in Marcellus. In 1832, while a student in Cazenovia Seminary, her expanding mind began to flow in literary channels and her thoughts were attuned to Divine harmonies, and loving all for Jesus' sake, made her powerful in evangelistic labors. The Guide was ever precious to her heart. She had a sweet experience of forty five years of entire sanctification which gave her peculiar influence with others who were seeking heart purity. With increasing infirmities came a refinement of spirit until the soul, looking from its home of prayer, anticipated the joy of its heavenly translation and, after fifty-five years of pilgrimage together the aged husband was called to witness her entrance into glory. Now with his work also accomplished, he is "only waiting till the shadows are a little larger grown." Beautiful lives! united in the Master's work on earth, in heaven inseparable.

MRS. H. SPROULL, passed from this life to a better world on high, Sept. 7th, 1889—place not given. Her beloved husband passed away in Nov., 1888, after a brief illness. In the closing months of her life she suffered severely, but she realised that it was all right, for she was going to her long wished-for home. She was an invalid for nine years, shutting her out from Church privileges, and from work for the Master. In her seclusion and suffering she derived much comfort from *The Guide*. She is forever at rest.



"And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

Psa. 107: 22

"Awake! awake! my tuneful powers,  
With this delightful song."

## The Tuesday Meeting.

Held each TUESDAY AFTERNOON at 2.30 o'clock  
at the residence of Mrs. Dr. W. C. PALMER, 316  
East Fifteenth Street, New York.

**T**HE meeting was opened by singing "Praise God," etc., followed by the 679th hymn,

"How firm a foundation, ye saints of the Lord."

A large number of requests for prayer, received from various parts of the country, were read by Rev. Geo. Hughes, and similiar requests were made orally by a score or more of persons present. An invitation was given to any who might desire a personal interest in the opening prayer, upon which a number rose to their feet to indicate such desire.

*Mrs. Palmer* :—My own heart is constantly going out with longing for renewed refreshing. I want to do better work for the Master. I see so much to be done; so much—even in the Church. So many of the dear children seem to lack anxiety to take for themselves what God so freely offers. Won't you believe that Christ is a perfect Saviour? Do believe it. I want all to join me in praying that we every one may see more clearly our high calling. It does seem to me to be such ingratitude on our part. Let us take this great blessing that is offered. Why not?

Prayer was offered by Dr. Asbury Lowrey, followed by singing the hymn,

"My faith looks up to Thee."

*Mrs. Palmer*.—I believe the Holy Spirit would have us get a lesson from a portion of the ninth chapter of Hebrews, beginning with the eleventh verse: "Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us, for if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the

flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Is it not clear to us—this is Bible salvation? It is not our *privilege* merely, it is God's *command*—"Be ye holy." "Almost all things are by the law purged with blood, and without shedding of blood there is no remission. And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Are we looking for Him, and are we doing our duty and putting our whole power and intensity into this one object? How firm, indeed, (as we have been singing,) is the foundation of our faith. I do desire that the world may know and accept the provisions made for sinners. And now let us have a salvation meeting here to-day. Let me say to those who have expressed a desire for salvation. He is saving you *now*. "By His stripes we are healed!" If we accept He will come to us the second time, not with a sin offering, but with life eternal.

*Singing*—"He ever lives above."

### THANKSGIVING

*Rev. C. H. Travis*, (of Jefferson, N. Y.).—I want to offer thanksgiving for the privilege of this hour. I have so much wanted to be here, and to carry back to my home in the country some inspiration from this meeting. God has been with me all these years. I am here to-day to open my heart wide and have it filled with the Holy Spirit. My heart is the Lord's. I have lately enjoyed such communion with Him as I cannot explain to you. I have to-day such a sense of His great love for me, and of His power to keep me as I can never describe. Glory to God in the highest! He is mine and I am His. I would like to tell you of the glorious work carried on in our village during the past winter. One hundred and seventy new converts are now members in full standing in the Church. The same glorious work has also been going on with equal success, in the adjacent village. O, it is glorious! Hallelujah to His great name!

*Singing*.—"Hallelujah; thine the glory."

### THE PRECIOUS BLOOD.

*Rev. Geo. Hughes*.—I have not been in this meeting for two weeks, and I am persuaded that I have missed blessed privileges. I, perhaps, had better give my dear wife's experience rather than my own. She has been unable to attend any public service for three months past, yet she says she has grown in grace more in these three months of retirement than in any like period before.



What we want, and what we seek here is to get people to be holy. We are sometimes stigmatized as "one idea" people. Let it be so. If we have but one idea, it is the greatest idea in the universe of God. He himself is holy, and for a creature to be like Him is the highest and grandest conception possible. We can afford to be one-idea people whose idea comprehends all other ideas worthy of human attention. There is a passage in the lesson to-day, that has fastened itself upon my mind; "Christ hath, through *his own blood*, entered into the holy place." Even Jesus entered heaven through blood. His return to the holy place was through blood, as He went. It is no use for people to say, we turn away from the blood. To them the gate of the holy place is barred throughout eternity. This is the foundation upon which we stand—the immutable word of God and the precious blood of the Lord Jesus Christ. O that God may help us realise this one thing! We must be saved by the blood of the covenant—the blood of Jesus. You can get into the fountain in a minute. Mr. Moody said, the other night, salvation is the work of an instant of time. It need be but the work of a moment.

*Singing.*—"There is a fountain filled with blood."

#### READY TO LIVE OR DIE.

*A Sister.*—I bless God that when we are washed in the blood we are ready to die, and we are then also ready to live. Every time I say Hallelujah, it is the price of blood. It is through the sacrifice of Christ on the cross that I can say, "Praise Him forever and ever." Bless God, let it be late or soon, I will be one of the happy company that will be going over to the other side on the old ship Zion. And there my sainted mother will again clasp me in her loving arms. O the love of Jesus, it has indeed cleansed and purified me!

*Singing.*—"All glory to Jesus be given."

#### FELLOWSHIP OF THE SPIRIT.

*Mrs. Chandler.*—I feel very grateful to have the blessed privilege of being here this afternoon. I have been shut away for nearly a year. I never knew before how much was meant by the word *fellowship*—the fellowship of the blessed Holy Spirit. Jesus says, "I will not leave you comfortless." I want to say to-day, in the words of that motto on the wall, which I have so often studied, "The blood of Jesus Christ cleanseth me." One of the first messages I ever received from your lips, dear Mrs. Palmer was, "Reckon yourself to be dead." This was simply "Greek" to me then. How could I? But I remember so well when I made up my mind that I *would* be dead. From that hour to the present, nearly thirteen years, I have been indeed dead unto sin.

Nothing that has ever come to me has ever stirred me since that time from that position of being dead unto sin and alive unto the Lord. It has gone on thus from January to December through all these years. O the keeping and sustaining power of the Lord Jesus Christ.

*Singing.*—"Companionship of Jesus."

*A Sister.*—Just one verse of Scripture is my experience: "The Lord has taken away judgment: he has cast out mine enemy." (Zephaniah III: 15.)

#### CONTINUED PRAISE.

*A Brother.*—Every day I will bless Thee, and will praise Thy name forever. I have had a new and delightful experience every day and hour. Glory to God for a religion that is a success. It does destroy sin and gives us the victory. Praise His dear name.

#### LOOKING FOR THE REDEEMER.

*Rev. A. C. Morehouse.*—Our lesson tells us that to them that look for Him shall Christ come a second time. O let us look for Him! Let us ever watch. When I see these precious ones here seeking, it takes me back to my early experience, when I made a tedious and lengthened work of what might have been done in a minute. If you are sincerely looking for Christ, He will surely come. He has promised to come to such and to come quickly.

#### JESUS IS MINE.

*A Sister.*—I know that Jesus is mine and I am His. I can say to-day that I rejoice that He has brought me out into the light. I waited long, but I would say to others, do not wait as I did. It is by no means necessary; it is wholly unwise.

*Singing.*—"Every day, every hour."

#### CHRIST WITH US.

*A Brother.*—It is glorious to me that I can go along the street and all the way whisper to my Saviour. It is even a greater privilege than was enjoyed by the early disciples. I bless God for it. We do not need to go to Jerusalem to see the places where miracles were performed. God is doing miracles here among us every day. That same Christ is here with us. The same blessed Saviour is near us now. I have put everything in God's hands, and I am looking for the coming of the Saviour. I am not in the least diffident now about testifying as I once was.

*Singing.*—"Blessed assurance."

#### ETERNAL REDEMPTION.

*Rev. John Parker.*—He hath obtained eternal redemption for us; redemption now, for to-morrow, and for evermore. The hand that was nailed to the cross now holds the keys to the

kingdom. O how sweetly I am redeemed to-day ! O what wonderful attraction I find among God's saints ! I am a companion of all them that fear God, and I have no other companionship. O how I love you in Jesus Christ. Nobody on earth I love as I do this company here. Hallelujah, for the cleansing, the fruitfulness, the joy ! I have them. O what is there better yet to be given ? I am ever looking for the Lord's personal coming and I am glad to think He will be here soon. I belong to the bride, and I am looking for the Bridegroom. To them that look for Him shall He appear a second time unto salvation. Can we measure the quantity of that word *when He shall come* ? Salvation, salvation shall be ours.

*Singing.*—"Caring for me."

#### CHRIST'S PEACE.

*A Brother.*—On a very memorable occasion the Lord said, "My peace I give unto you." I am glad I can say that I experience that peace. I am sure of my salvation. I believe what God says, and I am happy. I sympathize with Dr. Parker in what he says about the coming of the Lord. Pray for me.

#### SALVATION FULL AND FREE.

*Rev. Chas. C. Goss.*—Brother Parker talks of Christ's coming, and I believe in His coming when we are ready to receive Him. He talks of salvation. There is no word in the Bible that means so much. And it means just what Christ is doing for us. Salvation means, for me, the wiping out of the *stains* of all past years, and it keeps me from sinning in the future. O I bless the name of the Lord for His keeping power. Now are we God's little children. He will come quickly when we are like Him. I pray daily and hourly for the transforming of the Holy Spirit, that I may enter into the joy of the Lord.

#### CHRIST'S GREAT PURPOSE.

*Dr. Asbury Lowrey.*—Christ came for a purpose, and that purpose was to save us from our sins. The lesson is full of precious matter. How much more shall the blood of Christ purge the conscience from dead works to serve the living God. We are told what all these old rites were for ; but under the pentecostal dispensation the whole field of operation is within us. I believe we have the second coming within us. Alfred Cookman said he believed in the second coming *now* ; he had the millenium *now* in his heart. What may we not expect Jesus' blood will do within ? It will wash and cleanse and sanctify, and this is the time of Christ's coming. Give up sin, and say to God I renounce the world, the flesh and the devil and myself, and take Christ, and see what the blood will do. I am being sanctified as I talk to you. Only put yourselves sincerely

and fully into the hands of Jesus, for the Holy Ghost to operate upon you.

#### BLESSEDLY SAVED.

*A Sister.*—I am sweetly resting at the feet of Jesus. He has given His Holy Spirit to dwell in me. I am happy to-day, and my heart is full of sunshine.

*A Sister.*—I have been so much absent in another country that I must be permitted to-day to testify to the unremitting goodness of God. I bless the Lord for His keeping power, and He comes to me now and says "I will be ever with you."

*A Sister.*—I am taking Jesus for the first time now. I will trust Him.

*A Sister.*—I take Him and I am blessed every day. Every time I come here I am helped more and more.

Mrs. Palmer then invited all to rise who had the blessed consciousness that the blood of Christ now cleanseth from all sin—many arose. While these witnesses were standing, those were invited to rise who would *now* sincerely say to God ; "I give up all my sins. I yield myself fully up to Thee, and *now* take Jesus Christ as my present Saviour." Nearly all present were now on their feet, and with joyful hearts sung

*"Glory to the Lamb."*

All were then invited to kneel and ask for the fulness.

After a fervent prayer by Rev. John Parker, the Doxology was sung, the Benediction was pronounced by Rev. C. H. Travis, and the meeting closed.

#### A CHEERING WORD.

Mrs. Caroline A. Virgin, of East Rumford, Maine, writes :

I would like to add my testimony. I have been a seeker of this blessed higher life, and a reader of the dear old Guide for eighteen years. And, thanks to my dear Heavenly Father, He spoke peace to my soul on the evening of March 2nd, in a silent prayer service. There came to my heart an inflowing of the Holy Ghost, filling my spirit, soul, and body, and my heart says, praise the dear Son. I am each day seeking more of the mind of the dear loving Saviour, that I might be more and more like Him—and that I may be instrumental in winning souls to Christ, is my earnest prayer.

**THE PRIVILEGE OF PRAYER.**—The *Ædiles* among the Romans had their doors always standing open, that all who had petitions might have free access to them. The door of heaven is always open for the prayers of God's people.—*Selected.*



## OUR SOCIAL MEETING.

MOTTO : " And to temperance (add) patience."—II Peter 1 : 6:

## THE PRAYER IN SONG :

"To all Thy tempted followers give  
The power to watch and pray."

—*Longing to be like Christ.*—Mrs. Lucy A. Marot, Lake Kerr, Fla. As this year began I felt more longing than ever to be like Jesus. I realise, increasingly, what it means, because I am standing in a different place even from a year ago. It is twelve years since my Lord sanctified me, but there are many steps to take in the heavenly journey—the nearer we get to Christ, the more rapid our progress. My Guide is of great use to many. Two, and sometimes three women read it when I have done with it, and then I send it to my son-in-law, who reads it with true earnestness and then gives it to a colored minister and teaches him the meaning of the precious truths—so I could not afford to do without it for the sake of others.

—*The Mighty Saviour.*—Mary J. Main, Clyde, Ohio. I want to give a word of testimony to the glory of my Lord. He is not only able to sweetly save my soul, but also to heal my body. Blessed be His holy name. The lovers of Jesus here have started a cottage prayer meeting which meets at 3 o'clock every Saturday afternoon. Pray for us.

—*Alone, yet not alone.*—Fannie A. McKusick. I am writing you again. There may be some poor afflicted one, like myself, who cannot hear the gospel preached, and the Guide is such a help heavenward. I read it and rise to praise God that it is printed. It is my greatest blessing next to the Bible. I am seventy two years old, and alone most of the time. Yet I am not alone, for I lie down beneath His loving care, and wake to find Him still the same.

—*The birthday present.*—Hannah Warburton, Bay View, Md. I am seventy to-day. In looking over the Calendar, which is my daily practice, I turn to Psalm 51 : 12. "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." Also, Luke, 11 : 13. "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." I am conscious that I have the Holy Spirit. Now I turn to Ephes. 5 : 18. "But be filled with the Spirit." Now this I claim as my *birthday present*. I rejoice exceedingly that I have such a treasure. But at the same time it is with trembling, knowing the frailty of my

nature. I want the family of the Guide to pray that I may let the Holy Ghost honor Himself in me—in every thought, word, and act. I have a very responsible position to fill. I do want *all* the glory to be given to the Trinity. The Guide was never better than at the present time, and it is so refreshing to know that I have the privilege of reading the Scriptures with such a holy family.

—*The Guide a blessing.*—Mrs. H. N. Holloway, Monroe, Wis. The Guide is a precious book to me—I prize it very much. We live in the country seven miles from town, in a thinly settled district, and I cannot get around very well. I have taken the magazine for a number of years, indeed since Dr. and Mrs. Palmer were Editors, and I have some volumes bound. Pray for me that I may trust and rest in Jesus more fully. Not having the privileges which are conducive to growth in grace—no class or prayer meetings, and preaching once in two weeks, with but few members, and they cold ones, I do so love to read the testimonies in the Tuesday Meeting and wish I could be there.

—*Blessedly saved.*—Mrs. S. E. Bates, Sagg, L. I., N. Y. I would tell you a little of God's dealings with unworthy me. Almost four years ago He gave me a wonderful blessing—I was so happy day and night—the peace which passeth all understanding filled my soul—the perfect love of Jesus casteth out fear. I had been in poor health for years and did not attend preaching or prayer meetings. A brother told me if I did not go and confess, I would lose the blessing. Not fully understanding this, and having poor health, and also "the fear of man which bringeth a snare" I did not go, and as a result I went into great darkness. After a time I learned that *Himself*—glory to His name—took our infirmities and bare our sicknesses, and that there was healing for soul and body, so that we could go and work for our Healer. Two years ago I went to Old Orchard and claimed healing by faith. I thought then God would restore me to the joy of His salvation, but meeting with opposition to healing did not confess Jesus as I should. But on a certain Sabbath night, in a prayer meeting at Sag Harbor, while a brother was praying for me, I felt the power again. O, it was glorious! Praise the Lord, I am happy in Jesus while I write these lines.

—*Restored.*—Annis Kenney, Silvara. God has blessed the means used for my recovery. I feel every day that my Father will do with me what is best, and so I am happy in His love and will fully trust Him. I am now in my sixtieth year and next to the Bible I prize the Guide.

## EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No  
Malice, Enmity, or Evil-Speaking,—  
Love, Love—only Love.

### THE PATH OF SAFETY,

If it is temptation that will not let you rest, come straight away out of the very thick of it; it may be with the fiery darts sticking in you. Come with all the haunting thoughts that you hate, just as you are, to "Him with whom you have to do." You would not or could not tell the temptation to any one else; but then you have not got to do with any one else in the matter, but only with Jesus. And He "suffered being tempted."—Frances Ridley Havergal.

### "SONGS IN THE NIGHT."

Christianity is full of joy. It inspires holy song. There is a passage in Job which is of high significance, "But none saith, where is God my maker, who giveth songs in the night." This is declarative of the course of multitudes of worldlings, who have recourse to a thousand earthly fountains, in quest of happiness, but find it not. They turn away from "the Lord their maker," who alone can satisfy the longings of the human heart. "*He giveth songs in the night.*"

He giveth songs in the night *literally*. That portion of our time which we denominate *night* is graciously designed by our Heavenly Father for rest and recuperation. Sleep is a great restorer of the wasted energies of both body and mind. Many, however, even of the saints of the Lord, fail to enjoy what is beneficently given. Job had an experience on this line. He says, "Wearisome nights are appointed to me. When I lie down, I say, when shall I arise, and the night shall be gone? and I am full of tossings to and fro unto the dawning of the day."

How many there are now, among God's dear children, who have a similar experience! Night settles down upon the world. The hum of surrounding industries is hushed. There is quiet and restfulness enjoyed by multitudes. They lie down to peaceful slumbers, gathering new strength for the toils of to-morrow. But there are those who *cannot sleep*. Either through extreme nerv-

ousness, or severe pain, or the pressure of trouble, they are wide-awake, and note each striking of the clock as it tells the passing hour. To relieve this tedium of the night, God in His mercy makes it a *time of song*. The Holy Ghost is the inspirer of holy song. When He awakens the Divine melodies in the human soul, it is rapturous indeed! The tides of holy song sweeping through the chamber constitute it a place quite on the verge of heaven. Some of the saints of God have their happiest seasons in the night, and they come out of their seclusion in the morning with a countenance all-aglow with light, a joyous spirit, and a buoyant step. From the mount of nightly communion they go forth into life's conflicts "like giants refreshed with new wine."

He giveth songs in the night of *sorrow and tribulation*. There are such nights, even for the saved. "Many are the afflictions of the *righteous*." It is absurd to say that Christians ought not to be afflicted—the fact is they *are*, and will continue to be. This life is one of discipline. Suffering is conducive to our growth and establishment in true holiness. Peter says, "The God of all grace, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."

But, in the darkest and most terrible nights of sorrow and tribulation, the Lord God giveth songs. Paul and Silas his companion made the prison at Philippi vocal with song—their midnight melodies were grander than any earthly oratorio. There are no starless nights for the saints. Songs, lofty songs, Holy Ghost inspired songs, roll back the darkness, and make the night as the day.

He giveth songs in the night of *final transition*. The Psalmist is pleased to call it "The valley of the shadow of death"—the *shadow of death*—mark that! And to the redeemed of the Lord the passage through the valley is joyous, yea, triumphal! Fear does not come within a thousand leagues. Each step is taken with gladness, and is connected with glorious visions of immortality. The valley is pervaded with songs, songs of victory, songs of glory. Angels and glorified spirits come down to illumine the valley with their bright presence, and to mingle their songs with those of the pilgrims as they come near to *The City*. O, beloved, let us live holily—live for Him who "*giveth songs in the night!*"



"The rolling seasons, as they move,  
Proclaim Thy constant care."

### THE HALF-YEAR.

How time flies! It seems only yesterday since we were preparing our January number. And, lo, here we are busy with our sixth number, rounding up the first half of the year! Well, the half year has been crowned with Divine mercy. We have had good cheer. Kind friends in all parts of the land have been writing us encouraging letters, saying, "The Guide was never better," and telling of saving results. For all these good things, to God be all the glory, we take not a particle to ourselves.

And now for the second half of the year. We desire to double our diligence, if possible, and make our monthly issues full of light and power. To do this we must have help from above. Will you pray for us, dear reader? We are hearing favorably of our "GUIDE PRAYER DAY," which we have appointed. Beloved, be sure to share in that down-going blessings of *that day*.

In these brief words we tell you what we are proposing to do for you, God helping. Now what will you do for us? If you love us show it. "How?" say you. Well, to put it right before you at once, without any circumlocation, each one of you *send us one new subscriber for July*. That will make us happy—we shall wield our pen more freely—we shall think we have many friends who believe in loving "*not in word only*," but *in deed*. Surely you can get one new subscriber—just one—and if you should gather *five or ten*, so much the better—it will swell our lists faster.

We have some rich things for the coming half year—a handsome portrait—some stirring sermons—articles on live topics, brimful of interest for *these times*—will you not get your neighbor to have a share?

Then we want you to *look well after the books and tracts*. If you have not yet secured a copy of our revised, enlarged catalogue of works on the line of holiness, *send for one at once*—Be sure not to go to Camp Meeting, or, any summer resort without a package of *tracts*. We are instructed to "sow beside all waters" and the promise is that our "labor is not in vain in the Lord. Let us then work faithfully. One and all, attend to these things and God bless you."

"Enlarge my heart to understand  
The mystery unknown."

### TESTS OF HOLY CHARACTER.

The test of PATIENCE. The counsels of the holy Scriptures on this subject are very full and explicit. Paul to the Hebrew Christians says, "Ye have need of patience"—and he exhorts, "Let us run with patience the race that is set before us." James enjoins, "Let patience have her perfect work." And he further says, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." The instance thus given is a marvelous example.

On our part, as the followers of the Lord, there is to be a "patient continuance in well-doing"—we are to be "patient in tribulation"—to be "patient toward all men"—and there is to be a "patient waiting for Christ."

There is great profit in the exercise of this beautiful grace. Says the apostle Peter, "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." Paul declares of Abraham, "After he had patiently endured, he obtained the promise."

Bishop Horne says of patience: "Behold her appearance and her attire! Her countenance is calm and serene as the face of heaven unspotted by the shadow of a cloud; and no wrinkle of grief or anger is seen in her forehead. Her eyes are as the eyes of doves for meekness, and on her eyebrows sit cheerfulness and joy. Her mouth is lovely in silence; her complexion and color that of innocence and security; while, like the virgin, the daughter of Zion, she shakes her head at the adversary, despising, and laughing him to scorn. She is clothed in the robes of the martyrs, and in her hands she holds a sceptre in the form of a cross. She rides not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom is the kingdom of peace."

There is no Christian exercise, we verily believe, that will more deeply impress the un-renewed mind, than that of patience. When the Christian is seen standing unmoved amid the multiplied ills of life, coming upon him "like a wide breaking-in of waters," the evidence in favor of Christianity is distinctly recognized, and many are led to embrace it.

"They watch for souls for which the Lord  
Did heavenly bliss forego."

### A VISIT TO THE TROY CONFERENCE.

It was our privilege to spend a day or two at the Troy Conference at Saratoga. We took passage on Friday evening, April 18th, by "*the City of Troy*," one of the "Troy Line of Steamers." It was a calm, beautiful night. It is indeed pleasant to spend a night on one of these magnificent steamers, having first class appointments. Travelers will take note of this. We were refreshed and invigorated by our quiet repose. A little over an hour by rail brought us to Saratoga, and to the magnificent Church where the Conference was being held. It is a large and noble body of ministers. Bishop Newman was in the chair, with the business well in hand, unusually advanced for Saturday. Through the courtesy of the pastor, Bro. Gates, we were introduced to the Conference, and received kind greetings from brethren whom we knew personally. Through the kindness of our friend and brother, A. C. Rose, author of the beautiful little work, "*Helps to Everyday Holiness*," we had a pleasant home at "Elmwood Hall," beautifully situated, a little from the Main Street, near the 1st Presbyterian Church. We found there a congenial company of ministers and their wives and some members of the laity. Our good host, Emory Potter, was kind, gentlemanly and Christian-like. He is a thorough temperance man and his house is on that line. Those who go to Saratoga desiring a quiet, well-ordered Christian home would like Elmwood Hall.

Sabbath was a magnificent Spring day. Its privileges were priceless. First, a helpful meeting for ministers for half an hour led by Bishop Newman. A good love-feast at 9, where it was refreshing to hear, among other good things, a definite testimony by Dr. J. O. Peck, our Missionary Secretary, how God sanctified him at Round Lake. At 10½ a rich dispensation of Divine truth by Bishop Newman. At 2 o'clock we preached in the Free Methodist Church, Rev. Brother Fish, pastor, and had a free time, altar and front seats full of seekers of heart purity. At night a stirring anniversary of the Missionary Society, and an electrical address by Dr. Peck. We were glad to have become better acquainted with the Troy Conference.

"Freely from me ye have received,  
Freely, in love, to others give."

### BISHOP TAYLOR—AT HOME AGAIN.

This devoted man of God, *The Bishop of Africa*, gave us a genuine surprise, a few days ago, by his appearance in New York. A stride from one continent to another, or, a month or six weeks at sea, amount to little in his estimation. Only let the voice of THE MASTER be distinctly heard, saying, "*This is the way*," and he is on the line of march at once. He recognizes the fact "that it is safe to go anywhere with Jesus," and as we have heard him say, "he is better acquainted with HIM than with any other person!" These are significant words emanating from *such lips*.

Two years have rolled away since the General Conference, when this modern apostle went forth anew to execute his commission in "*the dark continent*." It seems hardly possible—but such is the flight of time.

Inasmuch as his 69th birthday occurred May 2nd some of his devoted friends suggested that "*A Self-Denial Week*" should commence with that day, affording an opportunity to all who feel interested in the evangelization of Africa to make special contributions therefor, as a thank-offering unto the Lord.

We made mention of this arrangement in our last number, and urged that every subscriber to *The Guide*, so far as possible, should send us a contribution, large or small, to help Bishop Taylor in his noble work. We hope to receive many responses. An aged sister in Kansas has just notified us that she has *one hundred dollars* to contribute. But, the smallest as well as the largest offerings will be gratefully received.

The good bishop will, undoubtedly, be "in labors abundant" while he is here. He had hardly set foot on American soil before one and another were in pursuit of him, to arrange for appointments. In Churches, at Camp Meetings, in Colleges and Seminaries, for a time, his voice will be heard. God give him great success in finding workers (the right sort), and in securing "*the sinews of war*"—Send on the contributions. All contributions sent to us will be duly acknowledged, and a receipt will be forwarded with the bishop's autograph. We hope to receive this month many offerings to this holy cause.



"With joy and fear, with love and awe,  
Give me to keep thy perfect law."

### HOW TO GROW IN HOLINESS.

There is one more line of action contributing to our growth in holiness, to which we must refer before closing this series of articles—it is that of *working for the salvation of souls*. It is quite commonly said when persons become holy "they cease to be interested in the unsaved—they are clannish—being concerned only to get together in some hallowed spot and

"Sit and sing themselves away  
To everlasting bliss."

Never was a more erroneous statement made. To be holy is to be like Jesus—to live and move and act as He did in His incarnate history.

How then was He affected toward the unsaved? Did He not weep over blinded and besotted Jerusalem? Who ever heard a more piteous wail than that which proceeded from His lips in relation to the doomed multitude? Did not His bowels of love yearn over those led captive by the devil at His will? Were not His feet ever moving toward the captives of sin? He came "to seek and to save that which was lost?"

Now, we say holiness gives its possessor the same mind, bringing him into close sympathy with the plans of his Divine Lord concerning the race. And, wherever we see one who has been truly sanctified wholly, the love for souls which glows in the heart of the one just converted is marvelously intensified, leading him out continually in quest of those who are perishing in their sins. Therefore if there be a holiness, so called, which lacks this characteristic, it is not New Testament holiness. The genuine sort is all aflame with desire and zeal to save souls. Christian history demonstrates this, beyond contradiction, that the holiest men and women have been the most illustrious *soul-gatherers*.

The love, the zeal, the tenderness, the pre-eminent wisdom, the deep ingenuity of the holy give them peculiar fitness for the work.

Reader, are you a *soul-winner*? You ought to be if you claim to be holy. There is a world full of ungodly men and women—they jostle you in every path of life, daily—snatch them constantly as brands from the burning.

"FOREVER with the Lord!  
Amen, so let it be!"

### DR. SHERIDAN BAKER.

In our last we made a brief reference to the translation of this devoted servant of Christ. Rev. G. F. Oliver, an intimate friend in Ohio has furnished us with some interesting particulars concerning his life and labors.

Sheridan Baker was born Nov. 8, 1824, near Cadiz, Ohio, and entered his heavenly home from Coshocton, O., March 30, 1890, aged 65 years, 4 months, 22 days. On Feb. 2, 1847, he was happily converted while pursuing his college studies. He soon began to hold religious meetings, and was speedily urged to enter the ministry of the M. E. Church, and became connected with the Pittsburg Conference in 1848. On July 5th, 1849, he was married to Eliza Jane Rutan when he was appointed junior preacher on Canton Circuit. After a pastorate of some years he became Principal of Brownsville Seminary, and was subsequently President of Beaver Seminary. After two and a half years' service he returned to the pastoral work, but failing health would not allow him to continue. He entered the mercantile business and was very prosperous. Our readers will remember his testimony given in *The Guide* some years ago, showing how God held him to a rigid consecration of every dollar of his property, and how joyfully he responded to the call. The vows then made were sacredly observed and, as the result, many thousands of dollars were given to benevolent objects. *The Guide*, among others, has shared his benefactions, and thereby quite a number have received its monthly visits who otherwise would not have had it.

Dr. Baker, for some years past has been devoted to evangelistic service on the line of holiness. Notwithstanding his physical feebleness, and at times great suffering, he has performed heroic labors at Camp meetings and elsewhere. We were privileged to spend several days with him some years ago at the State Holiness Camp Meeting of Ohio. He impressed us then as a man walking very closely with God, and as one of the clearest and best teachers of the doctrine of holiness.

This beloved brother has gone up out of great tribulation and abundant labors, to claim a crown studded with many stars.

## OUR INQUIRY ROOM.

**Motto**—"Abhor that which is evil; cleave to that which is good."—Rom. 12: 9.

"Enter Thyself, and cast out sin;  
Thy spotless purity bestow:  
Touch me, and make the leper clean;  
Wash me, and I am white as snow."

## HOLY STUDIES.

**SUBJECT FOR THE MONTH:** *Sermon on the Mount.* Matt. 6: 16 c 23. These verses bring before us two important subjects. 1. *Fasting*—plainly a Christian duty, but to be observed in a way that is in marked contrast with the *hypocrites*—16 c 18—note these directions of the Master, carefully. 2. *How to dispose of earthly treasures.* (a) *Negatively considered*—v. 19. (b) *Positively considered*, v. 20 c 21. Note the utterances of 22 c 23, as giving important sanctions to the preceptive teachings of the antecedent verses.

## PRACTICAL QUESTIONS

**FIRST**—"What will they say?" How often does this question emanate from Christian lips. It has reference to the opinions of others as to some action or mode of life. Now, it cannot be denied that it is proper for us to have a decent regard to the opinions of others—we are not to pursue any given course recklessly—but reverently, thoughtfully, and in the fear of God. But, where any specific duty is made plain, by the express teaching of God's word, or, by unmistakable Providential circumstances, we are not to confer with flesh and blood, but perform the duty resolutely. There are many who are bound in fetters by the opinions of others, to their soul's hurt, and to the crippling of their Christian activities. We must have victory at this point—"The fear of man bringeth a snare."

**SECOND**—"Do we claim it?" That is, this notable promise, among many other exceeding great and precious promises: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark, 11: 24. "What things we desire"—of course if we are under the guidance of the Divine Spirit, we cannot desire anything that is contrary to the Divine will—and so will only pray on that line. "Believe that ye receive them"—if clearly accordant with our Father's will, and especially if we have the warrant of a specific promise—and we are conscious of the intercessory power of the Holy Spirit within us, prompting desire, and inspiring our faith—why not "believe that ye receive them?" But, say you—I do try to believe, but do not

receive. The passage does not say *try* to believe—but *believe*. There is a fatal defect in the *trying*. And it may be that you are not on "*believing ground*"—hence, cannot believe. You must be where you *can* believe—else all *trying* and *struggling* are vain.

## WHAT OUR CORRESPONDENTS ASK?

1. *A sister in Kansas asks*—Is it right to have Singing schools, necktie festivals, basket suppers, etc., in the Church, to buy an organ?

**Ans.** This is a brood of abominations. We have spoken again and again in condemnation of such desecration of the Lord's house. It is written "My house shall be called a house of prayer for all people." That is the design. We know Jesus while on earth, severely condemned, and even chastised with "*a whip of small cords*," those who turned it into a place of merchandise. He would repeat this just treatment were He here now.

2. *A sister in Pennsylvania*—Is it right for me to go to revival meetings against my husband's will, and to use money for the cause of Christ which I have earned myself.

**Ans.** The simple answer to the first part of this question is this: "Has God required us to attend upon the ordinances of His house?" Does He not by the apostle enjoin, "Not forsaking the assembling of ourselves together as the manner of some is." If so, then a wife should obey God rather than her ungodly husband. Mr. Fletcher tells of a Christian woman who once went when her husband threatened if she did that he would throw her into an oven intensely heated. When she returned she saw the flames leaping out of the oven, but the man was stricken down by the power of God, yielded himself to Christ and was converted. It is always safe to obey God and take the consequences.

As to the second part of the question: Undoubtedly it is your right and duty to use money for Christ earned with your own hands.

3. *A brother in Canada*—Is it commanded, or not, that we be baptized with water?

**Ans.** That is settled by Christ's commission to His disciples: "Go ye therefore, and teach (or disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." As to the mode of baptism, on this point there is an honest difference in the Churches. Whichever mode most fully and appropriately represents the influences of the Holy Ghost, that we esteem the best. Our own Church allows each subject to elect for himself, or herself, whether it shall be by sprinkling, pouring, or immersion. The great thing is to receive that which is symbolised, the baptism of the Holy Ghost.



## HELPS TO CHRISTIAN DEVOTION.

The Divine Order—"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12.

"Come, then, for Jesus' sake,  
And bid my heart be clean;  
An end of all my troubles make,  
An end of all my sin."

## I.—THE HOLY WORD.

## DAILY BIBLE CALENDAR—JUNE.

1. Job 22; 21. John 17; 3. Exod. 33; 18.
2. Job 37; 14. Psa. 103; 11, 12. Psa. 77; 12.
3. Eph. 6; 4. Prov. 22; 6. Psa. 145; 4.
4. Rom. 12; 17. Prov. 16; 32. Psa. 140; 8.
5. Eph. 4; 17. Prov. 16; 7. Psa. 119; 145.
6. Eph. 4; 30. John 6; 63. Psa. 143; 7.
7. Eph. 4; 24. Psa. 1; 1. 1 Thess. 5; 23.
8. Eph. 6; 16. Matt. 9; 29. Psa. 86; 2.
9. Luke 12; 15. Isa. 29; 19. Psa. 27; 4.
10. Psa. 97; 10. Psa. 97; 10. Luke 11; 4.
11. Matt. 7; 12. Prov. 12; 21. Psa. 25; 21.
12. Eph. 5; 2. Heb. 6; 10. Psa. 143; 8.
13. Col. 3; 17. Psa. 15; 1, 2. Psa. 38; 15.
14. Eccl. 7; 14. Heb. 12; 11. 2 Sam. 22; 7.
15. Matt. 10; 16. Dan. 12; 3. Psa. 119; 66.
16. Eph. 5; 8. Psa. 97; 11. Psa. 81; 3.
17. Luke 6; 36. Matt. 5; 7. Psa. 119; 36.
18. Zech. 8; 17. Luke 6; 37, 38. 1 Chron. 4; 10.
19. Rom. 12; 11. Prov. 10; 4. Psa. 119; 5.
20. Eph. 6; 13, 14. Psa. 91; 4. Psa. 108; 13.
21. Jas. 4; 7. Heb. 2; 18. Psa. 142; 6.
22. Rom. 16; 19. Mark 3; 35. Col. 1; 9, 10.
23. Isa. 1; 16. Isa. 59; 20. Psa. 39; 8.
24. Psa. 37; 3. Prov. 16; 20. Psa. 71; 5.
25. Jas. 4; 10. Matt. 23; 12. Psa. 38; 18.
26. Heb. 4; 1. Heb. 7; 25. Psa. 77; 11.
27. Phil. 2; 2. John 14; 21. Psa. 36; 10.
28. 1 Tim. 6; 17, 18. Prov. 11; 24. 1 Chron. 29; 14.
29. 2 Tim. 2; 3. 1 Pet. 3; 14. Psa. 119; 28.
30. Prov. 8; 32. Micah 2; 7. Psa. 119; 80.

## STUDIES FOR THE MONTH.

## 1st. Week. THE BLESSED.

Whose sins are forgiven—Psa. 32:1 & 5. Rom. 4:7.

Whom God chastens—Job 5:17; Psa. 94:12.

Who shall eat bread in the kingdom of God—Luke 14:15; Rev. 19:9.

## 2nd. Week. DUTY OF BRETHREN.

To love one another—John 13:34; 1 Thess. 4:9; 1 Pet. 1:22.

Forgiveness—Gen. 50:17; Matt. 18:21.

To admonish—Matt. 18:15; II Thes. 3:15.

## 3rd. Week. THE CHURCH.

The body of Christ—Ephes. 1:23; Col. 1:24.

Loved by Christ—John 13:1; Ephes. 5:2; 25; Rev. 1:5.

Sanctified and cleansed by Christ—I Cor. 6:11; Ephes. 5:26, 27.

## 4th. Week. CHRISTIAN CONDUCT.

Believing God—Mark 11:22; John 14:1.

Following God—Ephes. 5:1: 1 Pet. 1:15 & 16.

Rejoicing in God—Psa. 33:1; Hab. 3:18.

## II.—CLOSET PRAYER.

PEARL TEXT—"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise,—Gal. 3:29.

CLOSET LESSON to be read in concert at the morning devotions: Hebrews, 1st chapter.

CLOSET HYMN—to be read or sung in connection with the above Lesson: Methodist Hymnal, No. 567—

"Stand up, stand up for Jesus,  
Ye soldiers of the cross;  
Lift high His royal banner,  
It must not suffer loss, etc."

## PRAYER REQUESTS.

FOR SPECIAL OBJECTS—1. For all our mission fields at home and abroad. 2. That the Sabbath law may be more thoroughly maintained in all parts of our land. 3. For the work among Railroad men to which our Sister Jennie Smith is devoted.

## FOR INDIVIDUALS AND FAMILIES.

*California*—For the conversion of an orphan boy—Son to be filled with the Spirit—conversion of son and wife—two brothers to be converted—father and mother to have clear evidence of acceptance. *Canada*—For a family to be saved. *England—London*—For a husband and wife to be sanctified. *Minnesota—H*—For a wife to be filled with the Spirit—for husband's conversion, given to drink—for seven unconverted children—for the Church and Sabbath School to be visited by the Holy Spirit. *Massachusetts—W—B*—For a pastor to be filled with the Spirit—and for a revival. *New York—H—F*—For a sister to be filled with the Spirit. *New Jersey—J—C*—For a rebellious son, a great grief to his mother. *S*—For a sister to be filled with the Spirit—for a husband to be sanctified—also a mother and father, brother and two sisters—brother to be converted—for one who has lost the blessing of holiness. *Pennsylvania—E*—For three backsliders to be reclaimed.

## III PERSONAL CHRISTIAN EFFORT.

A DIVINE INJUNCTION—"But ye, brethren, be not weary in well-doing," II Thess. 3:13.

"His only righteousness I show,  
His saving truth proclaim:  
'Tis all my business here below,  
To cry, "Behold the Lamb!"

WHAT WE MAY DO—1. Remember the poor—give practical aid.

2. Are any of your Church members without family prayer? Send a suitable tract.

3. Do any of your members attend the theatre? Send a tract.

4. Visit some non-Church-goers—reason with them.

5. Is there some person near you, kept from God's house by lameness? Furnish some good reading.

6. Make a Christian visit to some hospital.

## THE GUIDE PRAYER DAY.

We set apart as our "Guide Prayer Day" for this month,

JUNE 17TH.

Let it be observed by all our subscribers, if possible, devoting the *noon hour* to this exercise, wherever practicable.

*A sister in Canada writes:* I just send a few lines to tell you what a blessing that sweet hour of prayer was to me. I did not have much time, but the moments were sacred. I no sooner knelt to pray than I felt the hallowed influence of the Holy Spirit resting down upon me. I was filled and thrilled with the love of God, and the baptism of the Holy Spirit. I mentioned it at our class meeting the following Sabbath—it was a precious week.

## EDITORIAL BRIEFS.

—THE SECOND HALF-YEAR—*Topics:* We intend to give our readers in the coming six months articles on some lines that will be very interesting and profitable. For instance: How may a holy person glorify God in his body and spirit? Censoriousness; A well governed or sanctified tongue; Home Proverbs; How holiness may be lost; How holy people should meet opposition; How holiness may be effectually propagated; The self-denial becoming holiness; *Self-Laudation*, and its cure; When may self be said to be dead? Who can consistently say, "I am crucified with Christ;" Personal testimony to the work of holiness, how it should be given; Safe-guards against fanaticism. These are some of the topics for consideration in the months to come.

—Read carefully this month each of the cover pages.

—Do you study the 13th chapter of 1st Corinthians? If so, remember this sentence, "LOVE is not puffed up."

—Dr. Stone, appointed to "Asbury Church," on Washington Square, at the New York Conference, is making it a centre of aggressive Gospel agencies. He has established a *Noon Prayer Meeting*, a "Medical Mission etc." Congregations are steadily increasing, and souls being saved.

—"World Wide Missions," established by Chaplain McCabe, is a live paper.

—The *Missionary Training Institute*, Brooklyn, conducted by Mrs. Rev. W. B. Osborn, is prospering. Candidates for missionary service are constantly coming. The buildings have been improved. But our good sister needs help—help her by praying for the work, *specially*, and send her some means.

—Our friends of the "*Christian Herald*" are making a new departure. Dr. Talmage is the Editor. The publisher, Mr. L. Klopsh, has fitted up handsome rooms in the Bible House. He has push about him. The paper is worthy.

## A NOTE FROM BISHOP TAYLOR.

I arrived in this city to-day by the steamship Alaska. Thank God, I am in good health, and am abiding in Jesus, and have not returned to America to rest, but to work for God and Africa.

Our missions in Africa, in spite of all sorts of discouragements, are developing most encouragingly. This year will exceed any in the past in preparing mission-houses. We have just completed the repairs of the Monrovia Seminary Building and will, by July, complete the repairs of Cape Palmas Seminary. They are large, stone buildings, erected by our Missionary Society many years ago, but for years abandoned to the wastes of decay. We will this year (D. V.) rebuild the Seminary at White Plains, twenty-three miles from Monrovia, up St. Paul's River—the old battle-ground of Ann Wilkins; also, repair our Church at Cape Palmas, and build two mission-houses for new missions in North Liberia. All this belongs properly to the old Liberia mission work of our Society, and they are furnishing the funds for the improvements named, except for the Cape Palmas Seminary.

We expect, by the will of God, to find the men and the money for passage, and have all these manned in this year 1890.

About a dozen houses for chapel and school purposes, commenced in our Cavalla River and Kru Coast Missions last year, are to be completed this year. Further, the builders of our steamer on the Congo have gone on at the time appointed, and will (D. V.) construct and launch her during the coming summer.

In the principal object of our mission, THE SALVATION OF THE HEATHEN, the growing success, in so short a time, is truly wonderful. So the workers in Africa can spare me for a few months while I serve our cause in America.

—Bishop Taylor has separated his self-supporting missions in Africa and South America. S. A. Kean, 100 Washington Street, Chicago, or, 115 Broadway, New York, is his Treasurer for Africa; and Richard Grant, 183 Hudson Street, New York, for South America. Remit to them, or, to us.

—Rev. Stephen Merritt, is prosecuting the work at Jane Street energetically. He is preparing for a new Gospel campaign. Look out for it.

—Do you know what this means: "LOVE vaunteth not itself"—See I Cor. 13th Chap. Beware how you speak of your own performances!

—The "YOUNG PEOPLE'S METHODIST ALLIANCE" which is based on holiness, *definitely*, is holding on its way. The last number of its neat paper, "*The Methodist Young People*" has a picture of Bishop Taylor. Send to Miss Lulu Higgins, Secy., Evanston, Ill. for information about this organization.

—Our friend and neighbor, J. E. Jewett, Publisher and Bookseller, 77 Bible House, is full of enterprise. He is just now issuing great quantities of beautiful leaflets. Send for samples.

—Do you realise this in your own experience: "LOVE is not provoked."



## THE HARVEST FIELD.

## AT HOME.—

- In Waverly, Ia., 100 conversions.
- At Albany, Ind., 270 conversions.
- At Stenbenville, O., 200 conversions.
- In Fairmount, Neb., 185 conversions.
- New York has 187,000 Sunday school scholars
- In Rosedale, Ind., D. W. Risber, pastor. 215 accessions to the Church.
- A remarkable revival in North Lewisburg, O., 175 professed conversion.
- The Congregationalist* reports 4,430 received in the Congregational Churches since January 1st.
- Bro. S. L. C. Conrad, Cranmer, Ky. reports to the *Way of Life*, 50 conversions since Conference.
- In E. Portland, Oreg., under the labors of Evangelist J. H. Weber, 166 additions to the Church.
- A *Chinese Class*, recently organized meets every Sabbath afternoon, in St. Paul's M. E. Church, Cincinnati.
- At Lake City, Ia., E. G. Swem, pastor, 105 seekers under the labors of Bro. Garlock, evangelist—many saved.
- Miss Nettie Esterbrooks, evangelist, has been laboring very successfully in the Belden Av. Baptist Church, Chicago.
- At Mount Victory, (the Michigan Advocate says, well-named) 190 added to the Church as the result of thirteen weeks labor.
- The Nashville Christian Advocate says, "The winter just past might almost be called the revival winter among Southern Methodists.
- Calvary Presbyterian Church, Philadelphia, in the past thirty-five years, has started 7 missions, out of which 7 Churches have grown.
- At Storm Lake, Ia., a glorious week recently enjoyed—altar full every night—so Bro. G. W. Wilson reports to "*The Christian Standard*."
- Mr. Moody has now changed the field of his operations to the East part of the city—speaking in two Churches each evening—crowds attending.
- Bro. W. C. Dunlap, Augusta, Ga., says the meeting at Asbury, continued since the Convention has been a glorious success—over 100 conversions, some wholly sanctified.
- Major J. H. Cole, and F. S. Jewett, have been instrumental in saving some very wicked men in Arkadelphia, Ark. Conversions on the streets, in stores, offices and homes.
- Bishop Potter, N. Y., recently confirmed 20 persons at the floating "*Church of our Saviour*," East River—one a French sailor. The pastor pleasantly remarked that the Church was "*High or Low Church*, just as the tide floats.

## ABROAD.—

- In Japan, 25,000 Christian Church members.
- There have been recently added to Mr. Spurgeon's Church, London, 310 members.
- The number of Christian Churches at Constantinople is very large, namely, 145.
- The N. Y. Tribune notes "the marked decline of materialism and skepticism in France."
- The Bowen M. E. Church, in Bombay, India, was dedicated Feb. 22, by Bishop Thoburn.
- The Christians of Great Britain gave altogether to the foreign missions last year \$6,672,455.
- The largest Sunday School in the world is in Stockport, England—it has 446 teachers, 5,180 scholars.
- The telegraph lines at work in India now extend over 33,000 miles, representing no less than 100,000 miles of wire.
- More than 900 students in nine German Universities have joined a special school for training missionaries for the Jews.
- The great movement by the American Baptist Mission among the *Telegus* in India, still continues—30,000 converts in twelve years.
- The Wesleyan Evangelists' Home, Birmingham, England, is successful—the young men are enthusiastic and witnessed hundreds of conversions last year.
- The Brahmin priests of India propose to incorporate the Bible among their sacred books, holding that Christ is the last manifestation of Brahma, their chief god.
- Leo Tawil*, who has been one of the chief agents in organizing atheistic societies in France, a famous free-thinker and author of many anti-Christian works, has been converted.
- The long-talked-of union between the three Methodist bodies laboring in Japan is practically accomplished—M. E. Church, M. E. Church South, and the Canada Methodist Church.
- A Brahmin is said to have written to a missionary: "We are finding you out. You are not as good as your Book. If you people were only as good as your Book, you would conquer India for Christ in five years.
- On Sunday, January 12th., twelve adults were baptized in the M. E. Church in Tokyo, Japan, and at night a most interesting Gospel service was held at Aoyama, where three or four students in our Anglo-Japanese College were converted.
- After Dr. Pierson had made a plea in a Scottish city for Christians to forego luxuries for Christ's sake, and for the sake of spreading His kingdom, he received a note in a lady's handwriting, enclosing money that would have bought "one pair of four-buttoned kids," and another letter "containing £26 10, the proceeds of a bracelet sold for the Lord's sake."

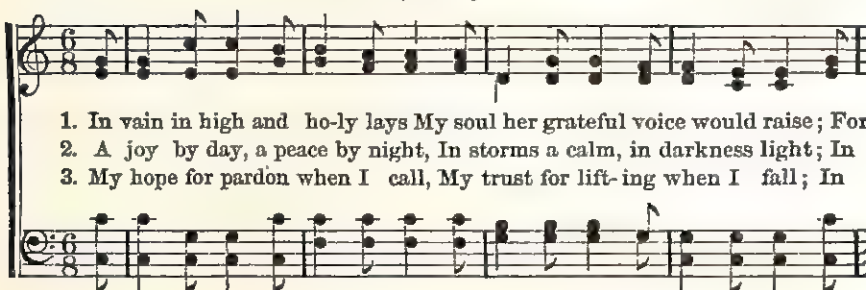
# GUIDE HYMNAL

## Wonderful Love of Jesus.

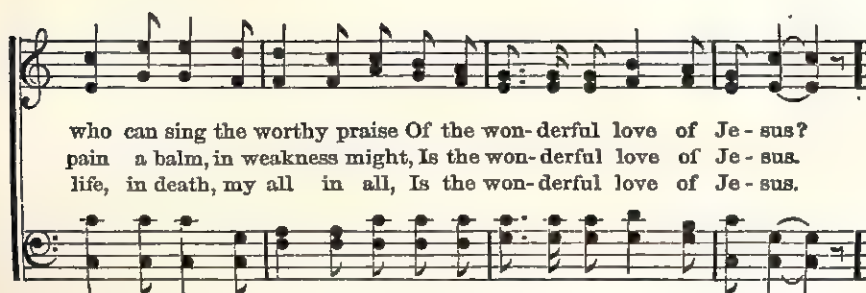
E. D. MUND.

"The love of Christ, which passeth knowledge."  
Eph. iii. 19.

E. S. LORENZ.



1. In vain in high and ho-ly lays My soul her grateful voice would raise; For  
2. A joy by day, a peace by night, In storms a calm, in darkness light; In  
3. My hope for pardon when I call, My trust for lift-ing when I fall; In



who can sing the worthy praise Of the won-derful love of Je - sus?  
pain a balm, in weakness might, Is the won-derful love of Je - sus.  
life, in death, my all in all, Is the won-derful love of Je - sus.

## CHORUS.



Won-derful love! won-derful love! Won-der-ful love of Je - sus!



Wonder-ful love! won-derful love! Wonder-ful love of Je - sus!

From "Holy Voices," by per.

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REV. JOHN A. WILLIAMS, D. D.  
LATE OF THE METHODIST CHURCH, CANADA.



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# GUIDE TO HOLINESS

AND

## REVIVAL MISCELLANY.

VOLUME LXXXVI.

FROM JULY 1890, TO DECEMBER 1890.

EDITORS:

MRS. DR. WALTER C. PALMER,

REV. GEO. HUGHES.

“AND A HIGHWAY SHALL BE THERE. AND A WAY, AND IT SHALL BE CALLED  
THE WAY OF HOLINESS.” ISAIAH 35:8.

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JULY, 1890.

—\* The Monthly Portion. \*

BY REV. GEO. HUGHES.

"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus that as ye have received us how ye ought to walk and to please God, so ye would abound more and more.—1 Thess. 4:1

**P**AUL here gives the Thessalonian Christians an earnest exhortation. It is with all the unction of an apostle "*Furthermore*"—As the Greek has it, "*As to what remains.*" A form of expression used by the apostle towards the close of his epistles. (Ephes. 6:10; Phil. 4:8.)

"We beseech you, brethren." How full of paternal tenderness and solicitude! How it glows with the holy fervor of a true ambassador of Jesus Christ! He had prayed for them a wonderful prayer—see 3rd chapter 12 c 13. In these petitions the grand possibilities of grace were unfolded.

Now his appeal is that they will expect an answer—and that the privileges of the Gospel so distinctly and comprehensively revealed, may become to them personal verities.

They had received from him positive instruction as to *how* they might "walk so as to please God"—that is the *manner*. The oldest Mss. it is said, adds a clause

here: "*even as also ye do walk.*" They had learned "*how* they might walk so as to please God"—and they were acting up to their instructions, measurably.

Now their apostolic instructor pleads that they "abound more and more"—in holy walking. His great ideal for the Church of God was, that they "increase and abound in love"—and that He to whom they had yielded themselves in supreme loyalty, "stablish their hearts, *unblamable in holiness.*"

In such a walk there is loyalty to THE KING—supreme joy—rapturous visions—and ever multiplying tokens of His good pleasure. Reader are you thus walking? If so, abound more and more—in intelligent, hearty, glad responses to every call from the throne for loyal service. These responses will introduce you to blissful acquaintance with the significance of the "*Furthermore*" of the apostle, bringing you out into a wealthy place indeed, and you will know your full, joyous, privilege in Christ.

## THE WORD OF GOD

"Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces."—Jer. 23:29.

"The power that gave it still supplies  
The gracious light and heat."

## THE SERMON.

### HEART PURITY, AND OUR REASONS FOR URGING IT.

(Delivered at the Georgia Holiness Convention in Cartersville, Ga.)

BY REV. BISHOP S. KEY.

OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

"Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you a chaste virgin to Christ."—II Corinthians xi:1-2.



OUR theme is *heart-purity and our reasons for urging it*: beautifully brought to view under the figure of an espoused bride of whom the supreme demand is that she be a "chaste virgin."

Nothing can be more needful than this state. The Holy Bridgroom demands it: the "many mansions" fitted up for their dwelling place give welcome only to the "pure in heart": the yearning heart of the engaged bride pants for purity that she may thus be adorned for her Lord: the commissioned minister, "jealous with godly jealousy," and earnest even to the appearance of folly and fanaticism, strives that he "may present a chaste virgin to Christ."

Most surprisingly this urgent presentation of heart-purity promotes objection and stirs up criticism. It has ever been thus. St Paul encountered it; and his reference to it in the text is made with a touch of rarest delicacy. His tone is

apologetic. He knows his zeal is counted by many as folly, and he well appreciates the condescending charity with which his "folly" is excused. He is called "a crank" and extreme, and yet somehow they bear with him. Our text is his appeal to his impatient and fault-finding brethren. He says: "Would to God ye could bear with me a little in my folly: and indeed bear with me." The margin reads—"indeed ye do bear with me." Much opposed as they were to his crazy zeal for purity, they nevertheless excused and bore with him because he was consistent, and they thought him a good man though misguided. This was fortunate. He could well bear their criticism if amid it all he held their confidence.

Indeed, upon reflection, this opposition to heart-purity does not appear wholly unaccountable. Purity antagonizes impurity; holiness, unholiness. Light reveals darkness. And he who by precept and example stands for the highest experience of holy living, may expect to be misjudged and ridiculed and caricatured and condemned.

In May, 1762, Mr. Wesley, makes this entry in his journal—"We begin now to meet with opposition from every quarter. Some say this is rank enthusiasm; others that it is a cheat or mere pride: others, that it is a new thing, and they can find no such a thing in the Bible. The Lord increases His work in proportion to the opposition it meets with."

In the nature of the case, intensity and urgency must characterize those who are themselves saved to the uttermost, and have invested all for the salvation of others. Again and again the question is repeated, "why such zeal in propagating holiness?" Why so many and such novel methods? Why not be content with the regular and established services?"

Our first answer is, we are under commission, with a special care. "A dispensation of the Gospel is committed to us," and we are straitened till it be accomplished. "We are ambassadors for



Christ," and as such must be inspired and controlled by our instructions. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." No marvel if a saved and consecrated servant of Christ should in his zeal, sometimes overstep the devil's limit of propriety and receive censure.

There is a touch of exquisite beauty in the figure employed by the Apostle in the text—"I have espoused you to one husband, that I may present you as a chaste virgin to Christ." No inexperienced mind can adequately appreciate this responsibility and anxiety. Sent of God to choose and prepare a bride for his Son, what carefulness, what delicacy, how numerous the possibilities of mistake and failure, what trembling heart-yearnings and jealousies for his Master!

The eldest servant of Abraham's house sworn and sent by his master to find and bring a bride for Isaac, is the typical representative of every Christian minister. "Put thy hand under my thigh," said the patriarch, "and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell. But thou shalt go unto my country, and to my kindred and take a wife unto my son Isaac."

The Canaanites were impure. Virtue was well nigh unknown among them, and chastity was not. A bride worthy of Abraham's son must come from the land of his fathers, and a long journey and a patient search be made. That commissioned messenger had in his keeping the honor and happiness of his master. More delicate his office than if he had intended marriage for himself. In his own case

he might take some risk. In his master's none. "A chaste virgin" must be found, and on him was laid the duty. He was literally saturated with his mission. Thoughtfully, prayerfully, instantly, urgently, unceasingly he gave himself to it. At the well whither the women gather to draw water at the time of the evening, he waits and prays and finds Rebekah. He follows her to her home, and refuses to eat or sleep until he can open his errand and press it to a consummation. His mission accomplished, the dawn of the morning finds him returning with the chosen bride.

It is this single and exclusive work which our Lord has confided to us, His blood-washed messengers, that fills us with enthusiasm. He has put great honor on us in this appointment. We must give ourselves absorbingly to its execution. To formal, cold and calculating eyes our methods may sometimes appear irregular and extreme, but the hope of bringing a chaste virgin as the espoused bride of Christ, is the inspiration of all. Surely in this case the end accomplished will justify the means.

Another and very controlling reason for our intensity in "spreading Scriptural holiness over these lands," is found in the *definite and exclusive mission of Wesleyan Methodism*.

"What was the rise of Methodism?" asked John Wesley, in his Conference of 1765. This is his answer: "In 1725, my brother Charles and I, reading the Bible, saw we could not be saved without holiness: followed after it and incited others so to do. In 1737 we saw that this holiness comes by faith. In 1738 we saw likewise that men are justified before they are sanctified, but still holiness was our object: inward and outward holiness. God then thrust us out to raise up a holy people." To this statement, found in your Discipline of 1882, are signed the names of Bishops Paine, Pierce, Kavanaugh, McTyeire, Keener, Wilson, Parker, Granberry, Hargrove, (of the M. E.

Church, South). Again we find:

In 1790—just two years before he died—he wrote, “This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly He appears to have raised us up.”

I affirm, with all possible emphasis, that salvation from all sin received now by faith, is the distinguishing doctrine which differentiates Methodism from all other Churches. Leave this out and your Church is indefensible. No Church can be sustained or tolerated that does not hold a place unoccupied by any other, and teach doctrines untaught by others, and employ agencies and methods unused by any others. Partizanship and passion may for a time maintain rival organizations holding and teaching the same points, but inevitable reaction will sweep away the surplus. Study your Church then in the light of this postulate.

Every great Church that has survived a hundred years, and is fit to live another century, has a grand principle out of which its life comes. Fidelity to that alone is the guaranty of perpetuity. For example: Roman Catholicism claims its place, and demands a following by its bold and defiant assumption of being the only authorized Church of Christ on the earth. Through all the centuries she has remained the same, exclusive, intolerant, uncompromising. “The Pope is the viceroy of Christ, and the priesthood are the successors of the Apostles.” The very audacity of the statement has terrorized the multitudes, and in this way Rome has held an acknowledged sway.

The Church of England and her descendant, the Protestant Episcopal Church in America, build on the same foundation, hoping to divide Rome solely by charging corruption and apostasy upon the hoary pretender. It is alone a revolt from the vices and oppression of the ages seen in Rome that opens a door to the Episcopal Churches and makes

them possible as a distinct Church.

The Presbyterian Church stands for Calvinism in creed, and qualified congregationalism in polity. Her attitude is definite and her voice unvarying. She is fixed, stern and somewhat severe in her teaching, but her devotion to the Sabbath, and pure private morals, and her trained ministry defending the authority of the word of God, have established her claim to Churchhood and won recognition.

Our Baptist brethren are differentiated by a single point of faith, viz: exclusive immersion and its derivatives. Their Calvinism and congregational government would liken them to several other numerous and influential Churches, but their peculiar view of water baptism distinguishes and sets them apart. On this question they are neither silent or equivocal. Immersion in water is their glory, and they allow no compromise. They deserve the place they occupy in the sisterhood of Churches, because of their straightforward consistency and fidelity.

What now of Wesleyan Methodism? Arminian in theology, episcopal in government, and non-ritual in polity, she so far presents no claim to a separate and independent place. The vision of a great Church moving on through the ages and bearing his name never lodged in John Wesley's mind. When once his soul felt the pulse of a spiritual life his eyes opened on a scene that stirred his deepest sensibilities, and drew him out of himself in sublime self-consecration for the neglected millions around him.

He saw in his native England the frame work of a grand and mighty Church, but death had fixed its grasp upon it, and all the marks of decay were visible. He saw magnificent cathedrals with vast endowments and splendid appointments, and titled noblemen in gorgeous dress thronged the aisles, and filled the pews, while a dead priesthood ministered at the altar. Card-playing, horse-racing,



amusements of all sorts, and self-indulgence generally, characterized the people both clergy and laity, while the teeming multitudes wandered over the fields with no folds and no shepherds.

Out of the womb of this necessity, with the birth-agonies of a great heart moved by the Holy Ghost, Methodism came into being, a mission to the masses, the Church of the poor. Her distinctive theology involves only matters of experience, justification by faith alone, regeneration by the Holy Ghost without the intervention of water, or Priest or Bishop—sanctification, and the witness of the Spirit.

Abel Stevens, the greatest historian of the Church, says: "Methodism has reversed the usual policies of religious sects, who seek to sustain their spiritual life by their orthodoxy. She has sustained her orthodoxy by devoting her chief care to her spiritual life, and for more than half a century has had no serious outbreak of heresy, notwithstanding the masses of untrained minds gathered within her pale, and the general lack of preparatory education among her clergy."

Now, then, I repeat with an added stress that Methodism, this child of Providence, embodies and holds forth a new, definite and distinguishing statement of Scriptural holiness.

Romanism and its progeny hold and teach that entire deliverance from the stain and guilt and power of sin comes only after death in purgatorial purifying.

Calvinism of every name refuses to allow heart-purity and holiness except in articulo mortis.

Wesleyan Methodism alone, in all the sisterhood of Churches, claims it now. In 1766, John Wesley wrote to his brother Charles: "Insist everywhere on full salvation received now by faith. Press the instantaneous blessing." A heart-yearning after this high experience drew together in Christian sympathy and

finally organized that band of godly men, by some called "Methodists," and by others in mockery "The Holy Club." These our fathers banded together as they said themselves, "seeking the power of godliness." They "hungered and thirsted after righteousness." They sighed and cried to be cleansed from all sin, outward and inward, and to be "filled with all the fulness of God." They organized class-meetings where they might open their hearts one to another, and tell their conflicts and triumphs, their joys and sorrows, and thus mutually stimulate and assist. They met in foundries and workshops and in the open air to pray and sing and exhort. In love-feasts they told of their growth in grace, and of their yearnings after holiness of heart and life. They preached it, prayed for it, professed it, sang of it, illustrated it in their lives, and died testifying "the blood of Jesus Christ his Son cleanseth us from all sin." When these holy men crystalized into Church organization it was for experimental holiness as the grand result.

The vows of Church membership look to a final and total consecration. "Dost thou renounce the devil and all his works, the vain pomp and glory of the world with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt neither follow nor be led by them?"

"Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?"

Complete surrender was demanded at the very threshold of the Church. The purpose of your Church was announced to each applicant at the very beginning of his career. None were invited to join who did not set out with a purpose to experience heart-purity and practise holy living. And so they formulated the "General Rules of the United Societies" as their conception of Bible religion, and the directory of all true Methodists.

(To be continued.)

## LIVING TRUTHS.

"I AM THE WAY, THE TRUTH, AND THE LIFE." John 14: 6. This comprehensive sentence is from the lips of The Master. None but a Divine person would dare to make such a declaration—He is THE WAY to the Father. "No man," said He, "cometh unto the Father but by me." He is THE TRUTH—of all we find in THE FATHER when we get to Him. "In him (Christ) dwelleth all the fulness of the godhead bodily." He is THE LIFE that shall ever flow to us and bless us from the Godhead thus approached and thus manifested in Him—this is the true God and eternal life, (1 John 5: 20). What is here affirmed of Christ let Him be to us in personal realization.

"In Him eternal life receive  
And be in Spirit one."

## BIBLE CHARACTERS ILLUSTRATING HOLINESS.

BY REV. CHARLES W. L. CHRISTIEN.

## VI. DANIEL.

**T**HE prevailing tone in the character and life of Daniel is fidelity to God and man; holiness under the special form of practical righteousness, a righteousness to which God bore a remarkable witness by Ezekiel, who, like Daniel, was a prophet of the captivity, "Though these three men, Noah, Daniel and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord God."

His fidelity to man is confessed on the testimony of his enemies themselves, "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." His office in Babylon was one of extreme difficulty. To act as chief minister at the court of an eastern autocrat, where corruption and intrigue would fill the very atmosphere, would be no light task for any man. But in the case of Daniel it was intensified by the jealousy with which the Jewish captive was regarded by the other high officials of the kingdom over

whose heads the monarch had advanced him to the highest post. If ever a man was "watched by the world's malignant eye" it was this Hebrew who was "preferred above the president and princes because an excellent spirit was found in him." And so malice and contempt for the foreigner longed to find something that could serve as a handle to ruin him, and were all the more bitter because of the very goodness which frustrated their purpose.

This unbending uprightness, which was, doubtless, the secret of the prophet's promotion, is an essential element in moral purity. That which God looks for in His Church is a holiness that cannot be unfaithful to any human trust; that is not only "harmless and undefiled," but will rigidly, and at whatever cost, "fulfil all righteousness," a holiness against which the world, try as it may, cannot find occasion of complaint; a holiness that is simply and splendidly true, whether acting itself out in the workshop or the cabinet, on 'change or in the stirring arena of political life; a holiness which can defy and even silence the foul tongue of slander; the expression of the righteousness summed up in the second great commandment. And the God of providence places His people as lights amid the world's darkness to give this grand testimony to the reality of religion everywhere. It is an argument which strikes home to the average mind, which all can understand, and which has a mighty force when others might be used in vain.

But Daniel's faithfulness to man rested upon, and was caused by, his devotion to God. He was but a lad of fourteen when he was carried to Babylon, but even at this early period his religion appears to have been remarkably matured and strong. And shortly after his arrival it was put to the proof. Being set apart, with his three friends, to be trained for the service of the court, the king's meat and wine were appointed to be his daily



food. But to have partaken of these would have "defiled" the young Hebrew. And in obedience to conscience, and at the risk of all consequences, he immediately asked permission to abstain, God mercifully rewarding his faithfulness.

Years go by, Nebuchadnezzar is dead. Belshazar is slain, Darius has taken the throne, and the decree is signed making prayer for thirty days a crime. But again his consecration to God was manifest. For the striking point is that the men who knew that they could find nothing wrong in him respecting the affairs of the kingdom, were equally certain that he would be just as true regarding his duty to his God. By long, close observation they knew perfectly the ruling motive of his life. They were sure that he would never leave off praying, either to retain the lofty honors that the monarch had conferred upon him, or to escape a cruel death. It was this assurance on which the whole plot rested. And it proceeded precisely as they expected. For without parade, but without faltering, "he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." He could risk the den of lions, but he could not sin by leaving undone a known duty to God. His religion was as illustrious in obeying "Thou shalt" as "Thou shalt not."

This is another necessary feature in a holy character. In reality the greater number of sins into which believers are betrayed are sins of omission. But to a holy heart neglect of duty is as real a sin as the commission of a positive wrong. And a heart governed by pure love to God can never descend to a crooked or worldly policy to escape the unpleasant consequences which faithfulness may threaten. The religion which God wishes all His people to live is that which can neither be allured nor tortur-

ed into sinning; so real, so true, so uncompromising, that all the world shall know that it would be as easy to stop Niagara as to induce a Christian to neglect or violate his duty.

But no piety can flourish without maintained communion with God. This is as indispensable as air to the lungs. And Daniel was a man whose knock was well-known at the gate of prayer. Early in the record we find him not only praying himself about the matter of the king's dream, but securing the prayers of his three friends, showing that prayer was, at that time, the habit of his life. The sublime confession and pleading in the ninth chapter could only have come from one whose life was one of intercourse with heaven. And he was granted prophetic visions, but did God ever grant such to any one who was not living in communion with Himself? The fires of devotion must be replenished with the oil of grace, and it is at the mercy seat that the Saviour feeds the flame.

"O man, greatly beloved" said the angel, and we do not marvel at the words, for "the Lord loveth the righteous." And while there was evidently in Daniel, as in St John, a great loveableness that won him much friendship, and a calm and mighty faith as in Elijah, there was pre-eminently the devotion to God which knew not how to betray a trust or compromise a conviction. Tried from his boyhood, by prosperity, by high office in a land of heathenism, and by the hatred of many powerful men, he maintained a brilliant consistency to a green old age, and comes down to all ages as the very synonym of a man who had taken as his life motto, "Herein do I exercise myself to have always a conscience void of offence toward God and man."

O how mighty would the Church of God be if all were as true as Daniel! God would indeed use such a Church to convince and save an unbelieving world, and that speedily.

## LIVING TRUTHS.

2. "Believe me that I am in the Father and the Father in me."—John 14: 11. Here is a positive claim, on the part of the Lord Jesus Christ, to absolute and eternal Divinity—co-equality with THE FATHER. This is the legitimate interpretation of the passage. Such a reciprocal relation as is here stated is only consistent with the idea of His personal godhead. "THE SON is the ordained and perfect manifestation of THE FATHER, that His own word for this ought to His disciples to be enough; and if any doubts remained His works ought to remove them. In view of this exalted character of Christ, He ought to have our supreme love, worship and service.

"Joy to the world! the Lord is come;  
Let earth receive her King."

## THE SANCTIFIED TONGUE.

BY REV. ENOCH STUBBS.

**I**N a holy man, every action that is capable of moral quality is controlled by a sanctified will; that is, a will so surrendered to God that what He dictates is unquestioningly accepted, so that the Divine will becomes the standard of the whole life. This standard is to be applied both to the secret thought and the public deed, thus making a character of practical holiness. Such a character must be the goal of initial salvation. The beginnings of repentance and faith, justification and regeneration, form a glorious basis upon which is to be erected the new manhood "in the image of Him that created him in righteousness and true holiness."

But how shall we know when this "new creation" "is complete" and "perfect?" By no means can this be so well ascertained, perhaps, as by the delicate test furnished in the control or non-control of what is most difficult to subdue. With most, this will be found to be the tongue; and the use and control of this "unruly member" may be taken as a test of perfect conformity to the Divine standard. This statement is warranted by the declaration of the apostle James: "If any man offend not in word, the same is

a perfect man."

It is a matter of frequent experience that a man has Divine life and power within him, without possessing it in such sufficiency as to control the tongue. The tongue is one of the last agencies to submit to the Divine sway. And this probably, because it is the most direct, facile and complete "indicator" of the volitional nature. It represents that inner citadel which is so slow to surrender—the *will*. Hence so many who are certainly living the Christian life—the contrast between what they once were and what they now are, being most marked, yet fail to keep the tongue in check; to use it in accordance with charity, avoiding exaggeration, speaking in humility and meekness, with sweetness and love. The tongue is too often still "unruly." When it should speak wisdom and "minister grace" it too frequently takes fire in the friction of provocation and scorches, flares and flames, until the Spirit is grieved and the conscience is wounded. The Psalmist prayed that he might not sin with his tongue. The silence of Jesus before his accusers has been well called "triumphant silence." It showed perfect restraint through absolute submission, and such entire trust in God that even when surrounded by a howling mob, and condemned by a mock trial to a cross of shameful ignominy and pain, He would utter no protest or bitterness. "Being reviled, he reviled not again." The use and control of His tongue showed the purity of His heart. The fountain being pure the stream could not be otherwise.

As the tongue is thus related to the heart, it will grow sweeter only as the heart grows holier. A fully sanctified heart only can guarantee a completely regulated tongue. The Apostle we have referred to scouts the idea of "taming" the tongue, declaring that while every kind of wild beast hath been tamed by man "the tongue can no man tame."

It is to be brought under the influence



of sanctifying grace. This is necessary in order to power. Sputtering steam is annoyance, perhaps, a nuisance. But steam confined, controlled in a cylinder, and exerting its power behind a piston is the giant of the nineteenth century. The western stream, raving through the canons, an agency hitherto only of destruction, may be confined in the mountain gulch, controlled by lock and sluices and then let out so as to turn our American desert into a Paradise of golden grain and orange groves. So if the loose levities and wild ravings of the careless tongue are to be converted into benedictions that tongue must be Divinely controlled and moved by the impulses of a sanctified heart.

Such hearts and tongues only can make up a Pentecostal Church. The Church can be filled with peace, piety and power only when, like that in Jerusalem, it is "of one accord." If while some are praying and testifying, others are whispering suggestions of evil, impugning motives, uttering suspicions, surmisings, dangerous half-statements, carrying tales and dropping out commas and semicolons by the way until the meaning is changed, peace destroyed, and very friends separated, there is no possibility of Pentecost until these rebellious tongues are silenced or sanctified. We need not wonder therefore, at the many inspired injunctions for the control and use of the tongue. Whole columns of selections could be made from the sacred volume showing that unhallowed speech is God's abomination and a holy tongue His special delight.

The tongue must be controlled *positively* as well as negatively. Not only restrained from evil but trained to willing service for good. There must be expression as well as repression. The holy tongue is not only silent for evil, but a witness for good. It is the instrument of testimony. While some tongues need to be tied until trained for holy service, others need to be loosed that they may speak for

God.

The lips of Isaiah were touched with live coals from the Altar of God, and the hundred and twenty in the upper room were given hallowed tongues of fire. David exclaimed: "I will take heed to my ways that I sin not with my tongue." Ps. 39: 1. Thus only can clean lips be had, through the fire of sanctifying grace, and the constant watchfulness of a soul determined to please God.

## TRUTH IN THE INWARD PARTS.

BY REV. JOHN PARKER.

"Behold, thou desirest truth in the inward parts."—Psalm 51: 6.



WHAT God desires, is the expression of His holy nature, and He cannot accept less. If He desires truth in the inward and outward life,—He will accept no substitute, make no compromise. He repudiates all unreality—intrigue and guile; all godless craft and pretense. It is not our fault that we cannot limit our estimate of men by the measure of their heart fidelity,—since we can only see the outward, but God estimates men by the inward nature and not by the outward profession. What our inward part is,—that we are in His sight. It is not charity therefore to conceal or magnify the reality—of sin in another—and magnify the seeming of truth and piety, for the reality and not the seeming is the real quality.

It is at the inward part; the moral centre and source of motives in us,—that God sets up His balances—and weighs character. Truth and wisdom, are words often used in the book of God for heart holiness. God himself is said to be wise of heart; and only to the pure in heart does He reveal himself. No man who acts from double motives can see

God. The Holy Spirit writes His law on hearts made pure and on no others. To such He reveals Christ as the essential wisdom of God.

"In the hidden part, the throne-room of my soul thou shalt make me to know wisdom." Thou shalt compel my soul with loving awe, and fear of thy displeasure. That is, just what I need and want, Thou hast promised to give me; heart sincerity, truth and purity. Less Thou canst not give to the soul than truth and be a holy God, less I cannot have and secure Thy fellowship and favor. It is only those who walk in the light as He is in the light—who have fellowship with Him. David had lost the Divine favor—because in seeming to be what he was not, he was double in his life and therefore untruthful and unholy.

Apart from truth and wisdom in the inward and hidden parts there can be no piety, without it holiness is but a name and a shadow, a pretense and a policy. And worldly policy, cunning and concealment, are deeds and words of contradiction in the life and lips of a child of God. Light suggests simplicity—transparency, guilelessness and truth, and Jesus says "If thine eye be single thy whole body or being shall be full of light." The opposite of this is equally true—a double eye, and nothing is real, or genuine, or pure. I heard a devout Episcopal clergyman say in the Tuesday Meeting, "before I obtained the blessing of a clean heart, I was a pastor with double motives and a double life. I had to seem to be what I knew I was not,—benevolent, unselfish and pure in every motive, but now—what I seem to be that I know I am." "If we say that we have fellowship with Him and walk in darkness—we lie and do not the truth." Darkness and truth are antagonists—they destroy each other. Only one of these can finally and permanently rule in your soul.

Let us then look below the surface of our visible life. God does. Until the

heart is cleansed and ruled by the kingly presence of the Holy Spirit,—it may not be trusted. The words at the head of this article would probably never have been written, had not David foolishly trusted his own impure heart. King and Divinely inspired minstrel that he was,—whose melodious tones made glad the heart of the Church,—none of these made him secure, and how sadly he learned this truth. Let us be real in our own sight, with nothing to conceal, and we shall have nothing to fear.

As believers in the incarnated truth "we have renounced the hidden things of dishonesty—not walking in craftiness nor handling the word of God deceitfully—but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." Ours is now the hidden man of the heart, solid at the core and not corruptible; for we are spiritually the product of the Holy Spirit—who is "the Spirit of truth," like the great French pear *La Bon Chretien*—the good Christian, called so—because he is never rotten at the core. The man who lives a surface life, knows it. He knows its want of reality and therefore of permanency. He only plans for to-day,—he dare not think of to-morrow,—but God is sure to unmask the unreal and pretentious. Truth in the inward parts is never afraid of the light, never doubtful of its own genuineness, never out of harmony with righteousness. Its simplicity challenges your inspection—and wins your admiration. Its empire is the universe, its lifetime eternity,—its inventor God,—its final home—is heaven. It was this guileless transparency and truth in our Divine Master which now commands for Him the reverence of millions,—who do not accept Him as Divine Saviour. It is this in Him that we live to imitate. This in us, as His friends,—will compel thoughtfulness and desire in hearts profane and worldly—without this—whatsoever else we have,—we do not know but we reproach Him.



## LIVING TRUTHS.

3. "But where sin abounded, grace did much more abound."—Rom. 5: 20. This is a mighty truth—sin and grace in contrast—and the latter achieving its triumphs. Grace did MUCH MORE ABOUND—"did exceedingly abound," or superabound. An eminent commentator says, "The comparison here is between the multiplication of one offense into countless transgressions, and such an overflow of grace as more than meets that appalling case"—THE GRACE which originated the scheme of salvation—THE GRACE which sent THE SON to be the Saviour of world—THE GRACE which makes us to be "the righteousness of God in him." Beloved, is this grace of Christ abounding toward you? Can you say,

"And new supplies each hour I meet,  
While pressing on to God."

EXPERIENCE OF THE  
APOSTLES.

## A BIBLE READING.

BY REV. JOSEPH G. TERRILL.

*Did they experience Heart-Purity as a  
Second and Distinct work?*



THE question propounded at the head of this article is one of vital importance in its relations to experimental Christianity. We now inquire:

I. Were the Apostles converted before Pentecost?

1. Matthew 16:13 c 17.—When Jesus came into the coasts of Ceserea Philippi, He asked His disciples, saying, 'Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.'

Peter's confession of Jesus on this occasion, was of His Messiahship, (thou art the Christ), and divinity (the Son of the living God).

Jesus declares that this knowledge of Himself was not received through human agency (flesh and blood), but by Divine revelation (my Father).

2. The New Testament writers held that such knowledge received in that manner was evidence of the New Birth. I John 5: 1.—Whosoever believeth that Jesus is the Christ is born of God. And verses 4 and 5—"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God.

Peter's confession was that Jesus was the Christ, and that He was the Son of God. Therefore Peter was born again.

3. That knowledge of Jesus is Eternal Life. St. John 17: 3.—And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. See also I Corinthians 12: 4. "Wherefore I give you to understand, \* \* \* \* that no man can say that Jesus is the Lord but by the Holy Ghost."

That confession of Peter's shows the true knowledge of Jesus, that deeper knowledge that comes by revelation to the heart. Therefore Peter, and those with him for whom he spoke had *Eternal Life*.

II. They had assurances from Jesus that they were Christians in the *evangelical sense*. 1. St Luke 10: 25.—But rather rejoice because your names are written in heaven."

He was speaking to the seventy who had just returned from their missionary tour through the land, and had reported with rejoicing, that devils were subject unto them. But if Jesus should speak the same words unto us, would we not receive it as evidence that we were Christians?

2. St John 14: 1-3, 27—"Let not your heart be troubled: ye believe in God, believe also in me (ye believe in me.—Rev. Ver.). In my Father's house are many mansions: if it were not so, I

would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid.

Such language as this is never addressed to unconverted men. "There is no peace, saith my God, to the wicked. Therefore being justified by faith we have peace with God through our Lord Jesus Christ.

Would we not say if such language was addressed to us, personally, that Jesus meant us to understand, that we now had a title to a home in heaven?

3. St John 15: 1-11.—"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except that ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I keep my Father's commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full.

Here Jesus assumes that they are vitally related to Him, as the branch to the vine. He exhorts them to abide in the vine, not to become disunited to it. He tells them He loves them as the Father loves Him: and exhorts them to *continue* in His love, not to *gain* a place in His love. He then tells them how to continue in His love, namely, by keeping His commandments. He then concludes by giving the reason for His using this language, not that they may receive the joy of the Christian life, but that that joy might remain in them, and that their joy might be full. Now this is not the language adapted to unconverted men, but to the converted, to Christians.

4. St John 17— Space is too limited to give the whole of this wonderful chapter. I can only call attention to the several points as I pass along. This is a prayer of Jesus addressed to the Father in the presence of the eleven. He says, that power had been given Him to give eternal life to those whom the Father had given Him. He claims that these eleven men had been thus given Him. He also defines eternal life to be the knowledge of the true God, and of Jesus. He says He has manifested the Father unto these men, and they know Himself and that He came from God.

He distinguishes between them and the world, and says He prays for them, and not for the world. He says they are not of the world, as He is not of the world, yet He prays that they may be sanctified through the truth. He also distinguishes between them and Judas. They are His more than officially.

Here then, is a prayer for the eleven, in which the world as such has no interest. But believers in every age have an interest in it. "I pray not for these alone, but for them also which shall believe on me through their word." Who can carefully consider this portion of Scripture without concluding that these men were believers in the evangelical sense, and therefore converted men?




## LIVING TRUTHS.

4. "In all these things we are more than conquerors."—Rom. 8 : 37. This is descriptive of a high position—not simply a conqueror, but "MORE than a conqueror." Over what? Read the 35th and 36th verses, and you will see. Angels gaze upon such lives with profoundest interest and rapture. But while contemplating the moral sublimity of the conqueror, and his conquests, be sure to note the manner in which they are achieved—"Through him that loved us." It is not then a self-achieved victory—O, no! It is alone through the might of Him who personally contended with our foes, and who in our persons wins these conquests.

"Now hail the strength of Israel's might,  
And crown Him Lord of all."

## SELLING ALL.

BY REV. G. F. OLIVER.

HE instruction of Jesus to the young ruler is of universal application. To obey the order given is to "have treasure in heaven," and is a plain condition of following Jesus. The Saviour has never authorized any variation from the "price of eternal life" herein stated. "Sell all that thou hast."

There are three classes of persons to whom this instruction keeps coming in freshly-spoken accents from our Lord's lips.

I. *The Sinner's "all."*—Every sinner is disloyal to God because his heart is set upon some idol instead. That object may be money, or pleasure, or self, but it rivals God. The sinner is a rebel till his will is surrendered at the point where the heart clings. He must give up sin and cease to do evil. The moment he does this thoroughly and fully, up to his light, which is his measure of conviction, he becomes a friend of God and a seeker of Christ. He is a "mourner in Zion," going about the streets seeking "The Beloved." No honest and earnest soul who decides to forsake sin can be lost in that state of mind. "Blessed are they that mourn" girds him when "the wicked forsakes his way." But this

Divine command is further to be obeyed.

II. *The Seeker's all.*—It is often a puzzle why the penitent, humble and praying seeker of Christ, does not more speedily get blessed and receive the witness of the Spirit, the "joy of the Lord." It is because he does not "sell all." That "all" is his "thoughts." Whenever the unrighteous man forsakes his thoughts he will soon find it easy to believe, and an abundant pardon will be his with all the foretaste of his inheritance as a child of God. But if the seeker clings to his own notions of when and what and how, thus proscribing God, he will of course go away "very sorrowful."

Moral men and backsliders are "very rich" in their own notions of salvation. They have had instruction, possibly experience in Divine things, and therefore are usually more difficult to bring into the light for that very reason. God will not allow us to anticipate His thoughts. His thoughts are above our thoughts. But when the seeker comes to know nothing, looks up and away from himself, takes Christ's word and thinks it after Him, then the seeker becomes a believer and a saint by regenerating grace. He is fully converted and is constituted an heir of God. Some will tell us that having thus given up or sold all, he can do no more, and will have no more yielding to enact. True, not until he discovers other possessions by the Holy Spirit's processes in his soul. As he advances he comes to.

III. *The Saint's all.*—He will, if led by the Spirit, discover that his body is in a most sacred sense to be dedicated to the Lord: that every appetite, every faculty, every resource is to be tributary to the service of God. He discovers that he is to make a "living sacrifice," and prove what is the "acceptable and perfect will of God." Often certain habits as for example, tobacco-using is to be given up. Under the peculiar light of truth have not believers again and again been convicted of selfishness or pride, or covet-

ousness, or some uncleanness of heart or habit of life, which should be rectified? To this thing there had been a subtle clinging. It was an accumulated or undiscovered possession that must be cast overboard, must be sold before the title to heaven could be cleared up. This consecration up to the light, attended by a faith up to present privilege, secures for the believer the sanctification by the Spirit. When such consecration or sale is refused or postponed, clouds hover around, mists arise, and sometimes backsliding begins just here and formality or final apostasy. The only safe rule is, to welcome the light, and yield all quickly on the call of the Spirit. The distribution and adjustment may be made later: but the forsaking all, including *all* known wrong, all subtle prejudices and conceits, all discovered carnality, this must be done to insure eternal life.

To do it is possible only by God's help and proffered grace.

Once done, sorrow flees away and the pledge of "manifold more in this present time, and in the world to come life everlasting" comes floating into the soul's inner chamber like a white-winged angel of peace and glory. "Sell all that thou hast \* \* \* and come follow Me." Take instruction and a wonderful inheritance is yours.

CHRIST's love takes us as it finds us; but it does not leave us so. If it did not make us better it would not be Christ's love, but just common earth-love. There are two mighty chapters in the history of Christ's love. One relates to the means by which He brings us to Himself, the others to the means by which He keeps us with Himself. After we have been brought to Him, a sublime work expands itself before Him. We are to be made like unto Himself. He will not rest until he has communicated unto us his own perfections. These souls so loved are to be made lovely. Christ would not be worthy of our continued regard, if He left us to follow our own evil work; and the whole story of His love would turn out a mere legend, if He taught us not to honor the commandments of God. But this reproach cannot be brought against Christ. Keep my commandments He says, and abide in my love.—*Sel.*

#### LIVING TRUTHS.

5. "For by grace are ye saved through faith." Ephes. 2:8. Grace signifies favor. And, our salvation from first to last is of the unmerited favor of God. As the offended Sovereign against whom man has rebelled, He has been pleased to show mercy to the rebel, and to devise a scheme of redemption, whereby the infracted law is magnified and made honorable, and the guilty sinner is pardoned. Boasting is therefore excluded—it is simply of grace, not of works—we do not *ATTAIN* it, but we *OBTAIN* it, as the free gift of God, through faith. We take what He proffers. Blessed be His name!

"O what amazing words of grace  
Are in the gospel found!"

#### IN BEULAH LAND.

**I**N a sermon preached by Rev. BISHOP CYRUS D. FOSS, in Cincinnati, Sunday, May 20, 1888, on "Four Great Religious Certainties," made the following eloquent reference to the dying experience of the revered Nicholas Snethen, a man who might truly be called the father of the Methodist Protestant Church.

"When I was a young pastor in Brooklyn, just thirty years ago, I had in my congregation for several years a dear old saint of God, the widow of Nicholas Snethen, of blessed memory. O, what a saint she was! And every week, twice almost always, on given days, I went to her upper room on Fulton Avenue, and talked with her about the kingdom just coming to her immortal vision; and the young pastor was greatly helped and confirmed in the faith every time he went.

"One Thursday afternoon one of her daughters in my class-meeting said to me: 'Mother is in trouble, and she would like to have you call.' I had not time to ask her what was the matter, so many were coming up to shake hands; but I said I would be there in a few minutes, and in twenty minutes I was at her bedside. And as I walked up the avenue I asked myself what last hold the old enemy could have got on that mature and triumphant saint. I could not make it out.



"I came to her room, stepped to her bedside, and concluded at once that it was a curious sort of trouble, for her face shone as though a passing angel had dropped a smile upon it. I took her by the hand, and said: "Mother Snethen, your daughter said you were in trouble. What is it?"

"Well," said she, 'I would have been glad if my Lord would have permitted me to spend my remaining days on earth praying for the Church and for my friends; but I cannot pray any more.'

"Then," said I, 'let me pray for you.'

"I had hardly begun; but there was no more praying to be done there. I had scarcely said the first word when she said: 'Hallelujah!' And I said: 'Hallelujah!' And her daughter said: 'Hallelujah!' And heaven seemed to answer back, 'Hallelujah!' And so it lasted four days, and there was no more praying to be done there.

"I said: 'If God pleases, Mother Snethen, to let you begin the employments of heaven now, never mind; it is all right.'

"During those four days she would say: 'Now, don't you hear anything in particular in this room?' 'No; do you?' 'Yes.' 'What do you hear?' 'The angel of God singing my welcome home.' 'Don't you see anything there, right there?' 'No; do you?' 'Yes.' 'What do you see?' 'I see the angels of God waiting to carry me home.'

"All imagination!' some blear-eyed doubter may say. A sanhedrim of philosophers can not prove that it was not the dawn of the eternal vision."

A MOTHER'S LOVE. The intensity of maternal affection was illustrated in the observation of a little boy, who, after after reading Bunyan's "Pilgrim's Progress," asked his mother which of the characters she liked best. She replied, "Christian, of course; he is the hero of the story." The dear child responded, "Mother, I like Christiana best, because, when Christian set out on his pilgrimage, he went *alone*; but when Christiana started, she took the children with her.—*Scl.*

## ON HIM I WAIT.

BY MRS. L. F. BAKER.

"I wait for the Lord, my soul doth wait, and in His word do I hope."

"My soul waiteth for the Lord more than they that watch for the morning, I say, more than they that watch for the morning."

**M**ID the mists of the early morning,  
When the dew on the roses lies,  
I left my glance to the glories,  
That brighten the eastern skies.  
Then I hear the Voice of the Master—  
My Master—tender and wise.

Below in the flower-sweet garden  
The waking wild birds sing—  
And cross my wire-hung window  
With flash and flutter of wing.  
But my soul soars farther upward  
To the presence of Its King.

And I listen, intently listen  
For the word which He shall speak;  
He giveth it "new each morning"  
To the trustful and the meek,  
To the hearts of His "little children,"  
As they draw nigh to seek.

The blessed word He gives me  
As the sun mounts high and clear,  
"To you who fear my Name"  
(And He taught me how to fear—)  
"Shall the Sun of righteousness"  
O, promise *proved* and dear!

"With healing in His wings"  
For how many mortal years,  
Mid the calm, and in the conflict,  
When I smiled and sat in tears—  
It hath made my hopes to blossom,  
And brought quiet to my fears.

So I bend me low to worship,  
Then I hasten forth to *do*  
This day's duty as He gives it,  
With a grateful heart and true,  
For He may will that at evening,  
His own beauty I shall view.

MINE! All mine! All the revelation of thee in the Bible is the revelation of my God. Thy wisdom is all for me. So is Thy power. So is Thy goodness. So is Thy truth, Thy purity, Thy justice; Thy time is for me, Thy eternity for me; Thy works for me. Thou sittest on the universe for me; prevadest all space for me; arrangeest all Thy plans for me.



"Thy word is a lamp unto my feet and a light unto my path"

—Psa. 119 : 105.

"Father of mercies, in Thy word  
What endless glory shines!"

## The International Lessons.

(From a Holiness Stand-point.)

BY REV. JAMES MUDGE.

### Lesson 1. Luke XIII. 10-17. July 6.

*Verse 10. The Sabbath Day.* This was, of course, the Jewish sabbath, the seventh day of the week, which we call Saturday. It should not be confounded with the Christian Lord's Day, which is the first day of the week. The two institutions are by no means the same, but, since they are analagous though different, the Lord's Day, holding substantially the same place in the Christian system that the Sabbath did in the Jewish, much may be learned as to the proper use of the former day by noting Christ's deeds and words connected with the latter. *Teaching in the Synagogue.* Christ improved all opportunities for doing good and leading the people to the knowledge of the truth. Every Sunday-school teacher may derive encouragement from his example.

13. *His hands.* O blessed hands of healing! They are to-day ready to be placed on the moral cripples, those unable to walk uprightly because of the infirmity to which they have so long yielded. The work can be done immediately and permanently.

14. *Moved with indignation.* The hypocrite! His fierce zeal for the sanctity of the Sabbath had no foundation in genuine love either to God or man. Mercy and not sacrifice, of the empty, formal sort offered by this ruler, is well pleasing in God's sight.

16. *Satan had bound.* The Evil one had received permission from God thus to afflict this "daughter of Abraham," probably because of some sin she had committed. Satan has no power to touch any of God's children except God for some wise end grants him leave, and then it is really God himself who

does it, using the devil as his servant. "When we are in Satan's hand he is in God's hand."

### Lesson II. Luke XIV. 15-24. July 13.

*Verse 15. The kingdom of God.* This phrase (and corresponding phrase kingdom of heaven which is more common in Matthew's gospel) generally refers to the dispensation of the Messiah, the setting up of His rule in the hearts of men; but sometimes it refers to the kingdom of glory in the future world. We must have heaven in us now if we would enter into heaven by and by.

18. *Excuse.* Dean Plumptre well says "Men are invited to the highest spiritual blessings and they look askance at the invitation as though it called them to what was simply a weariness to the flesh, and beg off under a hundred miserable pretences." True. The feast of perfect love is in full readiness, but through worldliness of some sort,—possessions, business, or pleasures—people say I cannot, by which they mean I will not. All impediments to the complete attainment of Christ-likeness yield to him who is sufficiently in earnest. None of the many excuses that are urged are anything but insulting to the Giver of the feast.

21. *Angry.* God's anger is not passion or vindictiveness or malice, but intense moral disapprobation, righteous indignation against wrong, a sense of outraged justice calling for the vindication of a despised law. Woe to him who on this rock of Divine wrath falls.

23. *Highways and Hedges.* Both the lowest in our land, and the most distant of other lands are pointed out as proper subjects of the gospel invitation. The Gentile or heathen are certainly included in this phrase. *Constrain them to come.* Not, of course, forcible compulsion or physical violence is recommended to gospel preachers, but that eager, earnest, loving constraint which persists though oft rejected, and will not be finally turned away. Most of us too easily give over the invitation. *House filled.* God will see to it that eventually heaven is not scantily inhabited, though at present it is very manifest that "few there be that find it." The bountiful feast prepared at such a cost shall all be eaten.

24. *None of those men shall taste.* That is none of those who for frivolous and insulting reasons reject the Saviour's kind invitation



shall be admitted to glory. There will be no universal salvation or restoration. This is a most solemn and decisive declaration from the lips of our Lord himself.

Lesson III. Luke XIV. 25-35. July 20.

*Verses 26. Hateth his own life.* This strong expression of the high requirements of discipleship makes it forever impossible for any half-hearted or undecided follower to imagine that Christ will accept him or enroll him in His band. This word hate stands over against love, and explains it. Love to Christ must be so deep and intense that all other loves will be but hate in comparison. One's nearest relations and one's own life are to be cheerfully sacrificed and freely surrendered, if need be, in this cause. Nothing can possibly be omitted from this renunciation. There is no other way to be a true disciple. "He who is half the Lord's is wholly the devil's."

*27. Bear his own cross.* This was the part of the criminal on his way to execution. Hence cross-bearing means not simply some petty trial or trifling inconvenience, as too often imagined, but self-crucifixion, the slaying of self till we are wholly dead to the world and sin. This is very serious and terrible business. Who is ready to drink of this cup and be baptized with this baptism of Jesus?

*28. Count the cost.* If it costs much to be a Christian, remember that it will cost a great deal more not to be. Dare not to fight against God, but accept in time His free conditions of peace. It is because people will not "sit down first and take counsel" as to the course they pursue and whither it will lead them, that they rush on so madly to destruction. Reflection and deliberation are ever on the side of religion.

*33. Renounce all.* Be thorough! There is no other path of safety and peace, there is no other way to be a disciple. Christ's plain "he cannot" blocks the way against all who imagine they can go to heaven while holding on in part to the world. This "all that he hath" has much meaning in it, far more than is apprehended by the convert when he makes his vows. It is only when subsequent light has come in that he sees how much is covered by this *all*. Just as fast as one sees it let him give up, and he will retain the full favor of God. There is no

other way.

*34. Lost its savor.* Savorless salt means fruitless and powerless profession of religion. Jesus has no use or place for such in His kingdom. A corrupt Church is one of the saddest of all sights. A backsliding church-member who cannot be persuaded to return to his first love should be cast out.

Lesson IV. Luke XIV. 1-10. July 27.

*Verses 2. Receiveth sinners.* We must beware of withdrawing ourselves from sympathy with the mass of the people, sinful though they are; we must not wrap our robes about us, as did the Pharisees, and keep ourselves apart from contact with all except a select few lest we be defiled and contaminated. If God has done wonderful things for us it is that we may have extra power to lift up the lowest. We must be careful how we excuse ourselves from this on the plea that it is not our work. There is likely to be something wrong if the "publicans and sinners" are repelled from us; they were not from Christ. *Eateth with them.* Nothing brings people so near to one another as eating together. There is a power in this social custom which should not be left altogether with the world, but laid hold of by earnest Christians and utilized for God.

*4 and 8. Until he find it.* Persistent seeking, diligent endeavor, through the deep waters and the dark night. We must not soon give over our search for the wanderers. All available means must be used.

*7 and 10. Joy in heaven.* What stimulation in the thought that we may increase the joy of heaven, joy among the angels, joy in the heart of Christ our Saviour, through our exertions for others as well as through our own growth in spiritual things. We may well rejoice when sinners turn. *Need no repentance.* He refers in holy irony to the self-righteous Pharisees who in their own estimation needed no repentance, but were far enough from it in God's sight. All men need repentance at some time or other. But it is not true that all men need it at all times. Those who, having been fully cleansed from sin by the blood of Christ, now, like their Saviour, do always the things that please God, and show their perfect love to Him by perfectly keeping His commandments, do really need no repentance—and His commandments that are not grievous.

## HOLINESS AT HOME

"And in thee (Abram) shall the families of the earth be blessed."

Gen. 12: 3.

"Lord, may our union form a part  
Of that thrice happy whole."

### HOME LESSON FOR JULY.

*Christ teaching to pray—Luke 11: 1 c 13.*  
Points for study: 1. The request of the disciples, v. 11. 2. The response of the Master: 2 c 4. Study this model of prayer in its several parts—consulting parallel passages, by the aid of a concordance. 3. Importunity in prayer encouraged, v. 5 c 10, note well the 10th vs. 4. The Divine bestowments correspondent with our petitions—all-important truth. 5. The great gift, see 13th vs.

### HOME PROVERBS.

"A foolish son is a grief to his father, and bitterness to her that bore him." Prov. 17: 25.



HERE are many families in which are found foolish sons. What is a foolish son? One who runs counter to parental counsel, and who goes in the way of transgression, doing despite to the Spirit of God. The numerous requests sent to the "Tuesday Meeting," for prayer for such sons tells unmistakably of the number of households where there is gloom and sorrow because of a "foolish son." Parental hearts are breaking on this account in all parts of the land.

The first mother's heart was wrung with anguish through this cause. She bore a son who was of that wicked one, and slew his brother. A murderer in the first family! How appalling! His mother saw him wandering as a vagabond upon the face of the earth, with a brand upon his brow.

Absalom, as one has said, was named "His Father's peace." Yet was he the source of his poignant grief. This is not the "weeping of a night," succeeded by a "joyous morning," but the "heaviness that maketh the heart stoop"—perhaps for years—perhaps to the end of days. What a sorrowful train of weeping, agonized parents have, from the first transgression been moving toward the grave!

How may this piercing thorn be spared—

this bitter grief—the bitterest that ever a parent's heart can know—be averted? That is a question of supreme moment. We answer, let parents be personally holy, so that their children may see the pre-eminent lustre of such a character. We feel inclined here to insert some excellent counsel from an eminent writer:

"The primary root of this sorrow is the indulgence of the will. The vast power of parental influence must be used wisely—at once—at any cost. We must not instruct—or entreat only—but *command*. We must allow no appeal from our authority, no reversal of our decision. This discipline, in the spirit of love, and enforced by example, is God's honored ordinance. Would we look for rest in our beloved children? Hold them loose for ourselves—fast for God. Connect them early with His Church. Train their first years in His yoke. Plead with them and for them before our God. Instead of a sinking grief to us, they will be "the restorers of our life, and the nourishers of our age." Instead of being our *bitterness*, as rebels against God, He will own and seal them as 'a seed to serve Him—to declare His righteousness, to set forth His praise."

### LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

#### "THE TWO BLIND MEN."

DEAR little ones: When we read in our Bible, the account of the many actions of our blessed Lord when He was in this world how earnestly we wish we could have been there: to see for ourselves the wonderful works of the *God-Man*. On one occasion, as He with His disciples were leaving Jericho, a great crowd followed Him, there were by the wayside two blind men. They knew that Jesus was to pass by, and had heard of what He was doing, and surely wondered why *they* could not be healed? When He came near, they lifted up their voices, and cried, "Have mercy on us, O Lord, thou Son of David." The crowd reproached them—for making such a noise—but the poor men were in sober earnest, and would not be silenced, but so much the more they cried, "Have mercy on us." Did our compassionate Lord turn any away who came to Him? Never! and so as He stood still, He asked, "What will ye that I shall do unto you?" (Notice how definite their request). "Lord! that our eyes may be opened!" So Jesus



had compassion on them, and touched their eyes and immediately their eyes were opened, and they followed Him. Dear children, there is so much to learn from this simple narrative. The blind men were earnest, they knew their need, and that no one but Jesus could help them, *they put themselves in the way to find Him*, and when He drew near, they would not be silenced, and the blessed Lord honored their faith. And so, dear little ones, you can learn from this, how to come to Jesus. He so loves to welcome the children, and it is so much easier to trust Him in early life. May each one of our dear Guide family truthfully say,

"Once I was blind, but now I can see  
The Light of the world is Jesus."

### THE CHILDREN'S STUDY.

THE MONTHLY TEXT. "*Children obey your parents in the Lord: for this is right.*" Ephes. 6: 1.

"Saviour, like a shepherd lead us,  
Much we need Thy tenderest care

SEVENTH LESSON.—*Christ's conversation with the scribe*, Matt. 8: 22. Points for consideration: 1. Great multitudes following Christ—why? see vs. 16 and 17. 2. His retirement, v. 18. Why was this? 3. The scribe's proposal, v. 10. 4. Christ's reply—why did He say this? 5. What a disciple said—and what it implies. 6. The answer of Jesus—what does it mean?

SUMMER VACATION. This number will find our young friends enjoying their summer vacation—some at home, and others abroad, in the mountains or at the seaside. Well, we hope that each and all will have a very happy summer. And, amid all the enjoyments of the period we trust that each will "look through nature up to nature's God."

LETTERS received since our last from May E. Smith, Stony Brook, L. I.; Nelly Havelly, Boyd, Oreg.; E. J. Alderman, Dayton, Tenn.; Jennie B. Philo, Farmer City, Ia.; Mary E. and Edith Avery, Bonilla, S. Dak.; Armin J. Soule, Genoa, Ohio; Edith M. Williams, Cardinal, Canada; Nannie Harrison, Yates Center, Ks.; Ida M. Wallace, Virden, Ill.; Mary J. Pickens, Duffy, W. Va. Edith Williams, of Cardinal, Can., sends the name of Ida McQuade, as a member of the "*Children's Study*." We are glad to receive her. Edith also asks the privilege of asking some questions. All right—Ed.

QUESTIONS FOR THIS MONTH.—1. Over all of what country was Joseph made lord? 2. Of what country was Elijah an inhabitant? 3. What country is mentioned but once and that in Paul's letter to the Romans? 4. To what country was Paul summoned by a vision?

### LOVED ONES GONE BEFORE.

MRS. WALTER J. PUDNEY, of McGrawville, N. Y., departed this life Jan. 10, 1890, aged thirty-one years, leaving a husband and four children. She was converted in early life and united with the M. E. Church. About two years ago, she sought and obtained the blessing of holiness. She loved the teachings of *The Guide*. She was pure and sweet-spirited in all her life. She said to a friend, "I do not take my Guides *not* to read them—I read covers and all." She was hungry for the bread of life. We have bidden her farewell, expecting to meet her "in the morning."

"For, lo, the morning cometh!"

MISS CATHARINE JACOBS, of Albion, Ia., exchanged the conflicts of earth for the rest of heaven, March 8, 1890. She was born in Alleghany Co., Md., August 27, 1815. She was converted October 19, 1835, and united with the M. E. Church. In May 1839, she removed to Virginia, transferring her membership there. In the fall of 1871 she became a resident of Marshall Co., Iowa, finally settling in Albion, where she spent the residue of her life. As a Christian she was devoted and was a regular attendant upon the means of grace when she was able to do so. She was deeply interested in the subject of holiness, and was a constant reader of *The Guide* for seventeen years. The disease which terminated her earthly life was of such a nature as to occasion indescribable suffering for ten months. But, amid all, she rejoiced in the Lord. When the end drew near she exhorted all to meet her in heaven. She rests.

WILLIAM ROGERS, of Sidney, Ill., closed his earthly pilgrimage May 8, 1889. He was born in Fayette Co., Pa., Dec. 3, 1816. With his parents he removed to Ohio, for a time they resided in Clinton Co., and subsequently in Fayette Co. He was converted in his sixteenth year, united with the M. E. Church, and continued a faithful member thereof fifty-seven years, and in Sidney where he finished his career, for thirty-four years. He served the Church acceptably in the relations of exhorter, class-leader, and steward. Like David he dwelt in the house of the Lord, kept the fire burning on the altar of his heart and was a liberal supporter of Church benevolences. He was twice married, first to Miss Elizabeth Papejoy, April 13th, 1841, with whom he lived until 1854, to them were given six children. In December 1874, he was married to Miss Susan B. Dunlap of Warren Co., Ohio, continuing in the most pleasant and happy relations until his departure. In his last illness he would often say, I expect to die—it is all right, the way is clear." He has claimed his crown.



"And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

Psa. 107: 22

"Awake! awake! my tuneful powers,  
With this delightful song."

## The Tuesday Meeting.

Held each TUESDAY AFTERNOON at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

**T**HE meeting was opened by singing the 733d hymn, commencing,

"O, thou God of my salvation,"—

After which a number of requests for prayer were read by Rev. Geo. Hughes, and verbal requests were made by persons present for various objects.

Prayer was offered by Rev. W. G. Browning.

*Singing*—"Come thou fount of every blessing."

Rev. Dr. Lowrey rose to state that Bishop Taylor was in the city and was expected at the meeting, and that a missionary fund was being raised by voluntary contribution, for his use in Africa, and also a fund for the South American work; the fund for Africa should be sent to S. A. Keen, Esq., 115 Broadway; and that for South America to Richard Grant, 181 Hudson Street, New York City.

Mrs. Palmer.—We will now hear what the blessed Holy Ghost will say to us. O how we need to be put in remembrance! We will take for our lesson to-day, a few verses from the first chapter of 2d Peter,—very familiar to us, but perhaps we have not understood as *clearly* as we ought all that there is in this lesson. We may constantly learn. I do expect to know more to-day than I did yesterday. Let us ask the Holy Spirit for a little clearer light as to what *He* means in saying "Grace and peace be *multiplied* unto you, through the *knowledge* of God, and of Jesus our Lord, who according as His divine power hath given unto us, all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises. And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kind-

ness charity. For if these things be in you and abound, ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall."

There is a recipe for final perseverance. We must give *diligence*. There is nothing of any particular importance that will succeed without diligence. And this duty is set forth in this lesson above all. And then we shall never fall—is the blessed promise here made to us. And it seems to me nearly all the Bible is precept and promise—our blessed Lord says, "If ye will obey my voice indeed and keep my covenant, then shall ye be a peculiar treasure unto me above all people." *Obey*, and be not only willing but rejoice to be God's peculiar people. I have made up my mind that I will be one of the peculiar people, and I want to know just what there is in these exceeding great and precious promises. Let us settle down on these promises—let us trust Him.

(At this point Bishop Taylor entered).

*Singing*.—"Am I a soldier of the cross?"

THE PROMISES—CONTINGENCY ON THE HUMAN SIDE.

Bishop Wm. Taylor.—I have found in my experience, that, in regard to these great promises of God, I have to consider that there is a contingency in the case, but that is purely on *my* side, in regard to the provisions of the covenant of mercy. There is no contingency on God's side at all. It is yea and amen. All God's promises are honored in heaven's exchequer. The failure is wholly on the human side. So, I have to say to-day, that, with watchfulness, prayer and diligence, I am in line with God—knowing that I am fulfilling the conditions on which these promises are suspended. My eye must be single, my intention pure, my motive unmix'd. Happily this is a thing of the *heart*. We are all liable to mistakes, but these mistakes do not necessarily involve our relation to God. If He sees that the motive is pure He accepts the willing mind, and will take care of the result. He will make them work to the best possible advantage to us under the circumstances. The discipline I get under them is to strengthen that weak part. Character-building is the business of this life largely. God does not indulge us in anything like laziness and indifference. He bids us be diligent, and He has given us plenty of work to do. But remember salvation is a definite work. He has entrusted this only to one name under heaven, and we had better leave that to Him. I had to learn this lesson, and get to the end of self. I can do nothing. Christ Jesus can



do all, and is able to save to the uttermost. On the basis of faith God has given I receive and accept His great and precious promises. "Except ye eat and drink there is no life in you." I must receive Christ day by day. I have but to receive Christ and trust Him. Although it may be all dark, and I cannot see the way out, that is not my business. If we accept the apportionment as given us, it is all we can do. Any extra cares and responsibilities will weigh us down. To make the precious promises available I must keep on the line of obedience, and receive Jesus and trust Him. Receive the doctor and you will get the cure, and will know it. In the diagnosis there will be no mistake. I cannot of myself carry the apportionments that fall to my lot for an hour. I trust Him, and He is my sufficient Keeper. And He will do nothing for me that He will not do for others. Abide in Jesus, and receive and trust. Instead of saying, "Pity and pardon," simply say, *I receive Jesus*. And this must be done on the line of obedience. We must come to Him and abide in Him, and then He will give to us power, holiness, strength—everything requisite to the pilgrimage of life and its responsibilities.

*Singing*.—"Other refuge have I none."

#### CORROBORATIVE TESTIMONY.

*Brother Rose*.—I want to say that, just so far as I have gone, I am sure that what Bishop Taylor has said is true. If I comply with the conditions the blood of Jesus cleanses me from all sin. I am a witness to the facts that the Bishop states.

#### THE WORD MADE EFFECTUAL.

*Rev. Geo. Hughes*.—I will simply testify in a few brief words that I have received my portion here this afternoon through the reading of this precious word. I received it also last week, when Bishop Taylor read to us the first chapter of Paul's epistle to the Hebrews. I have been taught to-day very explicitly *what the promises are for*. They are described wonderfully. They have a three-fold character given them here. They are *precious promises*, they are *great promises*, and they are *exceeding great*. But the point that comes to me is, why are they on the sacred page? It is this: "That thereby we may be made partakers of the divine nature." How marvelous, that all of us, sprung from sin, born in iniquity, should be brought up out of this horrible pit, and be made partakers of the Divine nature! This is to be an hour of taking the promises, and if we take these promises we shall be richer than any man on the face of the earth. George Hughes! God help you to put your name in and have the whole image of corruption washed out and the whole image of Christ enstamped upon you. Let the people earnestly pray for this.

*A Brother*.—I experience a rich and full salvation to-day in the grace of a sanctified heart. Blessed be the Lord for all His kindness and tender mercies to me. I am very happy in Jesus. There is nothing like being able to rejoice in God. My experience is deep and full; it is perfect love in my heart. It makes me happy and holy.

#### AN ECHO IN THE HEART.

*Sister Hughes*.—The songs of praise sung here this afternoon have found an echo in my heart. I have long been unable to be here, and all through my protracted sickness how I have fed and lived on these exceeding great and precious promises! God has led me into green pastures and beside still waters. O how my soul has hungered to be here to listen to the testimony of God's people, and to speak for my precious Jesus, who has done so much for me! I have come here to-day to get something fresh from the throne of God, and I have received it. O the precious promises, if we will only take them and live on them! How my thoughts have been given to the dear Lord, and how I have gone from my couch to my place of prayer, and, O how the Sun of Righteousness has shone in upon me there! He has fed my soul every day. "The Lord of Hosts is His name!" I have had many a prayer answered, but this time the Lord held me in my sick-room week after week, and I can look back and know that it was for a wise purpose—for there I communed with Him as never before. I am looking up moment by moment. The blood cleanseth! it cleanseth! it cleanseth!

*Singing*.—"Standing on the promises."

*Mrs. Palmer*.—While sister Hughes has been speaking my heart has been praising the Lord. "By his stripes we are healed." The blood of Jesus Christ cleanseth, and I may take it. This is all I have to do; and then, so sweetly, "I will send you the Comforter." "I will pour out my Spirit upon all flesh." We may all receive Him to-day if we will. Let us get a little stronger faith than ever before. I will glory that I have a part in this *pouring out* of the Spirit. I find that the more I praise the Lord the more conscious I am that all the blessed promises are true.

#### ABIDING IN JESUS.

*Sister Searles*.—How I bless the Lord for the privilege of being here to-day. There is nothing more true than that "if we abide in Him and His words abide in us, we may ask what we will." O how sensibly, in these days, do I abide in Christ—walking in Him and having the testimony that I please Him. I have not been able to be here of late; but I have had no lack—*no lack*. I do know that these days Jesus dwells in my heart. I am astonished that all are not Christians. How

beautiful it is to have the smiling face of Jesus when we are old and infirm! Last Sabbath-day from morning to night, my soul was flooded with Divine influence. I did not know but the Lord was coming to take me home soon—hallelujah! I pray for you, brethren, continually, that God, may make you effective in your work. O salvation! this is my precious experience. If I only had strength, how I would like to go out in the world and preach. The Lord bless you all, for His name's sake.

#### A LITTLE CLEARER LIGHT.

*Dr. A. Lowrey.*—I can say but a few words on account of hoarseness. The sweetest thought that has come to me here to-day was the remark of sister Palmer just as she arose. She repeated, "Let us have a little clearer light." That is the history of my soul from the time that I began to think until the present moment. From time to time I have been getting a little clearer light. This keeps my experience fresh. I often get a little clearer light on a passage of Scripture that I have quoted and been blessed by a hundred times. Let us think of this, and improve our experience thereby.

#### SINGLENES OF EYE.

*Rev. John Parker.*—It would seem to depend a good deal upon who it is, as to whether we shall get clearer light. If our eye be single we shall be filled with light. Dr. Lowrey is very thirsty for the shower and eager for the light. If we are not hungry for holiness, then our holiness is at fault. Holiness people die well. I have found this well illustrated to-day. A good and holy man lay dying. "George, how do you do to-day?" I asked. "I am unspeakably happy—hallelujah!" was his reply; and in a short time he fell asleep like a little child. He died well. It is not well to be ever taking up your experience simply to see if the roots are growing. It is the final result we must look to. O, I can say, the Lord saves me now! How fully He saves me, blessed be God!

*A Sister.*—It is such a blessing to come to this meeting. Although so feeble, I resolved to come. I rested on the way, and coming here I sank with a stupor to wake up and find myself in this meeting. I knew the Lord would help me, and I know it pleases Him for me to have faith in Him. I am so glad to be here.

#### SETTLING DOWN ON THE PROMISES.

*Rev. W. G. Browning.*—It seems to me that the blessed Holy Spirit must have specially led sister Palmer this afternoon. I want to quote her again. She said, at the close, "Let us settle down on the promises"—the great and precious promises. Nothing that could be said here this afternoon

could be more helpful than the repetition of that thought. There is a notion prevalent that to be at rest is inconsistent with being a good Christian. I am learning more and more that the real salvation is what the Bishop has been telling us—to accept the word of promise and go forward—only to know that we are walking in the path of obedience—and just rest—*rest*. Bishop Taylor can go to rest in the African woods, or anywhere, and sweetly rest. We are saved just in proportion as we accept the salvation of the Lord, and the only thing to know is whether we are following along the line of simple obedience. These experiences help me just to the extent that they aid me in gaining new light. The simplest words that unfold the truths of the word and will of God are the most precious lessons to me. Let us settle down on the promises. How men simply hold on in fear when their salvation depends upon their letting go. The question is am I thoroughly loyal to the Lord? as the Bishop so often phrases it. O may the worrying, troubled, perplexed Christian come to this simple truth and this perfect rest.

*Singing.*—"Simply trusting every day."

#### WALKING IN THE LIGHT.

*A Brother.*—I have a blessed inner consciousness that I am walking in the light of the Holy Ghost. These precious words of teaching have been to me so full of love and power that my soul has been helped and fully helped. Many a heart has been greatly gladdened by a promise; but, O how our hearts rejoice in the exceeding great and precious promises that are given in the lesson read to-day. I bless the Lord for this precious rest in Christ Jesus that is God-given and mine to enjoy. As I do the trusting and obeying, He does the keeping. He is a friend that faileth never, and counts me in the "whosoever." I find the same rest among these people here that I know so well in Ohio. Bless the Lord.

*Rev. A. McLean.*—Years ago, in San Francisco, Bishop Taylor said to me one day, in the street, "Would it not be a good thing for you to enjoy the blessing of perfect love?" He knew the temptations that surrounded me there, and he came right down to square work. I knew it would be a good thing. I walked up the street with him, and he talked perfect love to me all the way. A better than Bishop Taylor says to us, "Be ye perfect." There is a very great need of definite work among us on the line of holiness. Blessed Holy Spirit, help us to be definite in this matter! In years gone by, when I used to hear definite lessons here, how it probed my soul. Just in proportion as I am strong and clear in my sanctification, am I strong and perfect in my justification. This is the power we need, and



there is nothing else that can be substituted. We must be holy. Jesus says, "Be ye perfect, even as your Father in heaven is perfect."

*Bishop Taylor.*—Sister Palmer has requested me to close the exercises. There are many, I presume here who have a knowledge of salvation, who are not clear as to the experience of perfect love, and you are trying to find out. I wish to say to such, that *The Doctor* has come, and He stands waiting to take your case. And you are saying, "Hold on Doctor; I do not quite understand my condition; I am in perplexity!" Do you think a New York doctor would wait long for you? It is the Lord's business to diagnose your case. It is your business to submit to treatment. If you have no confidence you had better examine the foundation—the documentary credentials of the Lord Jesus. Find out the truth in this respect and settle it. On this evidence, as a foundation, we submit our case and receive *The Doctor*. Let Him heal you. You will thank the Lord and recommend your Doctor. So of all inquirers and doubters—suppose you just submit your case. Just be like little children, and trust all to Him. He will give you full salvation. Not alone trusting the promises, but receive Him. He is ever accessible—not visible to the eye, but real, all the same. *I know Him better than I know anybody else.* I walk and talk with Him, through all my journeys of hundreds of miles. Keep receiving and trusting Jesus. How many are ready to receive Jesus here to-day? If you have confidence enough in Him to put everything in His hands and do whatever is your duty—then do that. The blind beggar started with, "Jesus have mercy upon me." And then he trusted Jesus, and got sight and salvation too. *Receive and trust.* We must retain our loyalty and yield full submission. These facts have to be maintained, in sunshine or storm, joy or sorrow—be true to Jesus. Will you consent to be true in a perpetual marriage union with Jesus? Will such please rise? (A score of persons rose). Did you ever see so many willing witnesses in a court of justice? These are not telling lies.

Bishop Taylor led in prayer, after which was sung,

"I rise to walk in heaven's own light," followed by the Doxology and the Benediction, pronounced by Bishop Taylor.

**GENEROSITY OF LOVE.** A man may be a miser of his wealth; he may tie up his talent in a napkin; he may hug himself in his reputation: but he is always generous in his love. Love cannot stay at home: a man cannot keep it to himself. Like light, it is constantly traveling. A man must spend it, must give it away.—*ScL.*

#### AN INVALID'S TESTIMONY.

*T. H. Craig, Unionville, Ia.,* I can now say with one of old, "I rejoice in suffering." Twenty-two years ago I had a wife and four children and a home of my own. Suffering came upon me and I have been an invalid ever since, which has exhausted my means, broken up my home, scattered my family, and I have found a shelter under the roof of my aged mother. She is, however, unable to support me, and all my relatives are poor. God keeps me as He does the sparrow with the broken wing. He sends others to feed me. Praise and glory to His holy name! He feeds my soul as well as my body. The Guide to Holiness has come to me a whole year free as the pure water from the fountain. Others bring it and hand it to me. And there is another *Guide* who comes with it. I cannot see Him with the natural eye, but I can see Him with the eye of faith. He takes of the things of Jesus and shows them to me—and He shows me "things to come"—and this rejoices my heart. I glory in all my tribulation, because The Comforter, who is the Holy Ghost, brings all things to my remembrance which Jesus hath said unto us. In His prayer for us to The Father He says, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." I have found that to know Them is to love Them with a perfect love—for the love of Christ constraineth us. "Unto them that believe he (Christ) is precious." And if we consecrate to Him all we are and have, we hear Him say, "Now ye are clean through the word which I have spoken unto you." "As the Father hath loved me so have I loved you." "And these things have I spoken unto you that my joy might remain in you, and that your joy might be full." Thanks be to Thee, blessed Saviour, it is so—my sorrow is turned into joy which no man can take away from me. O how much the dear Guide to Holiness has helped me to see these things! How I wish I was able to subscribe for it. It will not be long that I can read, but my sleep in Jesus will be sweet, for He is eternal life, Amen. (We will see that our dear brother has the Guide to Holiness.—Ed.)

**CONTENTION IN HEAVEN.** A minister once asked his Sunday-school children, if there should be any such thing as contention in heaven what they thought it would be about. "O sir!" they replied, "there will be no strife there."—"Well, but supposing there should be such a thing; what do think that it would be about?"—"Well, sir," said one, "I suppose if there be contention, it will be *who shall get nearest to Jesus Christ.*"

## EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No  
Malice, Enmity, or Evil-Speaking,—  
Love, Love—only Love.

I AM WILLING.

To receive what Thou givest—  
To lack what Thou withholdest—  
To relinquish what Thou takest—  
To suffer what Thou inflictest—  
To be what Thou requirest—  
To do what Thou commandest—

—Dougan Clark.

### THE BIBLE INCARNATED.

**I**N a sermon preached by Bishop Newman at the last session of the Newark Annual Conference, he said, "The great need of the times is to have the *Bible on two feet*—to have it *incarnated*." No truer word was ever uttered from the pulpit. It is an opportune saying. The primal, all-pervading need of these modern days is an incarnated Bible—incarnated in the character and life of multitudes of Christian confessors.

This is only another form of saying that we need to have Christ, who is our perfect model, incarnated in Christian believers. Divine inspiration is for the very purpose of revealing and exalting Christ. To this end a succession of holy prophets have written. The pages of prophecy glow with the excellences of Christ. The expressive ritualism of the Old Dispensation all pointed to Him. He was in all the symbolism of the olden time. There was a dim shadowing of the glories of "the latter-day."

Now the spiritual dispensation has been ushered in. The symbolism appealing to the sense has been succeeded by internal revelations of the grace and power and glory of God in the personal Christ, revealed to the soul's consciousness by the illumination of the Holy Ghost. Have you noted the fulness of our Saviour's promises at this point? "He (The

Comforter) shall testify of me." "He shall glorify me; for he shall receive of mine, and shall shew it unto you." And the careful student of the New Testament will have observed how, in the epistles, the thought of Christ's incarnation in believers is emphasized: "Let this mind be in you which was also in Christ Jesus"—"That Christ may dwell in your heart by faith." "The mystery hidden from ages, Christ in you the hope of glory." "My little children, of whom I travail in birth again until Christ be formed in you." These passages might be multiplied.

This incarnation of Christ in the believers is by the direct energy of the Holy Ghost. As the man Christ Jesus was begotten of the Holy Ghost, so the living Christ is formed within us, by the same agency. This is a glorious truth. "Great is the mystery of godliness, *God was manifested in thy flesh*."—in the adorable person of Jesus. And shall we say it? There is a marvelous duplication of this revelation of the Godhead in the person of every Christian in whom the living Christ is "*formed*"—or, begotten by the Holy Ghost.

This is convincing testimony to the world of the divine character of our Christianity. Not in logic, or eloquent appeal—but in the irresistible demonstration of *Christ incarnated in us*—or, if you please holding to the thought at the head of this article—the *Bible on two feet*—the Bible incarnated in a human character and life. Such a Bible the world will read—and to such a Bible the world will do homage. Unlike the incarnation of the man Christ Jesus, who appeared "without form or comeliness, as a root out of a dry ground"—Christ incarnated in the persons of His followers is lustrous, full of glory, marvelously impressive epistles like this, "declared to be the epistles of Christ, written with the Spirit of the living God, in fleshly tables of the heart"—these are the epistles, *the Bible incarnated* that men will read.

This is the great end that we are seeking to attain by the prosecution of the holiness work. We are aiming to multiply these living epistles, and have them scattered far and wide, so that men may read them and be drawn to the central point of bliss, confessing joyfully the almightiness of our Saviour, Christ. Reader, will you be one of these epistles, will you be a Bible incarnated? Will not every one of our readers be thus honored in being living epistles?



"Sanctification in the soul is a Living Spring, running with a kind of Central Force heavenward."

### SHINING HOLINESS.

We heard a sermon recently by Rev. Dr. Geo. S. Bishop of the Reformed Church, which greatly interested us and stirred our heart. His theme was somewhat peculiar. "*Farm Life in Shunam.*" His aim was to bring out the strong points in the character and life of the woman of Shunam with whom the prophet Elisha sojourned. The scenes were graphically described.

While listening to the discourse the subject was suggestive and led to a train of thought bearing directly on the great experience and life for the promotion of which The Guide is published.

The first thought was this: Elisha was for some time an occasional visitor at this home, and the hospitality extended to him was very cordial. His visits impressed the wife of the Shunamite, and she said to her husband, "*Behold now, I perceive that this is a holy man of God.*" That is an impressive record. The question is, how did she perceive that? The answer is plain. Elisha had asked of his master, Elijah, that he might have a double portion of his spirit. It was a marvelous request, and might seem to involve a moral impossibility, for Elijah was full of the Divine Spirit. But the residue of the Spirit is with the Lord, and the residue is infinite, and undiminishable, and continual drafts may be made.

One thing is certain, without attempting to determine in what particular measure Elisha possessed the spirit of Elijah, he *did* possess the *same* spirit, richly, and was a mighty man of God. He was grandly endowed for the prophetic work.

But the question recurs—How did the Shunamite perceive that he was a "*holy man of God?*" She so styled him, "*a holy man of God.*" Undoubtedly there was something in his spirit and whole deportment that indicated clearly to her that he was a man of purity and light and power. And it is not unlikely that there was in his countenance a glow of unearthly light. Holiness has shining qualities, and in whatever circle its possessor moves, it will bear an unmistakable testimony.

The Old Testament narrative is full of instruction—we will refer to it again.

"To know how to keep the words of Christ is the most important of all knowledge."

### A PERIL—BEGUILEMENT.

Paul, in writing to the Colossians, exposes to their view a great peril, to which Christians are exposed. He says, "And this I say, lest any man should beguile you with enticing words." To *beguile* is to delude, to deceive. The beguiling instrumentality here stated is "*the enticing words of man.*" It is thought that the apostle here "refers to the blending of Judaism with Oriental philosophy, and the combination of this mixture with Christianity—on this line, *plausible words*—well-calculated to deceive. And we have these strange admixtures now—*plausible words*—deceiving "as it were the very elect."

Now, in order to have his Colossian brethren shun this peril, the apostle proposes to put them behind strong Gospel fortifications. His heart yearned over them with paternal tenderness. He says, "I would that ye knew what great conflict I have for you, for as many as have not seen my face in the flesh. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge."

What a fulness and comprehensiveness there is in these utterances of the apostle! He desires that their hearts should be "*comforted*," in the assurance of his deep interest in their welfare—and in the richness and continuousness of Divine communications. Then that they might be "*knit together in love*"—that they might have, in *heart*, the bond and element of perfect *knitting together* the antidote to the dividing schismatical effect of false doctrine. And this love is to be an intelligent love—"knit together unto all riches of the full assurance of understanding—to the acknowledgment of the mystery of God." We are to testify up to the measure of our spiritual understanding and experience. Surely, with such Gospel fortifications as these surrounding us, we need not be "*beguiled*" with any man's "*enticing words*," but hold to the position of godly simplicity, and be strong in the Lord and in the power of His might.

"It is always easy to say things, but the doing is the vital point!"

### STUMBLING BLOCKS.

There is some important counsel in the New Testament on this subject. For instance: "Let us not judge one another any more: but judge this rather, that no man put a stumbling block in his brother's way." Rom. 14: 13. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." I John 2: 10; "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak." I Cor. 8: 9.

What is a stumbling block? Webster defines it as "any cause of stumbling; that which causes to err."

The passages above cited and grouped together, teach us some valuable lessons. In the first, the apostle prohibits judging one another, the assuming of the censor's chair. One of our modern commentators says, "Let us not therefore judge one another, but judge this rather, etc." A beautiful sort of play upon the word "judge," meaning, "But let this be your judgment, not to put a stumbling block, etc."

The plain inference from this teaching is that, as *Christians*, we are to exercise a holy vigilance over ourselves so that, neither by word or act, we give occasion to a brother to stumble. Such watchfulness especially characterizes those who are truly holy. They study carefully their bearing toward others, considering the peculiarities of those with whom they most frequently come in contact, avoiding whatever is calculated to give offense. Perfect *love* toward our brother, which is in exact accord with perfect love toward God, prompts to this watchfulness, and to self-sacrifice in many matters which are *non-essentials*. Hence, John says, "He that loveth his brother abideth in the light, (the Holy Ghost is his Teacher) and there is none occasion of stumbling in him."

Paul, in his writing to the Corinthians puts the real Christian in an attitude of sublime magnanimity, and self-conquest: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." The eating of meat may be lawful, but not expedient, if a "weak brother" is offended. Ponder these things and act wisely.

-The language of the highest faith is the language of the highest courage.

### THE SUMMER CAMPAIGN.

The summer campaign, on the Gospel line is opening. The present month will bring into the "Forest Temple," East, West, North, and South, a mighty array of Christian forces, and Satanic forces too. The trumpet peals will announce that light and darkness, truth and error, sin and holiness, are joined in battle. Christ, the great Captain of our salvation will lead the hosts of God's elect. Satan, the deceiver of the nations, will command the legions of darkness. The shock of battle will be terrible. Earth and hell and heaven will be convulsed.

Let it be understood that Immanuel expects every Christian soldier to be in full armor, to be undaunted and resolute in fight. Lift up the banner of Holiness! On the mountains and in the vales of earth, lift it up—*lift it high!* Let heaven see it and rejoice! Let earth see it and be glad! Let hell see it and tremble!

Ye ambassadors of Christ, who expect to blow the Gospel trumpet in the tented grove, prepare to give it a certain sound. Glittering generalities, fine-spun theories, philosophic discussions, eloquent periods rounded after the modern standards of oratory—these can be dispensed with this summer. Go into the woods anointed with the Holy Ghost, and give the Gospel to the assembled multitudes, as Bishop Foss says, "*scalding hot!*" What! "*scalding hot*" under the burning rays of a summer sun! Yes; *scalding hot!* Nothing but hot shot from Zion's batteries will reach the swarms of blinded, hardened rebels, who are fighting against God. Blaze away, then; *blaze away!* Give it to them *red hot!*

At Mountain Lake Park, Md., July 5th; Epworth Heights, Ohio, July 17th; Douglas, Mass., July 18th; Pitman Grove, N. J., July 29th; and Intervale, N. H., July 30th, we trust there will be such demonstrations of Divine power as have never been seen at Camp Meeting. That man of fire, B. S. Taylor, at Oto, Iowa, July 4th and Sloan, Ia., July 15th, will surely pour in hot shot. "The Nationals" at Camden, Del., August 2nd; and Decatur, Ill., August, 16th, will undoubtedly, do valiantly. The Lord give victory everywhere.



-Faith finds the living God-God gives himself as faith gives itself.

### HYMNAL TRUTHS.

O that my tender soul might fly  
The first abhorred approach of ill,  
Quick as the apple of an eye,  
The slightest touch of sin to feel.

Sin is profoundly abhorrent to God. It is written of Him by the prophet: "Thou art of purer eyes than to behold evil, and cannot look upon iniquity." His infinitely holy nature shrinks from the very sight of iniquity.

If we be made truly holy, which is to be partakers of the Divine nature, sin will be like abhorrent to us. We shall be ready to fly from its first approach. With the *quickness* with which the apple of an eye discerns the advance of an enemy, so it will be with us.

We can detect the revolting presence under the most angelic disguises. And, seeing the foe in his deadly advances, we shall flee from him quickly, without a moment's parley.

"My soul, ask what thou wilt,  
Thou canst not be too bold;  
Since His own blood for thee He spilt,  
What else can He withhold."

This stanza is from John Newton. Does He in these impressive lines utter a living truth, or, is there exaggeration? The case, thank God, is not overstated. Each emphatic sentence has a Bible warrant.

Jesus gives us this promise: "And whatsoever ye shall ask in my name, that will I do." That is an all sufficient warrant. Note the condition, "*in my name.*" To such the storehouses of eternity are open! You "cannot be too bold." Is that possible? It is true. Since the best gift is already bestowed, *Jesus*, what can be withheld? Draw nigh then in the full assurance of faith.

Let not the enemy hinder you by suggesting "*it is presumption.*" Presumption is in daring to disbelieve God. Faith in its boldest exercise is not presumption. It pleases God. "This is his commandment, That we should believe on the name of his Son Jesus Christ." Unbelief is the expression of disobedience—faith is the expression of loving obedience. Will we be obedient children? Then let us believe the Divine promise unwaveringly.

"I rest upon Thy word,  
The promise is for me;  
My succor and salvation, Lord  
Shall surely come from Thee."

So sings our own immortal hymnist, Charles Wesley. The first line distinctly reveals the only true basis of faith—*THY WORD*. "What!" say you, "without any other evidence—without sign or feeling?" What other evidence can you want than the immutable, eternal word of Jehovah? That is "a rock which cannot move."

Now, mark! here is the life-point, in spiritual exercise, "*The promise is for me.*" Personal appropriation—without that the promise is valueless to us—with it, there is salvation *in an instant*. At the moment of personal appropriation, Divine "succor and salvation" flood the soul.

Thus enriched we may well rejoice in the God of our salvation. If our "succor and salvation" come alone from Him—as they do—we may exultantly say, "Behold, God is my salvation!" And in this blessed consciousness we may walk at liberty and wax stronger and stronger.

"Saviour from sin, we Thee receive,  
From all indwelling sin;  
Thy blood, we steadfastly believe,  
Shall make us thoroughly clean."

There is a whole body of divinity in this single verse, which dropped from Wesley's prolific pen—"Saviour from sin"—(that is His high distinction. It is written of Him, "*Mighty to save.*" To what extent? Will He overturn and destroy the whole sinful dominion in the soul? John declares His blood cleanseth *from all sin!*" Let the whole earth hear the glad tidings! But, is there any condition? There is, only one—*believe*. "He that believeth shall be saved." You must claim the purifying virtue of the blood, *the atonement*. Say from the heart, Thy blood, I *steadfastly* believe, despite conscious personal unworthiness, and Satanic suggestions to the contrary—*steadfastly* believe—shall make *me* thoroughly clean—and purity, entire purity is yours.

There is a point where *the will* is to be brought, as it were, into self-desperate exercise—and say I *will* believe—I *do* believe. A soul *thoroughly cleansed* will be the sure result. Here is a wonderful salvation suspended upon the single condition of believing—believing the promise of His Son.

## OUR INQUIRY ROOM.

*Motto*—"He that glorieth, let him glory in the Lord."—I Cor. 1 : 31.

"This God is the God we adore,  
Our faithful, unchangeable friend,  
Whose love is as great as His power,  
And neither knows measure nor end."

## HOLY STUDIES.

SUBJECT FOR THE MONTH : *The Sermon on the Mount*. Matt. 6 : 24 c 34. The first of these verses teaches that Christ's service must have the whole heart and life. The subsequent verses teach us most impressively that anxiety respecting earthly things should not be indulged by God's children. The all-sufficient reason for this is given in the 32nd vs. "For your Father knoweth that ye have need of all these things"—Then follows a great injunction : "But seek ye first the kingdom of God, etc."—and a great accompanying promise : "And all these things shall be added unto you."

## PRACTICAL QUESTIONS

1. *Is there any warrant for Christian boasting?* One thing is certain, there is no warrant for *self-boasting*—boasting of anything we *are*, or, of anything we *do*. Paul settles that question thus : "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." All that we *are* we have received by *faith*—all that we *do* is by faith appropriating Divine power—hence *self-boasting* is excluded.

There is, however, a boasting which is in the highest degree commendable. The Psalmist gives us the example : "My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad." Do all the boasting you please of that sort.

2. *Why is there so much instability among professing Christians?* That there is a fitful, evanescent Christianity largely prevailing, is undoubted. Why is this? One reason is, so many live by *feeling* and not by *faith*. When their emotions are joyously excited, all is well—when it is otherwise they are depressed and their harps are hung upon the willows. Let it ever be remembered that the law of the spiritual kingdom of Christ is, "The just shall live by *faith*." The great cure for instability is to be "rooted and grounded in love"—having the heart established unblameable in holiness before God—the whole man "established, strengthened, settled."

## WHAT OUR CORRESPONDENTS ASK ?

1. *A brother in Michigan, asks.*—Do you think I can live a true Christian life and belong to a lodge?

*Ans.*—We have again and again testified explicitly on this subject. We refer the brother to I Cor. 6 : 20 ; Col. 3 : 17. Apply these passages to the case and see if you can meet the requirements and belong to a lodge. For ourself, *we could not*.

2. *A Sister in Canada (a)* Will the Holy Spirit show a person his spiritual need when he is unwilling to have it done?

*Ans.*—Undoubtedly; it is the promise of the Holy Spirit to reprove the world (or convince) of sin, etc. To every man is given a manifestation of the Spirit, in the way of spiritual illumination.

And so of Christian professors. He will reveal inward impurity and the need of cleansing. The responsibility of measuring up to the light received, or, of refusing, is with the individual. In the latter case where there is *positive refusal* we do not see how justification can be retained.

(b) A sister professes to be filled with the Spirit, and does nothing but what the Lord tells her—He has revealed to her that she will live until she is sixty-two—is not this fanaticism?

*Ans.* It is a species of fanaticism, which is far too prevalent in certain sections, not excepting Canada. Such a claim to do everything, to the very minutia of life, even the most trivial things, under the direct revelation of the Holy Ghost, amounts to a claim *to be infallible*—which is both unscriptural, absurd, and wicked. "From such turn aside."

## THE TAYLOR FUND.

We have been receiving some responses to the appeal made in the two preceding numbers, in behalf of Bishop Taylor's work in Africa. Two friends have recently sent us checks for \$100 each. We hoped that the "*Self-Denial Week*" would be largely observed, and that the free-will offerings arising therefrom would be abundant. The fact is there ought to be a great deal of *self-denial* practised on the part of *living Christians* so that they may have more to contribute to God's work. Bishop Taylor's missions in Africa have a peculiar claim upon us. Send us contributions in any amount. They will be duly acknowledged in The Guide and contributors will receive a receipt with the autograph signature of Bishop Taylor. Here is an opportunity to do good. Who will improve it? The call for help is urgent. Do not fail to respond.



## HELPS TO CHRISTIAN DEVOTION.

*A Happy Release.*—"Being then made free from sin, ye became the servants of righteousness—Rom. 6 : 18.

"Thy nature be my law,  
Thy spotless sanctity."

## I.—THE HOLY WORD.

## DAILY BIBLE CALENDAR—JULY.

1. Lam. 3 ; 26. 2 Tim. 4 ; 8. Isa. 25 ; 9.
2. Eph. 4 ; 29. Prov. 11 ; 25. Psa. 125 ; 4.
3. Psa. 37 ; 7. Prov. 20 ; 22. Gen. 49 ; 18.
4. Phil. 2 ; 3. Psa. 138 ; 6. Psa. 31 ; 16.
5. Heb. 3 ; 13. Heb. 3 ; 14. 2 Tim. 4 ; 18.
6. Psa. 37 ; 27. Psa. 37 ; 23, 24. Psa. 25 ; 4.
7. Eph. 4 ; 22. Psa. 4 ; 3. Psa. 41 ; 4.
8. Matt. 16 ; 24. Psa. 126 ; 6. Heb. 13 ; 6.
9. 1 Thess. 5 ; 22. Heb. 10 ; 16, 17. Psa. 51 ; 2.
10. Matt. 6 ; 3, 4. Matt. 6 ; 4. Psa. 119 ; 103.
11. Heb. 12 ; 5. Job 5 ; 17, 18. Isa. 33 ; 2.
12. Heb. 13 ; 16. Gen. 12 ; 2. Gen. 32 ; 26.
13. Eccl. 9 ; 10. Heb. 4 ; 9. Psa. 25 ; 22.
14. Heb. 10 ; 35. Eccl. 10 ; 36. Job 29 ; 2, 3.
15. Matt. 10 ; 28. Nahum 1 ; 7. Psa. 38 ; 21.
16. Exod. 14 ; 13. Job 5 ; 19, 20. Psa. 22 ; 11.
17. Amos 5 ; 14. Matt. 28 ; 20. Psa. 55 ; 16.
18. Phil. 4 ; 1. Isa. 40 ; 29. 1 Pet. 5 ; 10.
19. Heb. 12 ; 3. Heb. 10 ; 37. 2 Sam. 22 ; 4.
20. Psa. 37 ; 5. 2 Sam. 22 ; 31. Psa. 31 ; 2.
21. Zech. 9 ; 12. Heb. 9 ; 24. Luke 23 ; 42.
22. Col. 2 ; 6, 7. Psa. 84 ; 11. Psa. 40 ; 11.
23. Hag. 1 ; 7. Psa. 25 ; 8, 9. Neh. 9 ; 17.
24. Psa. 55 ; 22. Isa. 55 ; 22. Psa. 42 ; 6.
25. 1 Sam. 12 ; 24. Eccl. 8 ; 12. Psa. 27 ; 9.
26. Luke 13 ; 24. Psa. 22 ; 27. Psa. 25 ; 16.
27. John 14 ; 15. John 14 ; 16, 17. Psa. 139 ; 23, 24.
28. Matt. 6 ; 19. Mark 10 ; 29, 30. Psa. 119 ; 25.
29. Phil. 3 ; 1. 1 Chron. 28 ; 20. Psa. 71 ; 16.
30. Psa. 37 ; 8. Psa. 37 ; 9. Psa. 35 ; 1, 2.
31. Eph. 4 ; 32. Matt. 10 ; 41, 42. Psa. 84 ; 5.

## STUDIES FOR THE MONTH.

*1st Week.*—CHRIST'S ASCENSION.

Prophecies respecting—Psa. 24 : 7 ; 68 : 18 ; with Ephes. 4 : 7 c 8.

From Mount Olivet—Luke 24 : 50 ; with Mark 11 : 1 ; Acts 1 : 12.

Was to Supreme power and dignity—Luke 24 : 26 ; Ephes. 1 : 20 c 21 ; I Peter 3 : 22.

*2nd Week.*—ASSURANCE.

Produced by faith—Ephes. 3 : 12 ; II Tim. 1 : 12 ; Heb. 10 : 22.

Confirmed by love—I John 3 : 14, 19 ; 4 : 18.

Made full by hope—Heb. 6 : 11, 19.

*3rd Week.*—CALL OF GOD.

To holiness—I Thes. 4 : 7.

To liberty—Gal. 5 : 13.

To the eternal glory of Christ—II Thes. 2 : 14 ; I Peter 5 : 10.

*4th Week.*—CHARACTER OF CHRIST.

Holy—Luke 1 : 35 ; Acts 4 : 27 ; Rev. 3 : 7.

Meek—Isa. 53 : 7 ; Zech. 9 : 9 ; Matt. 11 : 29.

Humble—Luke 22 : 27 ; Phil. 2 : 8.

Compassionate—Isa. 40 : 11. Luke 19 : 51

Self-Denying—Matt. 8 : 20 ; 2 Cor. 8 : 9

## II.—CLOSET PRAYER.

PEARL TEXT—"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. II Cor. 4 : 7.

"He is Israel's sure defense,  
Israel all His care can prove."

CLOSET LESSON to be read in concert at the morning devotions : Psalm 146.

CLOSET HYMN—to be read or sung in connection with the above Lesson : Methodist Hymnal, No. 740—

"I'll praise my Maker while I've breath  
And when my voice is lost in death,  
Praise shall employ my nobler power; etc."

## PRAYER REQUESTS.

FOR SPECIAL OBJECTS—1. For the Camp Meetings, that they may be seasons of extraordinary power. 2. For Missions among the degraded and destitute in our large cities.

## FOR INDIVIDUALS AND FAMILIES.

*Colorado*—M—For the conversion of an intemperate son. *Canada*—A—For a mother and three sons, Minister, to be filled with the Spirit, and the mother have her hearing restored, if God's will. For four men to be converted—one, apparently on his death-bed, unprepared. *Iowa*—P—For the conversion of a family physician. *Illinois*—H—For a mother to be restored to holiness, and to bodily health.—For three children to be converted. *Iowa*—For the salvation of a mother, sister and friend. *Kansas*—W—For a father, mother, and sons to be sanctified—and one son to be converted. E—For the salvation of a mother and family. *Minnesota*—L—For the conversion of a son and wife. *New York*—For the salvation of five men, three drinking heavily.—B—For a careless family. *Ohio*—A—For a sister to be sanctified and healed.

## III PERSONAL CHRISTIAN EFFORT.

A GREAT PROMISE.—"And God is able to make all grace abound toward you ; that ye, always having all sufficiency in all things, may abound to every good work. II Cor. 9 : 8.

"Stand, then, in His great might,  
With all His strength endued  
But take, to arm you for the fight,  
The panoply of God."

WHAT WE MAY DO,—1. Give close attention to Sabbath breakers.

2. If you reside in the city go into the parks and do missionary work.

3. If you go to Camp Meeting, converse with one person each day on soul matters.

4. If among the "Stay at Homes" look well after the sick—take them flowers.

5. Get children wandering in the streets into the Sabbath School.

## THE GUIDE PRAYER DAY.

The day to be observed as our "Guide Prayer Day" for the present month is

TUESDAY JULY 15TH.

We hope to hear that blessed realizations have characterized the day.

## EDITORIAL BRIEFS.

**OUR PORTRAIT.** We present to our subscribers in this number, a beautiful portrait of Rev. A. M. Williams, D. D., who was one of the General Superintendents of the Methodist Church of Canada. He was a man "full of faith and of the Holy Ghost." His countenance indicates it. He was experimentally acquainted with holiness, and an earnest advocate of it. We would have been glad to furnish a historical sketch of this beloved servant of Christ, but the data was not at hand to enable us to do it. His beautiful face, aglow with the light of God, will speak more eloquently in favor of heart purity, than any words that we might pen. There is, depend on it, in true holiness "oil to make the face to shine." May God bless this portrait as a comment upon the truth we advocate, to thousands of our readers.

—Ponder this: "The mouth of a righteous man is a well of life." Let righteousness be in your heart and in your mouth.

—H. C. Moon of Michigan, thus writes:

I was ninety-two the 6th of Oct. I have been a member of the Methodist Episcopal Church more than seventy-two years. The fifteenth of July will be thirteen years since I came into the experience of perfect love. I have just finished reading the Guide for June. O how I do prize it! As soon as I have read it, I send it to a sister in Indiana. The love of the blessed Jesus fills every avenue of my soul to-day. O what a boon to be conscious of an indwelling Christ, to be saved to the uttermost washed in the blood of the lamb.

—Something to remember: "The labor of the righteous tendeth to life." Are you righteous—that is, holy? If so, be encouraged in labor.

—"YOUNG PEOPLE'S METHODIST ALLIANCE."

The annual meeting will be held in the 3rd Avenue M. E. Church, Columbus, Ohio, July 15th and 16th. An interesting programme is being prepared. Let all who can, attend this anniversary. We hope "The Alliance" will devise ways and means for aggressive work among the young people of our Church, on the line of holiness.

—Stung this: "A Good Name is rather to be chosen than great riches." Aspire after this.

We hope earnest work for the Master will be done this Summer. Whether at home or abroad work, work, work! and you will reap.

## THE CAMP MEETINGS.

June 26 to July 6—Ohio Falls Holiness Association—Smith, Watson, Updegraff, etc.

July 5 c 14—Mountain Lake Park, Md., Updegraff, Carter, Clark, Thompson, Smith.

July 17 c 28—Epworth Heights, Ohio, Bishop Joyce, Steele, Spencer, Van Anda, Keen.

July 18 c 28—Douglas, Mass., McDonald and Morse.

July 29 to August 14—Pitman Grove, N. J., Bishop Joyce, Jones, Updegraff, Carter, etc.

July 30—Intervale Park, N. H., Dr. Cullis.

Aug. 1 c 11—Old Orchard, Maine—Union Holiness—McLean.

Aug. 2 c 10—Camden, Del., (National).

Aug. 16 c 24—Decatur, Ill., (National).

—We are beginning to ask ourself the question, "Is the pulpit obsolete—or, is it likely to become so?" We have twelve Sabbath mornings in the year in many Churches when there is no preaching, the time being given to the sacraments. And, by the way, is it appropriate to celebrate the supper in the morning? Then we have "Children's Day" and now Sabbath evenings devoted to the semi-dramatic entertainments of the "Epworth League." If we go on much farther on this line, the preaching of the Gospel, God's chosen method for saving the world, will dwindle down to small proportions.

—Bro. Stone, at "Old Asbury," in this city, is preparing for "A Camp Meeting in the Church"—He proposes to give the Gospel to the people, as Bishop Foss says, "scalding hot," and they like it in that style, and crowds are going to get their portion.

—We heard a minister of another denomination on a late Sabbath morning, pray thus: "Lord make this a field day in this Church. Let not the preaching be dull and stupid—but in the Holy Ghost—and let them teach in the Sabbath School this afternoon expecting to save souls!" We said, amen—and Lord give us more ministers in every denomination to pray like that on Sabbath morning.

## OUR BOOK TABLE.

**LIFE OF GEORGE H. STUART.**—Written by Himself—Edited by Robt. Ellis Thompson, D. D. This is the record of a very useful Christian life. Geo. H. Stuart has been for many years active in The Master's service in the Y. M. C. A., in Philadelphia, in revival movements, in the "Christian Commission," during the war—in fact, in every good work. This volume should be read. Published by J. M. Stoddart and Co., Philadelphia.

**THE BOOK AND ITS THEME.**—By Rev. L. L. Pickett—Introduction by Bishop Joseph S. Key. This work treats of two things: 1st. The divine origin of the Scriptures; 2nd. The doctrine of holiness Scripturally stated. The author has written several excellent practical works, and this will be found to be worthy of perusal. It is issued by the Publishing House of the M. E. Church, South; and may be had of us—Price \$1.00.



## THE HARVEST FIELD.

## AT HOME.—

—The Presbyterians in the U. S. had an increase of 103,000, in the past year.

—It is said there is prosperity throughout the South generally among the missions of the W. H. M. S.

—The perfect religious equality of negro Church members was affirmed by the late Presbyterian General Assembly.

—The Christian Advocate says, "The use of bread and water at the love-feasts in the East has not been abandoned.

—An Indian walked three hundred miles to plead that a missionary might be sent to Klamath, Oreg., to work among the Navajoes.

—Paterson Circuit, embracing several missions in the city of Paterson, J. H. Robertson, pastor, is doing some aggressive Gospel work.

—Bro. F. B. Thomas, writing to The Witness, from No. Adams, Mass., says, "Glorious meetings yesterday. Holy Ghost power swept clean.

—As the result of a series of meetings conducted by Sister Lydia J. Nice, in Mt Auburn Chapel, Greenwood Circuit, S. E. Ind. Conf., 100 conversions.

—A blessed summer revival is progressing in 17th St. Church in this City, A. C. Morehouse, pastor. Bro. Telford and wife, and Bro. Keats, evangelists, aiding.

—Bro. Koss Taylor, son of Bishop Taylor, has been holding special services in Belvidere, Ill., O. H. Cessna, pastor—a very successful meeting, a number sanctified, and 35 converted.

—Seventh St. Church, New York, W. A. Layton, pastor, is on the advance line. Two class rooms have recently been united to form a Reading-Room, to be open each evening—but class meetings are not abandoned there.

—The Salvation Army had a grand demonstration recently in this city in Association Hall. Marshal and Mrs. Booth gave addresses. The meeting was rendered especially interesting by the presence and service of native converts from India. The Army is progressing here.

—Sister Isabella S. Lenoard has been working among the students in the Northwestern University, Evanston, Ill., and God has given her a decided victory. A writer says, "Meetings were held in the University Chapel, or in one of the recitation rooms nearly every night. Either in the meetings, or alone, or in prayer with the leader, many have entered into the experience of holiness. Many who were backsliders have been reclaimed, and some of the unsaved have been brought to Christ. The effects of this revival will be far-reaching."

## ABROAD.—

—It is reported that opium shops are to be closed in all the Punjaub.

—Twice the number of the population of Canada die in darkness in China every year.

—A new Christian paper has recently been started in Lahore, India, by the American Presbyterian.

—The Baptists have 81 Churches and 3,000 members in Liberia—These Churches are self-supporting.

—The Clinton St. Methodist Church, Toronto, Can., has 284 members at the close of its second year's existence.

—The native Christians of Canton, China, have issued a stirring letter to the Christian Churches in England, on the *opium curse*.

—One city in Germany sends 192,000 tons of gin to West Africa every year; and one vessel from our own country sent from Boston 250 tons of rum in a single voyage.

—The Emperor of Russia is likely to relax the stringent restrictions on dissenters, as he has sent away the ministers of public worship who established them.

—Some of the orphans in Madras, in charge of Miss Mary A. Hughes, were recently baptized, among them, "*Abbie Mills*." The children were very much delighted to know that they were to have *Christian* names, and to be brought up to be Christians.

—A "*Forward Movement*" is being made in India—Bishop Thoburn has set Dr. Parker apart for evangelistic work, with a band of eight or ten native preachers. They use aggressive methods, plenty of music, preaching and prayer out of doors. Several hundred already converted.

—MORE MISSIONARIES NEEDED. Said a Brahmin to a missionary; "Sir, why do you come to us as you do? You come just often enough to make us dissatisfied with our old religion. You shake our faith in our ancient gods. You do not come often enough to explain your religion to us, so that we can intelligently embrace it. Either keep away entirely, or come and bring us to your God and Saviour."

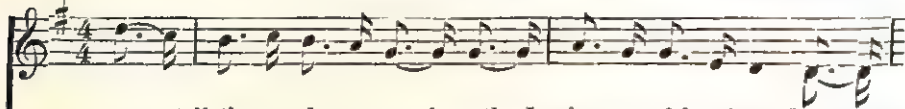
—THE EMPRESS. A Chinese paper has the following, which we translate: "At Peking there is a pious lady, the wife of a foreign merchant, who spends her time in doing good. One day she went on a visit to the home of a Manchu lady of high rank. She took copies of the Holy Scriptures. A young lady was present who took great interest in the conversation. She heard the old story of the gospel of Jesus, who died for a world of sinners. The young lady bent forward to catch every word, and when the Christian visitor had concluded, said: "I am glad you have come to tell me this. Some day I will have a place built where people can meet to worship this God and hear this gospel preached." This young lady is now the Empress of China.

## GUIDE HYMNAL.

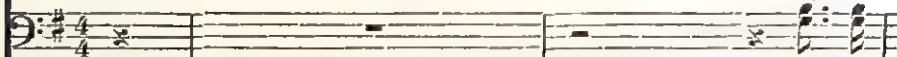
## "I'm a Living Sacrifice."

G. Q.

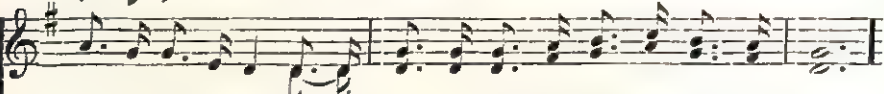
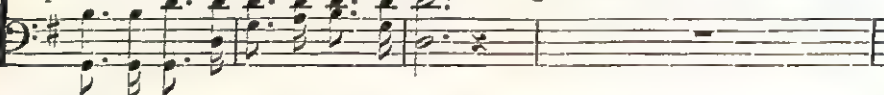
GEORGE QUINAN.



1. Let me tell the wondrous story, how the Lord my soul has blest, While the
2. I was once far from the fold— dead in trespasses and sin, And
3. I re-pent-ed of my sins, with godly sorrow mourned, Made
4. There is a sec-ond work, hal-le-lu-jah to our God. When a
5. Now I'm sanc-ti-fied by faith, and of noth-ing am afraid, My



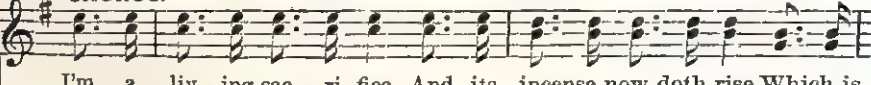
saints lift up their hearts in pray'r to God; I will give him all the glory for the  
worldly pleasures did my soul deceive; But now my soul in love by  
res-ti-tu-tion all along the line; Now I'm jus-ti-fied by faith, and  
whole burnt offer-ing to thee is made: It is wrought in us by faith in o-be-  
lips have touched live coals of altar fire; I long to see souls saved—with the



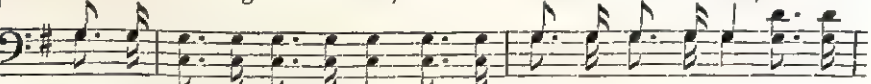
perfect peace and rest That ev-er comes from trusting in his word.  
faith a-bides in Him, And ev-er of His ful-ness I re-ceive.  
peace with God have found, And my soul is all a-flame with love di-vine.  
dience to Thy Word, When our all up-on the al-tar we have laid.  
saints for this I've prayed, And shall work until my Saviour calls me higher.



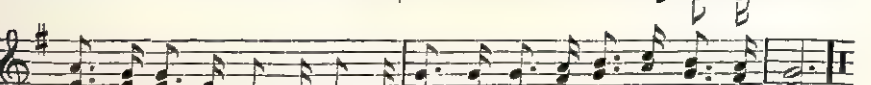
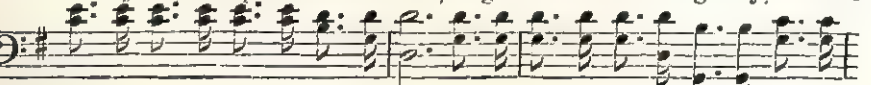
## CHORUS.



I'm a liv-ing sac-ri-fice, And its incense now doth rise, Which is



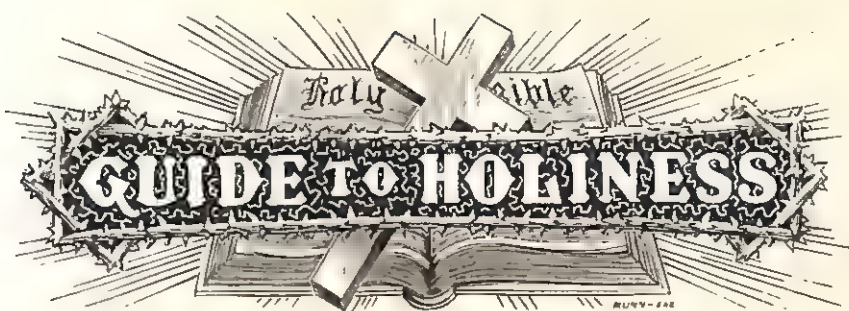
ho-ly and ac-cep-ta-ble to God; O give Je-sus all the glo-ry, For the



al-tar makes me ho-ly, And my soul is underneath the pre-cious blood.







AUGUST, 1890.

—\* The Monthly Portion. \*

BY REV. GEO. HUGHES.

Let all those that seek thee rejoice and be glad in thee : and let such as love thy salvation say continually, Let God be magnified—Psa 70 : 4.

**T**HIS little psalm of five verses is full of instruction. It is styled "A Psalm of David, to bring to remembrance." He is in an attitude of humble prostration before God, and is pouring out his heart's petitions into the Divine ear. He implores speedy and signal deliverances from his enemies—those who derisively said, "Aha, aha!" He confidently awaited the out-stretching of Jehovah's arm for their discomfiture, that they might be "turned back and put to confusion that desired his hurt." Beloved, this almighty God, who doeth terrible and wondrous things among the enemies of His saints is *our* God. Hold Him to His promises!

But the Psalmist has petitions for the chosen ones of the Most High. Read again the verse recorded at the head of this article, and grasp its significance.

"Let those that seek thee rejoice and be glad." Well they may rejoice and be glad. To seek Him is to seek the one true and living God—and to seek truly

and earnestly is to find. Hear the promise : "Ye shall find me when ye search for me with all your heart." "*With all the heart*"—that is the vital point. To find Him, what is it—who can tell? To find Him is to find light and life and salvation—full, boundless, glorious and eternal salvation. Strike your highest note of joy and gladness—strike, STRIKE!

"Let such as love thy salvation say continually, Let God be magnified!" Surely that is reasonable. Having found *His* salvation, you will love it—deeply, intensely love it. Open your mouth then, *continually*, in burning testimony, and magnify Him, the God of your salvation.

Satan and the world and Church-formalists will cry out against it, saying, "*Live it, but don't tell it!*" Well, it is not difficult to live it, if we have it—it will live itself. Nevertheless, tell it—obey God rather than men or devils. Despite this outcry, TELL IT! TELL IT! Ye are my witnesses saith the Lord. Let no one seal your lips.

## THE WORD OF GOD

"Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces."—Jer. 23:29.

"The power that gave it still supplies  
The gracious light and heat."

## THE SERMON.

### HEART PURITY, AND OUR REASONS FOR URGING IT.

(Delivered at the Georgia Holiness Convention in Cartersville, Ga.)

BY REV. BISHOP S. KEY.

OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

"Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you a chaste virgin to Christ."—II Corinthians xi:1-2.



T the close of the article in our last, I referred to the formulation of the "General Rules of the United Societies," by Mr. Wesley. Of them he affirms: "all these we are taught of God to observe, even in His written word, which is the only rule and the sufficient rule both of our faith and practice. And all these we know His Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul as they who must give account. We will admonish him of the error of his ways; we will bear with him for a season; if he repent not he hath no more place among us; as we have delivered our own souls.

When a ministry was to be called and set apart these spiritually minded fathers said: "How shall we try those who profess

to be moved by the Holy Ghost to preach?"

Answer—Let the following questions be asked: "Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?"

When, after a sufficient trial, these licensed preachers came forward to be received into the Annual Conference, Mr. Wesley directed the following questions:

"Have you faith in Christ? Are you going on to perfection? Are you groaning after it? Are you resolved to devote yourself wholly to God and His work?"

The mind and purpose of Methodism are unmistakably uttered in these questions. Raised up as she was to "spread Scriptural holiness over these lands," she would receive and commission no preacher who was doubtful or indifferent on this subject. The representatives of a cause should be strong believers.

One year before he died John Wesley wrote to Dr. Clarke:

"*Dear Adam:* The account you send me of the continuance of the work of God in Jersey gives me great satisfaction. To retain the grace of God is much more than to gain it. And this should be strongly urged on all who have tasted of perfect love. If you can prove that any of our preachers or leaders, either directly or indirectly, speak against it, let him be a preacher or leader no longer. I doubt whether he should continue in the Society. Because he that could speak thus in our congregation cannot be an honest man."

Let me reaffirm. Your Church is for holiness or for nothing. Take that out of your preaching and it is emasculated. Take it out of your living, and you have nothing left worth your time and effort. Outside of heart-purity received and enjoyed now, you hold to no tenet that is not held and taught by some other Church, and in many instances can be



better urged by them. "To raise up a holy people" is our peculiar and exclusive mission.

This conviction seems to have been inwrought into the thought and conscience of our leaders from the beginning.

In 1768 John Wesley wrote to Charles: "I am at my wits end with regards to two things—the Church and Christian perfection. Unless both you and I stand in the gap in good earnest, the Methodists will drop them both. Talking will not avail. We must do, or be borne away. Will you set shoulder to shoulder? If so, think deeply upon the matter and tell me what can be done. Come on. Act the man and do your utmost. Peace be unto you and yours. Adieu!"

Again he says:

"Let all our preachers make a point of preaching perfection to believers constantly, strongly, explicitly. I doubt not we are not explicit enough in speaking on full sanctification, either in public or private. I am afraid Christian perfection will be forgotten. A general faintness in this respect has fallen on the whole kingdom. Sometimes I seem almost weary of striving against the stream of both preachers and people."

Dr. Adam Clarke says:

"If the Methodists give up preaching entire sanctification they will soon lose their glory. This fits them to appear before God; and thorough preparation for eternal life is what I plead for, pray for, and heartily recommend to all true believers under the name of Christian perfection. Let all those who retain the apostolic doctrine, that "the blood of Jesus Christ cleanseth from all sin," press every believer to go on to perfection and expect to be saved while here below, unto the fulness of the blessing of the gospel of Christ."

Bishop Asbury makes this entry in his journal during a season of sickness:

"I have found by secret search that I have not preached sanctification as I

should have done. If I am restored, this shall be my theme more pointedly than ever, God being my helper."

Again he says: "I am Divinely impressed with a charge to preach sanctification in every sermon."

Bishop McKendree wrote to the eloquent Summerfield:

"But superior to all these I trust you will ever keep in view in all your ministrations the great design which we believe God intended to accomplish in the world in making us 'a people that were not a people.' I mean the knowledge not of a free and a present, but also a full salvation; in other words, a salvation from all sin unto holiness. Insist much on this; build up the Churches herein, and proclaim aloud that 'without holiness no man shall see the Lord.' Under the guidance of the Spirit of holiness, this doctrine will be acknowledged of God: signs will follow them that believe, and press after this uttermost salvation, and our people will bear the mark of their high calling, become a holy nation, a peculiar people."

Let me say furthermore, that in addition to these individual utterances, the highest and most authoritative councils of the Church have, at various periods, sent forth the most unequivocal and emphatic deliverances.

In 1824 the Bishops of the Church, in their quadrennial address to the General Conference, said: "Never was there a period more momentously interesting to our Church than the present. Do we, as preachers, feel the same child-like spirit which so eminently distinguished our first ministers? Do we come to the people in the fulness of the blessing of the gospel of peace? It is not enough merely to preach the gospel from a full heart, and preach it, too, in demonstration of the Spirit and of power. Above all, do we insist on the present witness of the Spirit and entire sanctification through faith in Christ. Are we striving by faith and obedience to elevate our

hearts and lives to the standard of gospel holiness? or are we wishing to have the standard lowered to our own unsanctified natures? In short, are we contented to have the doctrine of Christian holiness an article of our creed only, without becoming experimentally and practically acquainted with it? Are we pressing after it as the prize of our high calling in Christ Jesus? If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. It is this that lays the axe to the root of the antinomian tree in all its forms and degrees of growth; it is this that inflames and diffuses life, rouses to action, prompts to perseverance and urges the soul forward to every holy exercise, and every useful work. If the Methodists lose sight of this doctrine they fall by their own weight. Their success in gaining members will be the cause of their dissolution. Holiness is the main cord that binds us together. Relax this and you loosen the whole system. This will appear more evident if we call to mind the original design of Methodism. It was to raise up and preserve a holy people. This was the principal object which Mr. Wesley, who, under God, was the great founder of our order, had in view. To this end all the doctrines believed and preached by the Methodists tend. Who ever supposed, or who that is acquainted with the case can suppose it was designed, in any of its parts to secure the applause and popularity of the world, or a numerical increase of worldly or impenitent men. Is there any provision made for the aggrandizement of our ministers or the worldly mindedness of our members? None whatever!"

To this address are fixed the names of Bishops McKendree, Hedding, Soule, George, and Roberts.

The General Conference of 1832 issued a pastoral address to the Church, of which this is part: "When we speak of holiness we mean that state in which God is loved with all the heart and

served with all power. This, as Methodists, we have said, is the privilege of the Christian in this life. And we have further said that this privilege may be secured instantaneously by an act of faith, as justification is."

"Why, then, have we so few living witnesses that the blood of Jesus Christ cleanseth from all sin? Among primitive Methodists the experience of this high attainment in religion may justly be said to have been common. Now a profession of it is rarely to be met with among us. Is it not time in this matter to return to first principles? Is it not time that we throw off the inconsistency with which we are charged in regard to this matter? Only let all who have been born of the Spirit and have tasted of the good word of God, seek with the same ardor to be made perfect in love as they sought for the pardon of their sins, and soon will our class-meetings and love-feasts be cheered by the relation of experiences of this character, as they now are with those which tell of justification and the new birth. And when this shall come to pass we may expect a corresponding increase of Christian enjoyment, and in the force of religious influence we shall exert over others."

The Centennial Conference of American Methodism, which met in Baltimore in 1884, reaffirmed the faith of the Church in all its branches: "We remind you brethren that the mission of Methodism is to promote holiness. This end and aim enters into all our organic life. Holiness is the fulness of life, the crown of the soul, the joy and strength of the Church.

"It is not a sentiment or an emotion, but a principle inwrought in the heart, the culmination of God's work in us followed by a consecrated life. In all the borders of Methodism this doctrine is preached and the experience of sanctification is urged. We beseech you, brethren, stand by your standards on



this subject. Our founder rightly interpreted the mind of the Spirit, and gave us the truth as it is in Jesus: Let us not turn from them to follow strange lights, but rather let us believe their testimony, follow their example, and seek purity of heart by faith in the cleansing blood, and then in the steady line of consecrated living go on to perfection."

Now, then, in this extended review we find the central purpose and inspiration of your Church. Methodism is primitive Christianity revived. It is "Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

Mr. Wesley and the men of his times grasped this vision and were lifted out of themselves up to fellowship with St Paul when he said: "For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause; for the love of Christ constraineth us." Herein then is our defense. We preach heart-purity and Christian perfection, because for this purpose God has raised us up, and on this mission has He sent us forth. Silence would be sin.

An inference of some weight follows now. This Church of ours is no temporary provision; she has a mission for all time and all people. Her rapid growth; her signal triumph over opposition; her pre-eminent adaptation to human society; and most of all, the marked presence and favor of God in her past brilliant history, make it very clear that she was designed for the whole earth and for all time.

How fearful now this conclusion! If the Methodist Church fail to accomplish her given work in her own appointed way, and begin to catch the spirit of the world, and formal Churches around her, then there is no further use for her. Her mission is at an end, and God will raise up some other to take the place and do her work. The history of the past has

demonstrated that God can easier raise up a new Church than revive a dead one.

Excuse this added thought. If worldliness creep into a Church, and a decline of numbers and prestige occur, how natural to overlook the real remedy and resort to popular human expedients? I have known Churches under such conditions build a fine house or refit an old one, rent the pews, improve the music, change the pastor, so as to popularize the pulpit. But these are only palliatives that may or may not abate the symptoms. The disease is not reached, and without heroic treatment the patient will die.

Common sense and Scripture both point to one course—*return to first principles*. The ship is off her course. There is danger. She must be brought back or perish on unknown reefs.

"Stand ye in the ways and see, ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

To one and all let me make this final appeal for unity and love. If any heart has been sanctified after it was justified, surely nothing haughty or arrogant can dwell therein. It would be unpardonable for that cleansed one to feel "I am holier than thou." No stronger proof of delusion could be offered. Saved himself he can only yearn with brotherly desire to assist in saving others. Delivered from sin, he is now servant of all. St Paul claimed that he was "the least of the apostles and not meet to be called an apostle." And again: "Unto me, who am less than the least of all saints, is this grace given." As we rise in Christian experience, we sink out of self, and are brought closer to every lover of the Lord.

(The sermon of Bishop Key is above presented, mainly. There are some parts which had to be omitted. It is published entire in a tract by Rev. W. A. Dodge, Atlanta, Ga.—and is on sale by us, 10 cents per copy. Circulated them.)

## INSPIRING SENTENCES.

1. "Who giveth food to all flesh." Psa. 136 : 25. The Psalmist opens this psalm thus: "O give thanks unto the Lord." Then follows a rehearsal of His wondrous deeds. The catalogue is immense. Here he says, "Who giveth food unto all flesh"—He is our great FEEDER. Birds, beasts, and the fishes of the sea, receive their food from His gracious hand. And, man also is thus favored. Morning, noon and night he is the recipient of God's bounty. It is no small matter to be fed regularly, constantly. Be joyful in the Lord, ye saints.

"Peace, troubled heart, thou need'st not fear  
Thy great Provider still is near.

## YOUR STRONGEST LOVE.

BY REV. JOHN PARKER.

**G**OD demands it, and your response to His demands determines your spiritual condition. He will not have your second love, and you will not want to give it if yours is a safe and satisfying union with Him. Where then is the object of your strongest love? On what is it fixed? I do not expect you to tell me but to tell yourself—for this discovered and determined, and the rest will be easily understood. Le Verrier the French astronomer, becoming satisfied in 1846, that certain perturbations of the planet Uranus could not be accounted for by the attractions of any known planet. He sought for the cause of this strange attraction, and became so well satisfied of the existence of an unknown planet—whose influence thus disturbed the regularity of Uranus—as to tell the astronomers of the world—if they would look at a given point in the heavens, they would find before January 1st, 1847, a new planet. On the 24th of Sept., 1846, Galle, a German astronomer, found the wonderful planet Neptune, until then unseen by human eye. So your strongest love can be determined by the influence it exerts on your life. It attracts you, holds and rules you, subordinates other things to its control. To what then is your strongest love given? Self—or God?

Earth or Heaven? Things of time or eternity? Whatever it is, you are in bondage to it. Your affections set on things above is the ideal Christian life. It is legitimate, says Paul, to the believer risen with Christ that he seek those things which are above, His "life is hid with Christ in God," and is therefore a risen, hidden, and heavenly life—that is, down here, in this world of griefs and graveyards—He is openly confessed as yielding his heart to the attractions of heaven.

If your strongest love is set on doing the will of God—and obtaining a home at last with His people—you do not desire to conceal it from the knowledge of those who know you best. For this reveals your central purpose, and so elevates your ambitions that you stand confessed to the gaze or criticism of men, it even challenges their observations by a plain declaration of your supreme interest and intention. Like Paul, "you are made a spectacle unto the world, to angels and to men." He could have concealed himself from such unfriendly exposure. He could have so preached and related himself to the gospel as to avoid a cruel publicity. But he would not—for he had convictions and faith and experience, and a history of many triumphs, and an expectation of final victory.

His Master was the Jehovah Christ, and his home a waiting heaven. His strongest love expressed him, revealed him, identified him. Why should he desire to conceal it? The love of Christ constrained him, and we have some faint conception as to the power of that constraint—for as the height of inaccessible mountains can only be measured by the shadows they cast, so only can you estimate the quantity of his love for Christ by the shadows cast by his sufferings—stripes—conflicts—defiance of persecutions and his final triumph as a martyr for Christ.

Your strongest love—does it make



your step firm, your wing strong, your eye keen, to see the land not very far off? Are you going light-footed to heaven? The Latins called baggage *impedimenta*, have you much baggage? Many *impedimentas*? are you weighted down, or are you going with light-footed swiftness to heaven? Does the love and sacrificing spirit of Christ constrain you, because you judge if One died for all then all are dead? Does the will of God so delight you, that with enlarged heart you run in the way of His commandments? It is evidence that God hath made you clean if you find delight in His statutes.

If I have failed to discover the object of your strongest love let me help you to find it in another direction. Does your strongest love leave you at rest, or are you balanced between fear and hope? It is a safe test of your having found your heart's longing—if it gives you rest. Jesus said He would give it. It is said of Oliver Cromwell that he asked a Christian minister to tell him the lowest evidence of regeneration. On receiving answer, he said—"then I am safe." His spiritual condition had left him anxious. He sought comfort, not in the witness of the Spirit, but in human testimony, as to how little grace a man may have and be safe. If your strongest love is set in God, then His will—His law, aye, even His forbiddings—will be your delight. "O how love I thy law,"—not thy promises,—thy law, that limits, restrains, hinders, requires; despite all its requirements—"it is my meditation day and night." "I delight to do thy will—yea, thy law is in my heart." Blessed be God for such a record: for now we may also hope to find in ourselves, entire heart-subjection and soul delight in His law. All resistance over, all chaffing and restlessness—because of the yoke, is ended.

And such experience is now possible. It is a living, joyful fact in many trusting hearts. Invited by a friend—to write a

little song out of my own life experience—I penned the following

To all Thy will—O God—My soul responds Amen;  
I love Thy will.

I have no earthly bliss—that can compare with this,  
Thy loving hand I kiss; I love Thy will.

Thou hast enlarged my heart. Taught me this better  
part

To know Thy will.

Darkness has fled away; And each more blissful day  
I run Thy will to obey; I love Thy will.

My life of doubt is past; my fears are gone at last,  
I love Thy will.

Mine is a life of joy; no cares my soul annoy,  
Thy will gives blest employ—I love Thy will.

My every hour be spent: My life a sweet consent  
To all Thy will.

I want no other way, Thine only to obey,  
Thy will from day to day; Thy perfect will.

But are you still in doubt as to the object of your strongest love? Let me help you once more. Does your strongest love leave you conscious of genuine integrity of heart, sincerity, simplicity, purity, unchilled enthusiasm, and spontaneous energy in the duties of a Christian life? If you have retained these, then I have found the object of your commanding love—God. Thoughts of Him are not weights—but wings to your spirit. His eye does not oppress your conscience and your fears with hard exactions—but your nature recovered, possessed and inspired by Him, responds quickly to His pleasure.

How helpful also to be conscious of your integrity—that however unfortunate in failure to savingly impress others, you are self-impressed with your own genuineness—your own cleanness of heart, and hands—so that if others forsake and misjudge you, you have God and your own clean society. If others do not respond to the attractions of your godly life, you are not repelled from yourself by the secrets of your own heart—nor are you afraid that others will find out the facts of your interior life.

A certain Roman, the windows of whose house being so very low that every one who passed by, might easily see what was done within, being told by a workman, that for a certain amount he would make his windows higher, and so make

his home more private, replied, "I had rather give thee as much again to let them alone, for I do nothing in my house but what I care not who knows it." So is it, that God loved with all the heart, and heaven pulling on your longing and your love, and giving its coloring to your ambitions and motives—you are not unwilling to have low windows, for what you know to be clean and holy you are not ashamed that others shall know. Every believer knows whether his heart is a Junk-shop for the world—or a throne room for God. If the former be yours, this friendly talk is intended to be helpful in securing to you conviction, consecration, cleansing. If the latter be yours; if your heart is the unchallenged empire of God's dominion, then I greet you—that with holy scorn of earth—you walk in liberty and light—with princely mien and saintly whiteness, constrained by His love, who suffered for us that He might bring us to God. I greet you, that with so much of your lifetime responsibility met and passed—you have now a heart made clean, a love undivided. With hopes unvexed by fear or doubting, unperplexed,

Walking to-day mid scenes of sorrow  
Your wings are plumed for flight to-morrow.

It is the husbandman's business to prune and purge the vine in order to make it fruitful. And we must accept all the storms and sorrows of life as the purgings necessary to make us bring forth "more fruit." To an inexperienced eye the trimming and cutting of the gardener often seem ruthless and we cry out to him to spare the vine. But in the autumn, when the rich clusters of fruit are hanging from the same vine, we acknowledge his wisdom and applaud his skill. And in our soul-life we may similarly be tempted sometimes to question the wisdom or the goodness of the Divine Husbandman, when He sees it necessary to cut off our most flourishing branches, or to trim our life of its dearest joys. But the Husbandman knows what is best for His vine and we must leave it all to Him and rich fruitage will appear.

#### INSPIRING SENTENCES.

2. "Thou hast covered my head in the day of battle." Psal. 140. 7. Who did this? Why the Lord—the Lord Almighty—the Lord of hosts. Was the battle fierce? Were your foes numerous and strong? Was the covering ample in the day of battle? Did you drive the army of the aliens back? If so, it was a glorious day of joy and be glad. Not by your own wisdom or prowess did you gain the day. No, it was the Lord, let Him have the glory. You need not fear through the battle be renewed often, and though it be terrible. He who covered the head before will do it again.

"Christ the royal Master  
Leads against the foe."

### CENSORIOUSNESS--ITS CURE.

REV. ENOCH STUBBS.

**T**HERE will always be occasion for criticism even among the pure. God "chargeth his angels with folly." So long as judgments are fallible it will be necessary to point out mistakes. And "faithful" should ever be "the wounds of a friend." Honest and kindly criticisms should be received in the spirit of humility. It tends to improvement.

There are few who do not at some time point out the errors and faults of others, though all do not possess the wisdom and grace necessary to make correction effective. Even when error comes not from careless inattention, but from fallibility of judgment, reproof is often administered contrary to the laws of reason and kindness, and it becomes an undue censure, and sometimes grows into chronic censoriousness.

When the spirit of criticism has thus become general, a confirmed habit, it is ever looking for something with which to find fault. In a world like this it is sure to discover it, in fact or fancy; but liable to misapprehension as it is, it will often visit its censure upon what, under the guise of a paradox, is "pure and just and good." The possessor of this spirit, at last, is apt to become a social and religious brier, which catches whatever is passing. Henceforth, it is probable,



the "milk of human kindness" will be absent, whatever may be his individual professions of grace. Encouragement and gentleness depart from his lips—children servants, peers, and even superiors, are viewed as defective, and cease to expect any word from him save what has been dipped, if not steeped, in the Styx of censoriousness. Little matter what is done or how, it will not please him. There is a flaw or a cobweb about it, somewhere. He is a pessimist, a bore, a nuisance, and, still worse, an enemy to every endeavor after improvement; for the censorious will foster no maiden effort, and the struggling tyro will get from him no encouragement. The smile of his commendation could fall only on faultless accomplishment which, had he found it in its earlier stages, he would have chilled out as the untimely frost, the unripe fruit. Whether in the family or the pulpit, the workshop, or the holiness meeting, (there are, unhappily, some such *professors* of holiness), censoriousness is an evil and blighting influence. It is responsible for much backsliding. It has done more against Christian Holiness than Satan could have done otherwise. One case of "a sour holiness professor," may bring discredit upon a whole legion of the hosts of God and "cause the enemies of the Lord to blaspheme."

How shall this evil spirit be exorcised? Unquestionably, the censorious are very often the people whose sympathies and aspirations are on the right side. It is the very intensity of their hatred to wrong which stimulates such sharp animadversions upon it. This explains why he who was tolerant as a sinner, may become censorious as a saint, and hence the cure is deeper than conversion. Perhaps an analysis of the censorious spirit may reveal the nature of the remedy.

Censoriousness has its root—

1st. In ignorance of the human heart. One possessing Divine love may yet fail

to see the depth of native depravity that lies below, one glance of which would give charitable consideration for others.

2. In the tacit assumption of spiritual superiority. Conscious of his own deliverance, the Christian may lose that sharp and healthy recollection of his own natural condition—"the hole of the pit from which he was digged"—the memory of which would give patience and forbearance towards the erring elsewhere. He needs that deeper view of the "exceeding sinfulness of sin" which will cause gratitude for his own deliverance, and watchfulness for his own safety, rather than the indulgence of fault-finding towards others.

3. In the imperfection of love. Loving God truly, but not with "all the heart," and man, also, but not "as himself," he can scarcely be "kind to the unthankful and the evil." But let his love be perfected and he will be more ready to weep over the errors of others than to rebuke them, even where rebuke is merited.

4. In the immaturity of Christian graces—gentleness, patience, faith, etc. A large infusion of the Divine nature, from which alone these graces can proceed, will produce tenderness, instruction, and encouragement, instead of the incessant crack of the lash over the erring one's head. Increased patience will make allowance for weakness, ignorance and lack of opportunity—and thus the sharp word will remain unspoken. A calm and lofty faith will see possibilities of improvement from the use of Divine methods, and instead of cold censure will foster and encourage by the use of them.

These four points indicate the source from which the cure of censoriousness must come. Nothing can show the native depravity of the heart but that unveiling of its depths which precedes the blessing of perfect love. Only that blessing itself can so humble a man as to drive out all assumption of spiritual superiority. Only perfect love can enable him to view the

frailties of others as Jesus did, and the perfection of the Christian graces alone can give that loving, patient and gentle intercourse with others that will cover their faults, instruct their ignorance, and kindly foster their well-intentioned endeavors in the midst of oft-repeated failures.

Evidently the cure of censoriousness must be effected by that old prescription of the Apostle Paul found in I Cor. XIII the Christian love "that suffereth long and is kind" and "is not easily provoked." The cure of censoriousness is such "love made perfect."

## EXPERIENCE OF THE APOSTLES.

### A BIBLE READING.

BY REV. JOSEPH G. TERRILL.

*Did they experience Heart-Purity as a  
Second and Distinct work?*

#### SECOND PAPER.

**I**N the last number, introducing the question, "Did the apostles experience heart-purity as a second and distinct work?" I endeavored to answer this question, First, "Were the apostles converted before Pentecost?" I now inquire, Second, "Is there any evidence that these men needed a second experience?"

1. St Matthew 16: 21-23. Immediately after the confession of Jesus, with which this Bible Reading opens, when Jesus began to talk of his being crucified Peter rebuked Him, saying, "Be it far from thee Lord; this shall not be unto thee." But Jesus turned, and said unto him, "Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men."

Now what is the matter with Peter?

He can see no success for his Lord's mission through suffering and death. He is looking at things from the human stand-point. His is a mixed experience—in it there is spiritual life, but mixed with it much of the earthly.

2. Matthew 20: 20-23.—"Then came to him the mother of Zebedees children, with her sons, worshiping him, and desiring a certain thing of him. And he said unto her, what wilt thou? She saith unto him, I want that these my two sons may sit, the one on thy right hand, and the other on thy left hand, in thy kingdom. But Jesus answered and said unto them ye know not what ye ask, etc."

What ails James and John? Unholy ambition. A desire to outrank all others in the new kingdom. Jesus told them they should have the baptism of suffering, but gave no encouragement as to the official positions.

3. Mark 9: 38-40—"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

What is the matter with John? Religious bigotry. It is the clannish spirit, the sectarian spirit, that insists that all religious work shall be done under the banner of *our* Church, or Association.

4. Luke 9: 54-55—"And when his disciples James and John saw this, they said, Lord wilt thou that we command fire to come down from heaven, and consume them, as Elias did? But he turned and rebuked them and said, "ye know not what manner of spirit ye are of."

What is the matter with James and John now? They fail to see the true mission of the Gospel. It is the human again over against the spiritual.



5. Luke 22 : 31-34—"And the Lord said to Simon, "Simon, Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not. And when thou art converted strengthen thy brethren."

What is the difficulty with Simon? He is one of those impulsive creatures that start so suddenly, go so strong, to such extremes, and yet are so easily discouraged. And when discouraged make such disagreeable exhibitions of themselves. Jesus foresees the great trial that is to come upon Simon, and seeks to guard him against it. But in his impetuosity, Simon now manifests the very weakness of his nature that endangers him, and he declares he is ready to follow The Master to death. Jesus tells him before hand of his fearful apostacy that shall take place that very night.

The word "converted" here, means *turned*, and has reference to Simon's return to the Lord after the denial. It is not to be understood as opposed to the idea of his being a true believer, for Jesus informs him that He has prayed that *his faith fail not*.

6. Matthew 26 : 69-75. This is the story of the denial. What ails Peter now? Is it physical cowardice? No. In the garden he drew a sword and and attacked the mob single-handed. Is it moral cowardice? No. Then what is it? He sees Jesus in whom he has had the utmost faith—He who had cleansed the leper, cast out devils, hushed the storm, raised the dead—now, apparently helpless in the hands of the mob, and he cannot understand it. All his notions of Jesus setting up an earthly kingdom are *going*; he has been urable notwithstanding the efforts of Jesus to teach him, to rise to the conception of a purely spiritual kingdom, whose only force is truth, and as the first gives way he is left without a footing for his faith, and for the time-being, his belief in the divinity of Jesus, and His Messiahship,

goes with the rest; and he is in the awful maelstrom of a bewildered, helpless soul, at the mercy of the tides about him. For the time being his faith is eclipsed. The cock crows! He remembers the words of Jesus! Jesus did know! He must be divine! He looks at Jesus! Jesus looks at him! He has been shocked out of faith in this awful trial: but now he is shocked back again! He goes out to weep. What an awful passage for a human soul! But he comes out right! O blissful tears! O, Simon, you will be able to strengthen your brethren after this!

But what was the matter with Simon? Unspiritual ideas of the kingdom of Jesus, that must be dashed to pieces before they will be given up. When filled with the Holy Ghost his eyesight will become clear—he will be saved from such awful experiences.

III. Did Peter fully recover before Pentecost? John 1 : 1-17.

This is the story of the scene at the shore of the sea of Galilee. Peter and Andrew and James and John are fishing. Jesus is on the shore, but they know Him not. At His suggestion they let down their net on the other side of the boat, and enclose a great number of fishes. John perceives in it the power of Jesus, and says "It is the Lord." Peter abandons fish, nets, boats and brethren, throws himself into the sea and strikes for the shore to meet his Lord. Unconverted men or backsliders, never act that way. And then the dinner, and the conversation with Jesus—all go to show the complete restoration of Peter to faith and fellowship with Jesus.

III. If then the Apostles were converted men before Pentecost, what did Pentecost do for them? Let Peter testify. Acts 11 : 12-17.

1. Peter had been called to account by the brethren for going in among the Gentiles and worshiping and eating with them. In his defense Peter relates his

whole experience in connection with it; and sums up the whole in these words, "And as I began to speak the Holy Ghost fell on them, as on us at the beginning—Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ, what was I that I could withstand God?"

So then these Gentiles, like the Apostles on Pentecost received the baptism of the Holy Ghost. But what did that do for them in personal experience?

2. Acts 15: 7-9. Paul and Barnabas had been successful among the Gentiles, and the council had met at Jerusalem to decide some ecclesiastical questions for the government of the Gentile converts. Peter now relates his experience again and incidentally answers our questions of experience. He says, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith."

There it is! They experienced purity of heart on Pentecost.

The Apostles of Jesus, as we have seen were converted men, and had assurances from Jesus Himself that they were accepted believers in the evangelical sense, and on the day of Pentecost received the blessing of heart purity as a second and distinct experience.

Who can doubt this testimony?

God is represented to us as the God of all patience and consolation, the God of peace, the God of hope, the God of grace, the God of comfort, all expressions denoting His relations to His people, and designed to reveal Him to them as the all-sufficient and inexhaustible fountain of peace, patience, and comfort. As often as the word comfort is mentioned, and how often it is! Our thoughts should be spontaneously turned from the petty, the misnamed comfort of earth, to the infinite Comforter.—*Sel.*

#### INSPIRING SENTENCES.

3. "The Lord hath made bare his holy arm in the eyes of all the nations." Isa. 52: 10. This is true, beyond all contradiction. In the manifestation of His Son Jesus Christ in the flesh, and in the great salvation which He has wrought out, the Divine arm is surely made bare. And, it is in the eyes of all nations. Not for a tribe or nation—but for the whole world is He revealed. He "tasted death for every man"—and there is efficacy in the atonement to cleanse from all unrighteousness. Let men everywhere, praise the Lord.

"Bring forth the royal diadem,  
And crown Him Lord of all."

#### DYING IN THE HARNESS.

BY REV. D. NASH.

FIRST PAPER.



O die "in the harness," (borrowing a figure), or to be quickly transferred, from scenes of active labor here to the more glorious employments of the heavenly world, has been desired by many eminent servants of Christ, in submission to the Divine will. Many great and good men have been suddenly removed from the Church militant to the Church triumphant. Such was the desire of John Fletcher, who was frequently designated "the apostolic vicar of Madeley, England." "We cannot die," said he, "until God calls for our lives: and His time and way are the wisest and best. For myself, whenever I have numbered the days He may appoint, I shall deem it an additional honor and blessing if He should appoint me to meet my death while I am engaged in the kind offices of humanity and mercy." His sudden removal was singularly co-incident with such a wish. Having administered the Lord's Supper to more than two hundred communicants on the morning of the Sabbath before that on which he died. Mr. Fletcher's wish was as thus expressed by the immortal bard of Methodism:

"O that without a lingering groan,



I may the welcome word receive  
My body with my charge lay down  
And cease at once to work and live."

Matthew Henry, the Commentator, is said to have died in the Acts of the Apostles, because he had proceeded as far as "*The Acts*" in his Commentary when he was called to his reward. He preached at Nantwich the day before he died. Complaining of indisposition he retired to bed. The next morning, at about five clock, he was seized with apoplexy, and after lying three hours speechless, with his eyes fixed, "he fell asleep" in Jesus.

Dr. Chalmers had been engaged in one of the most active services connected with his Church almost to the day preceding his departure. On the evening of this day he was remarkably cheerful. "I had seen him frequently" says Mr. Gemmel, "at Fairlie, in his most happy moods; but I never saw him happier. Christian benevolence beamed from his countenance, sparkled in his eye, and played upon his lips. Immediately after family prayers he withdrew and, waving his hand, said, 'A general good night!'" The next morning before eight o'clock, Professor M. Dougall, who lived in the house adjoining, sent to inquire about a package of papers which he had expected to receive at an earlier hour. The housekeeper, who had been long in the family, knocked at the door of Dr. Chalmers room, but received no answer. Concluding that he was asleep and, unwilling to disturb him, she waited until another party called with a second message. She then entered the room, but was it in darkness. She spoke, but there was no response. At last she threw open the window shutters, and drew aside the curtains of the bed. He sat there half erect: his head reclining gently on his pillows. The expression of his countenance was that of fixed and majestic repose. She took his hand—she touched his brow—but it was cold and he had been dead for hours. Very

shortly after that parting salute to his family he had entered the eternal world.

"His spirit with a bound  
Left its encumbering clay:  
His tent at sunrise on the ground  
A darkened ruin lay."

Rev. Spencer Thornton, Vicar of Wendover, Bucks, England, died in the street. He was an eminently pious young man. When at Rugby Grammar School, the head-master, (Dr. Arnold), said of him, "I would stand to that young man hat in hand." On Saturday morning, January 12th, 1850, he partook of an early breakfast and started by the train for Hertford, England, to return to Wendover for his Sabbath duties. He was accompanied from Ware by his uncle, (Mr. Abel Smith), and seemed to be in perfect health. The day was intensely cold, and on their arrival at the terminus, he proceeded on foot to his destination, saying that he preferred the exercise to taking a conveyance. He had reached North Street, Finsbury, when he was observed to stagger and fall upon the pavement. He was conveyed into a house nearby, drew one breath and life was extinct—his spirit was with Jesus.

To these examples of "dying in harness" may be added, the sudden departure of Rev. J. G. Pike, author of "*Persuasives to Early Piety*" and other excellent works, who was forty-four years the successful pastor of the General Baptist Church, Derby. On Sabbath he preached as usual in the morning, and administered the Lord's Supper in the evening. On the morning of the following day he attended a monthly meeting of ministers and afterwards made several pastoral calls. In the afternoon he sat down to write some letters and, while thus engaged, was summoned abruptly to close his valuable life. He was found sitting at his study table about half past five o'clock with his spectacles on, the pen in his hand and a letter he had just begun lying before him. He appeared

to have passed away without a struggle in the very act of writing. Both the position and the employment was singularly appropriate to the previous habits of this laborious servant of Christ. His writings were numerous and have been extensively read in England, America and other countries. He acted as the zealous Secretary of the General Baptist Missionary Society from its formation, and was also one of the secretaries of the Derby and Derbyshire Auxiliary Bible Society.

Most admonitory are numerous facts, almost of daily occurrence around us. Some die in their sleep, and in the morning are found lifeless in their beds. The pale messenger overtakes the traveler on his journey, and aims his dart at the passenger in the railway carriage, as in the case of Sir William McArthur. The destroyer has been known to enter the crowded court of justice and present his summons to the Justice upon the bench. All earthly engagements, however pressing, must be relinquished the instant the enemy approaches. Like time and tide he will "wait for no man." The Son of Man is as one taking His journey into a far country, who left his house and gave authority to his servants, and to every man his work, commanding the porter to watch. "Watch ye therefore, for ye know not when the Master of the house cometh, at even, at midnight, or at the cock-crowing, or in the morning: lest coming *suddenly* He find you sleeping; And what I say unto you, I say unto all, Watch!" The time *when*, the place *where*, the manner *how* we shall leave this world are wisely hidden from us. The veil has doubtless been woven by the hand of mercy. But "is there not an appointed time to man upon earth?" "No man can live well," says Bunyan, "unless he makes his dying day his company-keeper." If, as we have shown, (without including the numerous train of events to which we are constantly liable, at home or abroad, by land or by

sea), the vital cord may, at any time, be broken unexpectedly, he is the truly wise man who is living in daily reference to death and eternity. His "sole concern and single care" should be to be fully prepared, by personal holiness, for what may await him at any step of life, that when he fails on earth, he may obtain a glorious mansion in the skies.

It is recorded in the life of the excellent Philip Henry, father of the Commentator, that, one day, calling upon a tanner in his parish, he found him so busily employed in tanning a hide, that he was not aware of his approach until he gave him a slight tap on the back. The man stopped and, looking behind him, blushed. "Sir," said he. "I am ashamed you should find me thus." Philip Henry replied, "Let Christ when He comes, find me so doing!" "What," said the man, "doing thus?" "Yes," rejoined the minister, "faithful in the duties of my calling."

## IN SOUTH AMERICA.

BY MRS. A. W. LA FETRA.



BISHOP Taylor has been the instrument of opening a line of missions in South America. The work there is very promising. The following letter, furnished to us by brother Richard Grant, Bishop Taylor's Treasurer for the South American work, and we doubt not it will be read with interest. Contributions for these missions should be sent to Richard Grant Esq., 183 Hudson Street, New York, or, to The Guide office. Mrs. Lafetra writes:

"Our Spanish work in Serena is progressing grandly under Dr. Camut. We have forty probationers, and three hundred in regular attendance at worship, Patio, (yard, or court), crowded with people anxious to hear the word of life.

Plenty of persecution, but no matter,



that does not harm, bless God for the awakening shown amongst this people. O, do buy us a lot on which to build a Church, there is one for sale at eight hundred dollars, and another at one thousand dollars, either will suit us, and for either we will be thankful. That costing one thousand is much the best suited for our purpose. Surely we should have one of these at once—say yes, right off; for the need is very pressing.

Our Spanish work in Valparaiso increases in interest with astonishing rapidity. Its needs are very great, not for salaries but for Churches. In Valparaiso we need especially a Church and one of the best men in the whole M. E. Church to supply English work there. Give us the Church and the pastor and O, how quickly Methodism will take root there!

Communion was administered at Concepcion last Sabbath. The Church was full and several joined the Society. The Spirit of God prevailed. There are now one hundred girls in the school here.

Rev. James Bengé, pastor of the Church at Iquique writes, May 10th, 1890—'We have here a properly organized Church consisting of a pastor, a local preacher, a class leader, 8 members and 6 probationers, all working together in perfect harmony. Our class meetings prayer and Bible readings are three means of grace. Most of our members are present at every meeting.

Dr. Hoover is wonderfully quick at acquiring language. He superintends the meetings of the Native Church which has a dozen or more members and probationers, amongst them a lad about 17 years old, who has been educated and grown up in the school. He is filled with a desire to serve God and gives short addresses to the people. Dr. Hoover preaches in English and a little in Castilian. Both English and Spanish congregations are good, much interest being shown in religion.

Every form of religious literature we

offer the people is received with avidity and carefully read. Bible agents sell their books in immense numbers, the people crave God's holy Word and buy liberally—this means enlightenment. A few days ago we laid in the tomb the body of a lad of Scotch family, who had been one of our pupils. Dr. Hoover, with about fifty of the school boys, marched to the Cemetery where, during service, the lads sang "*Beautiful Home*" by the last resting place of their companion—it was an unprecedented event in the history of Terapacca. The sweet voices singing, tremblingly, while tears coursed down the faces of many native born Chilians. The singing in English a song of Heaven in a Chilian graveyard marked an epoch in her history, pregnant with promise for the future. Soon these boys will be Chilian men, and the lessons of the grave and of their youth, with the hope beyond, will never depart from their memories, Miss Rugg, late of the Ohio Wesleyan University, writes, "This is work to be enjoyed for its own sake, imparting knowledge to others—and this we do for His sake who gives us such blessed saving knowledge of Himself.

I constantly feel that my stay in Iquique is one of great pleasure and profit. Though never wishing myself back home, my thoughts are often in that direction."

The Spirit descended like a dove, and abode upon the Saviour. Immediately afterwards, He was taken *by the Spirit* into the wilderness, to be tempted of the devil. We may not presume that while He was there with the wild beasts, and subject to more, far more, dreadful suggestions than you have ever known, He had sensible emotions of joy. No; His joy was to submit to the will of His heavenly Father, and it was the will of His Father that He be tempted. And so His joy consists in this. Looking at the matter this way, we can easily conceive how we may count it all joy when we fall into divers temptations. So, my brother, you see we may know, with the Saviour, that we have the abidings of the Spirit, however severely tempted.—*Sel.*

## OUR BIBLE STUDY

"Thy word is a lamp unto my feet and a light unto my path"

—Psa. 119 : 105.

"Father of mercies, in Thy word  
What endless glory shines!"

### The International Lessons.

(From a Holiness Stand-point.)

BY REV. JAMES MUDGE.

Lesson V. Luke XV. 11-24. Aug. 3.

*Verse 12. Goods.* We become happier than others, not by having more goods but by doing more good. This unhappy young man was far from discovering the secret of happiness. He wished to be independent of his father and follow his own way. In keeping close to the Father is the only bliss.

13. *A Far Country.* This signifies distance from God and forgetfulness of Him. First comes backsliding in heart, and then, some days after, apostacy of life and removal from the presence of what has become an irksome restraint. The first indications of even lessened pleasure in the performance of duty, or inclination to neglect the means of grace should awaken alarm.

14. *Famine, Want.* A man soon gets to the end of the world's pleasures. It is a token of God's mercy that the soul cannot long be really satisfied without the bread of life, its true food. Many Christians are starving their souls by giving their time to reading newspapers instead of reading their Bibles.

17. *Came to Himself.* Deeply significant word! It is only when we find God that we find our true selves. *Hired Servants.* There are two classes in the Father's household, the children and the hired servants, the former moved by love, the latter by duty and wages. We may not be servants or even friends, but beloved sons.

18. *I will arise and go.* Here is not merely reflection but resolution; he is not content with wishing to be better, as so many are, he wills it, which is a very different thing. He puts resolve into immediate execution. Any one who takes this course will succeed.

20. *Compassion.* The wonderful abiding love of God for those who have so abused His goodness, as all of us have done, is the marvel of marvels. Few indeed are there who have not wandered at least a little. With what yearning affection the Father regards them, how He longs for their complete restoration to the joyous privileges of sonship, we may see clearly shown in this incomparable parable.

23. *Make Merry.* There is no joy like that over spiritual renewals. If we labor for and achieve these, as we may, we shall desire nothing else, our taste for inferior merriment will be effectually spoiled.

Lesson VI. Luke XVI. 19-34. Aug. 10.

*Verse 19. Faring Sumptuously.* A type of the highly respectable worldling, leading a selfish, pleasure-loving life, bent on having a good time according to his low standard, and grossly indifferent to all else. Just such people are found by the million in this prosperous land, and they may see their fate in that of the rich man of this story.

20. *A Beggar.* The sequel shows that he was a good man and bore his outward misery with patience, faith, and resignation; that he had poverty of spirit as well as of body. The contrast, the sinner in the palace and the saint by the roadside, is striking, and has been often seen in common life, and wondered at. God shows how little He values riches by the kind of people He generally gives them to.

23. *In Hades.* Both Lazarus and Dives were in the place common to all departed spirits before the resurrection, but in different sections of it, one in Abraham's bosom, the Jewish name for Paradise, and the other in a place of torment, "in anguish in this flame."

25. *Remember.* What memories are we laying up for eternity? And what for old age? Each day, according to the way it is spent, will increase our store of fearful or of blessed remembrances. *Thy Good Things.* This man had made his choice as to what should be accounted good and worthy of pursuit; now he must abide by the consequences. *Evil Things.* They were evil in the sense of being unpleasant and painful to the flesh; he had not chosen them but when they had been "received" from God he turned them to good purposes. Sin is the



only real evil and fills the world with sorrow.

31. *Neither will they be persuaded.* It is not more evidence or more light that people need half so much as it is willingness to follow the light they have, to surrender their stubborn will to God. The Bible is amply sufficient for salvation. Whoever has an eye single to the glory of God will find sufficient guidance as to duty.

**Lesson VII. Luke XVII. 11-19. Aug 17.**

*Verse 12. Ten Lepers.* Leprosy is a marked type of sin—hereditary, defiling, progressive, incurable by human power. Hence this lesson will find most pertinent and beneficial application in that direction.

14. *Show yourselves unto the priests.* A severe trial of faith and test of obedience, since, no change having yet taken place in them, they were nevertheless to start for the place where their perfect healing was to be certified. To us as to them the desired blessing comes in the path of immediate obedience and implicit confidence. We begin a doing for the completion of which no resources are yet in hand, trusting wholly in Him at whose word we began, to supply the resources as we go along. "Begin the web and God will supply you thread." We are to count ourselves accepted by Him when no change of feeling attests it, simply because He has said that when we come He receives. In this sense it is true that when we believe we are saved, we are saved, for there can be no true belief until the conditions, repentance and surrender, have been complied with, and as soon as all the conditions are met the work is done.

16. *A Samaritan.* One Samaritan among nine Jews, and the only one of the group that showed gratitude was the hated foreigner. Another blow at the cruel, senseless prejudice of the Jew, and of all other people, is thus embodied in this narrative.

17. *Where are the nine?* How often this question has been echoed since from the lips of surprised, sorrowing pastors, a few months after a revival effort has closed. Many are silent whose voices were a short time ago loud in praises for their healing. And many who are not wholly backslidden but still claim to be among the saved show no loving gratitude by earnest work, are not willing to give for the salvation of the heathen, or to do anything requiring personal sacrifice.

19. *Thy faith hath made thee whole.* Much larger blessings came to this one because of his fuller faith and thankfulness. So to the young convert a completer cleansing will come only if he "gives glory to God" by a steady earnest performance of all the duties that pertain to his new-found joy.

**Lesson VIII. Luke XVIII. 1-14. Aug. 24.**

*Verse 1. Always to Pray.* Ceaseless prayer is called for, not of course in the sense that we are to be always on our knees, or always repeating petitions, but in that the spirit of communion with God is to be perpetual. In the heart of God's true child is a constant desire for His glory and for closer fellowship with Him; this is true prayer.

7. *Shall not God avenge His elect?* God's delays are not His denials; hence we are never to grow weary or discouraged. And we are not to imagine that He is indifferent to our calling, or that He needs to be teased into tenderness toward us. The only purpose which our persistent urging can serve is to bring us into a condition where God sees that we are properly prepared to receive the blessing which He has all along been ready to bestow. No prayer should be offered which has not in it as a dominating element the most absolute submission to God's will and a supreme desire for His glory.

10. *Set the rest at nought.* How carefully we should guard against this hateful Pharisaic spirit which separates mankind into classes, those who act and think and speak just as we do, and those who do not, the latter to be looked down upon and counted as nought.

11. *O God, I thank Thee.* It is not a true thanksgiving, of which humility is always an element, but a self-righteous boast, offensive to God and man.

12. *I give tithes.* His tithing and fasting and avoidance of injustice and oppression were of course good things in themselves; the fault was in the tainted motive from which they proceeded. Let us not fail to do the things, but in a better spirit.

14. *Exalteth Himself.* The spirit of religious egotism and self-glorification and spiritual pride should be continually guarded against. It is the besetting sin of many. A genuine humility is the rarest and most beautiful sign of true perfection.

## HOLINESS AT HOME

"And in thee (Abram) shall the families of the earth be blessed."

Gen. 12: 3.

"Lord, may our union form a part  
Of that thrice happy whole."

### HOME LESSON FOR AUGUST.

*Christ casting out a devil.*—*Matt. 12: 22 & 32.* Points for study: The one possessed of the devil, the effects, blind and dumb, v. 22. 2. His deliverance, and effects, v. 22. 3. How the people were affected, v. 23. 4. The cavilling of the Pharisees, v. 24. 5. The answer of Christ—His conclusive reasoning, v. 25 & 30; note the wisdom with which He spake. 6. His solemn warning to these cavers, v. 31. We here see what is the sin against the Holy Ghost, the thought of which has troubled so many timid Christians.

### HOME PROVERBS.

"Better is little with the fear of the Lord,  
than great treasure and trouble therewith.  
*Prov. 15: 16.*

**T**HIS proverb teaches us very plainly in what family happiness consists. Not in the abundance of earthly possessions, as is commonly supposed. Wealth is the great object of pursuit. To this end multitudes consecrate the energies of mind and body. They rise early and sit up late, willing to make any sacrifice if they may be numbered among the millionaires. But in their hot pursuit of gain they lose sight of the accompaniments of great treasure, which in many cases is *trouble*—how much trouble who can tell? O, if we could get an inside view of some of these palatial residences, what revolting scenes would meet our gaze! There are the perfection of architecture, gorgeous decorations, elegant furniture, a luxurious table, numerous attendants and a princely equipage. And is that all? Verily not. With all this outward show and splendor, "trouble"—by day and by night, "trouble"—gnawing at their vitals, and turning the palace into a hell upon earth. Anger and contention and jealousy intermingle with the abundance of the good things of this life, making a picture of misery so dark as to cause us to shrink from the contemplation. Perhaps a drunken wife,

or a debauched son, staggering home from his nightly revelries, may embitter the millionaire's life, turning his stately dwelling into a place of tears and groans.

How different the allotment of those composing the Christian household! They are living in cottages, unpretentious, attracting no attention. They have but "*little*"—their daily fare is plain, but ample for their sustenance. They never partake of it without invoking their Heavenly Father's blessing, from whose gracious hand they receive constant supplies. At the family altar, at morn and eve, they have fellowship with Him, and with His Son, Jesus Christ, and with the Holy Comforter. O, blessed fellowship Divine! In that house there is the "*fear of the Lord.*" Ah, that makes the difference! "A calmly reverential fear" pervades the humble dwelling—a loving fear, delighting in God, and in His commandments.

Reader, which do you prefer—the palace with great treasure, and *trouble*—or, the cottage with *little*, and the fear of the Lord? Surely, you will say, the cottage-life, the cottage-life for me—and, *my Father's blessing!* Parents, teach your children to expect little from the world—but, everything from God. Teach them that the dinner of herbs—"the homely meal of *love*, is better than the stalled ox, prepared for a sumptuous, but unbrotherly feast. *Love* sweetens the meanest food. *Hatred* embitters the richest feast."

### LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

#### PETER'S FAILURE.

**D**EAR children: In a former letter we talked of Jesus walking on the water. It was just at this time that Peter was in the boat with the disciples, when they saw Jesus coming to them on the sea. Peter's impulsive nature led him to cry out, "Lord if it be thou, bid me come to thee on the water"—and Jesus said, "Come." So he left the boat and walked on the water to go to Jesus; but when the sea became rough he was afraid. Alas, poor Peter; he could not trust the dear Saviour to keep him from sinking, and cried out, "Lord save me!" Immediately, Jesus caught him by the hand, and gently reproved him saying, "O thou of little faith wherefore didst thou doubt?"

Dear little ones, how often, when it looks dark



to us, do we feel as if it would never be bright again. But our own loving Saviour is always within call—no matter where we are, and the simple *heart* prayer, "Lord help me," will never fail to be answered. And remember, nothing is too small to take to Him. He loves to have the dear little ones come to Him for help in their times of trouble, for to them as well as to those who are older in the way it is promised, "Call unto me in the day of trouble—I will deliver thee and thou shalt glorify me." Praise the Lord!

### THE CHILDREN'S STUDY.

THE MONTHLY TEXT—"The fear of the Lord prolongeth days; but the years of the wicked shall be shortened." Prov. 10:27.

EIGHTH LESSON.—Christ stilling the tempest. Matt. 8:23 c 27. Points for consideration: 1. Jesus entering into a ship with his disciples, v. 23. 2. The fearful storm, 24 v. 3. The terror of the disciples and their appeal to Jesus, v. 25. 4. His gentle rebuke of their unbelief and His stilling the tempest, v. 26. 5. The effect of this miracle, v. 26.

What lessons do our young friends gather from this miracle? Let us hear.

LETTERS received since our last E. V. Alderman, Dayton, Tenn.; Jennie June, Ashley, Ohio; Gertrude Hibberd, No. Union, Me.; Mary E. and Edith, Avery, Bonilla, S. Dak.; Judson Kerr, and Edith Kerr, Bothwell, Canada; Nelly Havelly, Boyd, Oreg.; Nannie Harrison, Yates Center, Kansas.

NOTE. We wish we had space to insert what is contained in these letters, but as we have not, we can simply acknowledge them. Our list is small this month. We suppose many are having their summer outings. ED.

QUESTIONS FOR THIS MONTH—1. What two rivers of Paradise are mentioned but once in the Bible? 2. By the side of what river of Paradise did a vision come to the prophet Daniel. 3. Upon the banks of what river did the prophet Jeremiah conceal a girdle? 4. What river beside the Euphrates is mentioned in connection with God's covenant with Abraham?

#### LETTER RIDDLE.

One eighth of the last church of Asia.  
One twelfth of the sixth church of Asia.  
One eighth of the fourth church of Asia.  
One eight of the third church of Asia.  
One sixth of the fifth church of Asia.  
One seventh of the first church of Asia.  
One sixth of the second church of Asia.

These initials form one of the seven churches of Asia.

### LOVED ONES GONE BEFORE.

JOSEPH HILLMAN.

JOSEPH HILLMAN, of Troy, N. Y., closed his earthly career June 14, 1890, at the age of sixty-seven. A few weeks before he was thrown out of his carriage while riding with his wife, receiving injuries which had a fatal issue. He was born in Middleborough, N. Y., March 10, 1823. He was converted at the age of thirteen, Sept. 5, 1836, and was admitted as a probationer in the State Street Church, Troy. In the years that followed he was a devoted and earnest member of the Church of his choice, filling positions of responsibility, and in every possible way seeking to build up the Kingdom of Christ. He was thrice married. His surviving companion was a noble help-meet, co-operating with him heartily in his evangelistic and benevolent efforts.

The "*Troy Praying Band*" was organized by Bro. Hillman in 1858. It was composed of men of acknowledged piety, some of them men of wealth and large business connections. They visited the Churches, on invitation of the pastors, to hold revival services, and their labors were crowned with abundant success in the salvation of great numbers. In furtherance of this work, Bro. Hillman issued "*The Revivalist*," a most excellent revival song-book, which came into extensive use in many Churches, for social worship. It had a sale of 150,000 copies, and the profits were devoted to the Church as a centenary offering. Another little work, "*How can I be saved?*" emanating from the pen of our brother, was a great help to many inquirers after truth.

It is chiefly, however, of the connection of Mr. Hillman with the great revival of Holiness that we desire to speak. Some of the most noted and successful National Camp meetings were held at Round Lake, while Bro. Hillman was Pres. of the Round Lake Association. In his position he entered heartily into the work, and spared neither time, labor, nor money, if the cause might be advanced. We gratefully remember his self-denying efforts in this behalf, and are indebted for not a few personal, and family courtesies received from him and his excellent wife.

Our last interview with him was at the last Troy Conference, at Saratoga. He was in his usual vigor. We reminded him of the song which he and his band used to sing at Round Lake,

"*They look like men in uniform*"

He smiled, and gave us some words of good cheer. We little thought that we should see him no more. His end, somewhat tragic, has brought a valuable life to a sudden pause. We doubt not he has entered into the "joy of his Lord."



"And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

Psa. 107: 22

"Awake! awake! my tuneful powers,  
With this delightful song."

## The Tuesday Meeting.

Held each TUESDAY AFTERNOON at 2.30 o'clock  
at the residence of Mrs. Dr. W. C. PALMER, 316  
East Fifteenth Street, New York.

**T**HE meeting was opened by singing the  
517th hymn, commencing,

"Jesus the Life, the Truth, the Way."

After which Mrs. Palmer announced the death of Dr. Dennier. She also read a number of requests for prayer and invited any present who desired prayer for themselves or others to present their requests. Several persons responded and Dr. Lowrey led in prayer.

*Singing.*—"Love divine all love excelling."

*Mrs. Palmer.*—My mind has been turned very strongly to the blessed prayer that Christ Himself taught us. He has caused it to be recorded in the 6th chapter of Matthew, from the 5th to the 13th verse. Christ tells us not to be as the hypocrites are; but He says, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." A beautiful illustration comes to my mind. A dear friend for whose salvation I was deeply interested, was converted at the camp-meeting. Returning home on the Friday, she found her husband greatly displeased, declaring he would not live with a wife who had no sympathy with him, etc. After two sleepless nights, on Sabbath morning, he asked if she still persisted in her course. Receiving an affirmative answer, he said, I cannot live so, if you will not go with me, I will go with you. That Sabbath morning he accompanied his wife to Church, not having been for eighteen years, and heard a sermon. The text was, "Ye are no more strangers." In the afternoon he asked his wife to pray with him. She being tempted to fear that he was not sincere, declined. He left her for a short season, and returned with a bright face, beaming with delight, saying, "When you declined praying with me, the thought came, 'Enter into thy closet, and when thou hast shut thy door, pray

to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." God has forgiven all my sins. I am no more "a stranger and a foreigner." This, now good man, soon became a leading, useful member of the Church. The kingdom is truly established in his heart; with delight doing the will of God on earth as it is done in heaven. Our Blessed Jesus surely teaches in this prayer that we may be saved from sin in *this* world. The Heavenly Teacher also says, Thess. 5th, "preserved blameless, unto the coming of our Lord Jesus Christ; Faithful is He that calleth you, who also *will* do it."

*Singing.*—"How firm a foundation."

A GRACIOUS PROMISE.

*A Brother.*—The God I serve promises not to leave me, and I do not intend to leave Him. I have no will of my own; and I say, "Lord, do as thou wilt." But I want more of His presence. While I have been sitting here the Lord has given me one of those shocks of His breath, which has gone right through me. Jesus is unchangeable, and every one who serves not Him is serving the devil. The first will of God is to accept Christ and live in Him. I love Jesus and He loves me.

*Singing.*—"Down at the cross."

A POSSIBILITY.

*Rev. W. G. Browning.*—I would like to say that I do believe that it is altogether possible for the work of God to be done in the earth as it is in heaven, and that we may be brought into such relations with Him that the great delight of our souls, day by day, will be in the will of God. For some years I was prone to be unsettled, and not quite confident, until it became necessary for me to say, "Thy will, not mine, be done." This is one of the most reliable tests of our favor with Him. When we are able to say this we shall be saved from murmuring and complaint—saved from magnifying our troubles and minifying our blessings. The Lord does not permit one single trial more than is good for us. When the trials come then we bless God and look to Him. In all circumstances let us be able to say, "Not my will be done." Paul said, "I do not mine own will but the will of him that sent me." May the Lord work in all our hearts here to-day.

THY KINGDOM COME.

*Dr. A. Lowrey.*—This is an experience meeting. The great apostle Paul fell back upon his personal experience. As the lesson was being read my mind took hold of that portion of Scripture—the central idea of that prayer of Jesus, as found in the petition, "Thy kingdom come." All the rest seems to be means to an end. Our Father



in heaven is simply an introduction to the petitions. We must here discriminate. He treats mankind as a father. But He says to His children—You must do something. What shall it be? You must come out from among them. Let there be a line of demarkation between you, as my children, and sinners. What does God say then? I will be a Father to you then. Not a father until we comply with His precepts in these respects. Then He is a Father, and cherishes us in His heart. He will pity them that fear Him. What does the apostle say: "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Brethren, I am concerned to keep in my soul the holy kingdom of peace and righteousness and joy in the Holy Ghost. I have to be, at this period of my life, very much concerned about myself. It is possible for us to fall into perfunctory and sanctimonious ruts. It is very important for us to pray for His kingdom, and that He would make us exceedingly conscientious in all our utterances. I thank the Lord that I think I may say that I still have the kingdom of God within me.

#### THE PRECIOUS BLESSING.

*A Sister.*—I want to testify how much I enjoy the precious blessing. I do know there is a reality in the religion of the blessed Lord.

*A Brother.*—For the last week God has been working in my heart in a wonderful manner. I have been led to that point where I resolved, come life or death, to do the will of God.

*A Brother.*—I love to tell it everywhere that the Lord Jesus Christ sanctifies me and keeps me every day. I love Him to-day with my whole heart.

*A Sister.*—I look to Jesus every day. He is my all in all. I am so glad I came to-day to this blessed meeting. Glory to God, I rejoice to know that Jesus has made me free.

#### SPIRITUAL ENLARGEMENT.

*Rev. John Parker.*—God bless you for the testimonies. My spirit responds to these earnest utterances. We come here for spiritual enlargement, and to bring others to a knowledge of the great truth. A sister said she was brought into the light by the influence of a son-in-law. Shall we not each strive to influence somebody? Shall we not somehow, even though unconscious, exert an influence and show out a life beautiful and holy? I have an inexpressible hungering to know and to do the will of God. Every day there comes to me the thought that the one thing I live for is to do His will. O what a response my heart makes to purity—to pure people, and a pure Church! O that my influence may tell for His glory! I know He keeps me every day. I have

victory over every doubt and fear.

#### CHRISTIAN REFRESHMENT.

*Bro. Freshman.*—I came here to-day for spiritual refreshment, and I am very happy in receiving it. I am thankful for the blessed influences I find here. I am thankful to-day for more than this—that through faith we have been able to pay five thousand dollars more on our Hebrew-Christian Church. Thank God I know The Comforter, and to Him be all the glory.

*Singing.*—"Hallelujah, Thine the glory."

#### ALL FOR THE BEST.

*A Sister.*—O we will praise God forever and ever! I came to this meeting to-day a little depressed. I have had serious trials and disappointments. My husband says, "Can you believe that these things are all for the best?" I said, "Yes, yes, all for the best." And I have been so strengthened and sustained here to-day, I can only bless the Lord for His unceasing goodness.

#### THE UNCTION.

*Sister Searles.*—I bless God that He has permitted me to come to this meeting once more, and I am so grateful to my adorable Saviour that I found Him many years ago. I believe I have received something of the unction that abideth through these years. I am sensible of the keeping power of God as I once was that I was lost. I am saved by the word of my testimony and the blood of the Lamb. O, I would not give it up for a thousand worlds! If we have this grace we have no need to be afraid of dying. Hallelujah! I walk in this grace every day of my life, and have for seventy years. Dear brethren and sisters, there is nothing to compare with this love of Christ, in the soul; to know that we are walking with God and saved by Him.

*Singing.*—"My hopes are built on nothing less."

#### A CONTINUOUS SURPRISE.

*A Sister.*—It is a continuous surprise to me that I stand on solid ground. I know that all other footing is sinking sand. I never felt more thankful than I do to-day that His law is on my heart. There is no possibility of keeping the law unless it is written on the heart. He keeps us. I want to believe not for myself alone, but for every dear brother and sister. I have learned that every shadow of selfishness, however refined and intellectual it may be, is rebellion. I do want to live only to glorify my blessed Saviour and win souls for Him.

#### GOSPEL MEASURE.

*A Sister.*—I am quite doubtful whether I come up to the full measure of grace in the gospel that I might obtain. If not, I have made a mistake.

But the grace I have in my soul to sustain me in my pilgrimage is far beyond what I can express. I feel in all the perplexities of life I am taken in the arms of His love and kept by His power. I thank God that He has been present to show me the way to give up all for Him; and what a most reasonable sacrifice is such a service. Nay, there is no such thing as sacrifice along this line; it is all blessing. Dear Sister Palmer; I expect her to go on from glory to glory. She has never faltered in all her long and beautiful years. I was always too old, even in my teens, to backslide from God. I am with you, beloved, to the journey's end, washed in the blood of the Lamb. Glory to my covenant keeping God.

#### KEEPING POWER.

*Sister Hughes.*—We are not our own; we are bought with a price. We are redeemed. I want to testify this afternoon to the keeping power of God through all these years. When the sister was speaking I thought—I am following—closely following. Yet my journey has not been a wilderness way for me. Long ago I saw the necessity of consecrating myself to God. I do not think I was mistaken when I was converted—old things passed away. I gave to God my little all. My sphere was very small, but as a child in my humble home, how quick Christ was to speak to me and sustain me. There the Lord has held me, even up to the present. O, how God comes to me and talks to me and blesses me! No matter what troubles and sorrows overtake me, I bless God at all times, and in my soul I praise Him. There is nothing like my precious Jesus, enthroned in my heart. We are not our own. Our bodies are the temples for the indwelling of the blessed Holy Ghost. And, O, how sweetly He fills me with a joy and satisfaction which the world knows nothing of! The Spirit of Christ increases in my heart from day to day. O, to have our lips consecrated to God—to have His love enthroned in our souls! A little one like me, how I do enjoy His company! You can serve God wherever He has placed you. You can find a field of labor anywhere. There is nothing that will compare with the glory which His service puts in the soul. There is no such thing as sacrifice, although we give all, as we must. Sister Palmer, I am testing that word every day; and, O, blessed be God for this great salvation!

*Singing.*—"Guide me, O, thou Great Jehovah."

#### A GLAD SERVICE.

*A Sister.*—I do praise the Lord to-day. What once seemed to me hard service in His requirements has come to be such a pleasure and such a blessing. I simply trust the Lord for each present

hour and let the future take care of itself. He is leading me constantly to a further understanding of Him and a more perfect acquiescence in His will. I would give up everything else in the world just to be with Him. I bless God for this hallowed place, for I have learned more here from Sister Palmer than in all other ways and places together.

#### CHRIST FULLY ACCEPTED.

*A Brother.*—I want to bear my testimony. I am glad of an opportunity to confess my Saviour. I accept Him fully, as my Prophet, Priest and King. I am unspeakably thankful that it is the habit of my life to trust Christ. I believe in holiness and holiness people, and am glad to be one of you.

#### EXPRESSIONS OF PRAISE.

*A Sister.*—I am so glad to be here to-day. I felt sad and depressed, and said I would come to the prayer-meeting. I trust I am not lacking in faith, but I seem to have been to-day. I know how, in times past, Jesus has delivered me, and I will continue to praise and trust Him.

*A Brother.*—I am very thankful that Jesus is my deliverer. When I think what He is to me my heart swells with gratitude. I love Him because He loves me.

*Mrs. Palmer.*—I am sometimes almost ashamed of my faith, yet I know I have faith in God. I want the promise of the Holy Ghost, fully. The good Book says—"Be filled with the Spirit." Jesus said "If any man thirst let him come unto me." Let us come to Him and let us drink of the water of life freely. I want you to pray for me that I may have more of the power, and be constantly filled with the Holy Ghost. Let us have faith in God and believe that we receive the Spirit.

Now let us see how many are witnesses, and how many desire, from this day, a clean heart, while we rise and sing

Lord, in the strength of grace  
With a glad heart and free,  
Myself my residue of days  
I consecrate to thee.

The doxology was sung, the benediction pronounced, and the meeting closed.

**HAPPILY SITUATED.**—*Mrs. Harriet Breedlowe*, of Texas, writes: "I am in the bounds of perfect love, contending for the faith once delivered to the saints. 'I know that my Redeemer liveth.' Pray for me that I may follow the Holy Spirit, do His bidding, and be ready for the glorious appearing of the Lord Jesus Christ."



## OUR SOCIAL MEETING.

*MOTTO : Add to patience, godliness—II Peter, 1:6.*

## THE PRAYER IN SONG:

"Let us see Thy great salvation  
Perfectly restored in Thee."

*Not alone.*—Mrs. Harriet Whiting, Bradford Center, Maine. I have recently passed through a season of great affliction, having buried my last child. I am a childless widow—alone, yet not alone. That precious promise, "Lo, I am with you always," is so sweet to me. The religion of Christ is more precious than I can tell. It is more real than ever, supporting me while death has borne away mother and daughter in one month, and I have been enabled to say, "Thy will be done." O, how I do praise God for His power to save and keep! He will do this if we will let Him have His way in us.

*Wonderfully blest.*—Bro. C. W. Hiltz, Sioux City, Iowa. Somehow I have been wonderfully blest this morning. The waves of God's special love are rolling over my soul. Hallelujah! It might be in place to say that this blessing came while reading the "Editorial Briefs" in the May number of *The Guide*. This is all the kind of literature wife and I want. We get "The Revivalist"—"Highway," "Pentecost," etc., and these with *The Guide* keep our souls filled. It is the same with our books—all holiness. Some may think we are radical. Well, we are—but people love to spend an hour with us, saints and sinners—we meet every one in common, we are no respecters of persons.

*Understands the language.*—Carrie L. Blood, West Groton, Mass. "I understand the language, for

"I've entered the valley of blessing so sweet,  
And Jesus abides with me there"—

Glory to God for full salvation—for an indwelling Holy Ghost.

*A forty years' reader.*—Mrs. Eliza McCullough, St Catherine's, Canada. I have been a reader and lover of the "Guide" for over forty years and I would like to give my experience. It is the Lord's day—a bright and lovely day. I was at the love-feast this morning and felt my soul greatly refreshed and blessed. I awoke early this morning, just as the day began to dawn, and this sweet thought came to me—"When I awake I am still with Thee," for the Lord is my keeper. My soul became so tender, and full of gratitude to think of all the years the Lord has kept me, and to know that my face is still heavenward. As the sun began to rise and brighten the earth,

I felt the light, which Jesus imparts, filling my soul, and was carried away back to the first quarterly meeting I attended after my conversion in 1824. O yes, I can see the very spot where I stood up and gave my testimony, that I was a child of God. As I reflected on the way the Lord has led me, I was "lost in wonder, love and praise." It is good and profitable to examine ourselves, and see what progress we are making in the highway of holiness. While I was thus musing, the fire burned in my heart, yes, holy fire of Divine love, and my pillow was bedewed with tears of joy, that my hope of heaven was sure.

My soul was filled with light and love, for I felt assured of the very presence of my loving Jesus. It was such a privilege, to hold communion with my Lord, and I could talk with God as my Father, and with Jesus as my Saviour, and the Holy Spirit sealed the union. Glory be to His dear name! He is my abiding portion. He supports me, and bears with all my weakness, and "satisfies my longing, as nothing else can do." Such a baptism of the Spirit, seems to renew my bodily strength, and I was prepared to enjoy the love-feast this morning. I am now in my seventy-sixth year, and have enjoyed many fellowship meetings, but the way grows brighter all the time.

"And if our fellowship below

In Jesus be so sweet,

What heights of rapture shall we know  
When round His throne we meet."

*Emptied and cleansed.*—Mrs. K. A. Allison, Perins Mills, Ohio. I have been a member of the M. E. Church, sixty-two years. I began to seek holiness in 1844, and the Lord emptied and cleansed me on January 10th, 1880, in the morning, before the break of day, in my own home. It was beyond the shadow of a doubt, and it was wonderful. I acknowledged it whenever there was an opportunity, but many thought this was only attainable at death. But I knew I had it—the evidence was as clear as the sun at noonday. Glory to His name!

*A full Saviour.*—Mrs. Ella Brown, Fontana, Ks. I do love *The Guide* next to my Bible—it has led me to accept Jesus as my full Saviour, and O, how precious He is to me! I have received the baptism of the Holy Spirit. Satan has been tempting me that it was not so, because I did not receive it with as much power as others, or as quickly. But I know I have it. It has given me continual contentment, peace and joy amid all my trials and sufferings.

*Well suited.*—T. E. Tate, Osyka, Miss. The *Guide* suits myself and wife well. We are old persons and are on the pathway leading to glory.

## EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No  
Malice, Enmity, or Evil-Speaking.—  
Love, Love—only Love.

### BISHOP WHATCOAT'S TESTIMONY.

After many sharp and painful conflicts, and many gracious visitations also, on the 28th March, 1761, my soul was drawn out and engaged in a manner it never was before. "Suddenly I was stripped of all but love;" and in this happy state I continued some years, rejoicing evermore, and in everything giving thanks, with little intermission or abatement, wanting nothing for soul or body more than I received from day to day.

### THE RULE OF LIFE.



N writing to the Corinthians, Paul gives us an infallible rule of life. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10:31.

We are placed here in this world as intelligent and moral beings. We are subjects of Jehovah's moral government, and hence under law. Our life is designed to be elevated, not groveling. To this end we are wonderfully endowed, physically, intellectually, and spiritually. Sin, by its introduction into the world, has fearfully disturbed the Divine order, it has embittered our life, and thrown innumerable impediments in the way of fulfilling the design of our existence. But "where sin abounded grace did much more abound." By the mediation of our Lord Jesus Christ we are brought under a remedial scheme, so that the sinful dominion may be broken *entirely*, and we may rise above the obstacles in our path, and nobly accomplish the end of our being.

In order that *the rule of life* given by the apostle may be effectual, certain things are necessary. First. It must be our voluntary choice—we must will to have it so. Recognizing distinctly its moral fitness, its supreme excellency, and adaptation to us in our earthly sphere, our will must come into harmony with

God's will. We do not become divested of our volitional power by entire consecration, but this great force, *our will*, sweetly accords with God's will. Second: Our nature must be entirely transformed. Without this, rebellion will surely appear—there will be a conflict at some point. It will be perceived that there is a "*whatsoever*" in the rule—"whatsoever ye do"—that is a sentence of wide compass—it covers the whole area of human existence. It will admit of no worldly compromises, no dalliances with the evil one. Loyalty at every point is demanded, without hesitancy, and to render it our highest joy. The question in every case, "*Is this for God's glory?*" will be settled on the instant, without controversy, every faculty being joyously responsive. A radical change it is perceived is absolutely essential—an antagonistic element no larger than the point of a cambric needle, hidden away in some nook or corner of the being would, when the occasion should present, come to the front and make disturbance. A nature *thoroughly* loyal to Christ must antedate a life *thoroughly* loyal.

This rule of the apostle, faithfully applied, greatly *simplifies* our life. We are not subject to our own varying opinions and feelings, or, those of others.

The abstruse questions which naturally arise, in the experiences of daily life, and which might well puzzle a philosopher, and do puzzle him, are easily settled. By a sort of spiritual intuition, under the guidance of the Holy Spirit, we come to quick conclusions, and stand clear of all entanglements.

This rule, in healthful operation, gives the life *beautiful uniformity*. There is not that fitfulness and spasmodic action which characterize other lives. With the regularity with which planets revolve in their spheres around their attractive centers, a human life obedient to the Divine law, moves without friction.

And a life thus controlled takes on a *sublime* aspect. It enters into alliance with all the orders of intelligences which are before the throne. The least exhibition of *self-will* in heaven would throw the whole realm into confusion. But angel, archangel, cherubim and seraphim, and all the host of glorified ones, are in exact harmony with the will of the Eternal Sovereign. That is their bliss, and the glory of God is all-pervading. This world, so far as we know, is the only world that disturbs the harmony of the universe. Holiness alone will restore that harmony.



—Are you a Waverer? Read what James says, James 1: 6—and get into a better state.

### CUT DEEPER.

The sword of the Spirit is the word of God. It has a keen edge—it is sharper than any two-edged sword, is quick and powerful, enters into “the joints and marrow,” and “is a discerner of the thoughts and intents of the heart.” This Bible description of this potent weapon teaches that, in order to be effective it must be wielded by stalwart hands. A mere brandishing of the sword will effect little. Sin is too deeply lodged in the human heart to be disturbed by any such movement. It is a cancerous formation, requiring a sharp instrument to cut it out, and the cut must be deep, or the roots will not be reached, and there will be a further growth of that which is loathsome and deadly.

There are those in the modern Church who seem to think the use of the “*Spirit’s keen sword*” is no longer needed. They say, the people have become more intelligent, they are cultured, and must be approached differently, by milder and softer methods. The wielding of a sword, especially if sharper than one that is too-edged, is frightful, and offensive to genteel people. If it be shown to them at all, glittering in the beams of the “Sun of righteousness,” it must be flower-garlanded, and not come near enough to have its point touch the person, or draw blood. This is the sentimentalism of the period. It was all well enough for Peter, at Pentecost, when he had the Jerusalem sinners to deal with, to swing the sharp sword right and left and cut them to the heart—but that sort of cutting and hacking will not do now.

Hence, genteel sinners, who have never known anything of repentance, or, of sin’s heinousness, but who are taught by modern evangelists “*Just to say, Jesus,*” and that so softly that no one but himself hears it, and who continue to put on “sin’s glittering array” like the common herd of sinners, are politely ushered into the Church in crowds. Alas, for us! What a lot of putrifying corpses we have among us. Heaven pity us!

And this is not all. This modern sentimentalism has crept into the ranks of holiness, and by many of our sentimentalists the use of the “*Spirit’s sword*” is deprecated. True, Mr. Wesley, taught a soul with eyes

opened to behold the horrid character of inbred sin, exposed to view by the sharp pointed Gospel weapon, to sing

“The sharpness of Thy two-edged sword  
Help me, O God, to endure.”

But then that was long ago. There has been a progression of ideas. We must present the subject of holiness more attractively. Why talk of a painful dying unto sin—of the agonies of crucifixion? Well, Paul talked about it—why not we? “O, it is too horrible!” Tell them “*just to trust Christ—that is all!*” Yes, and many are told so to their soul’s ruin. And the consequence is, we have a line of professors of holiness, gold-tipped and spangled, who know nothing of a radical work of heart purity. Now it is time that this sickly sentimentalism among teachers of holiness at least were brought to an end. We say there is still use for the *Spirit’s sword*, and we counsel those who would deal faithfully with souls to cut deeper. Cut so deep that the last vestige of inward carnality be exposed, and they cry, “*I abhor myself as in dust and ashes!*” Then point them to the “One mighty to save”—and say “*Just trust.*”

### CENSUS-TAKING.

The census-takers have been busy in all parts of the land. The aggregates of the population and other facts in relation to the growth of towns and cities, and the prosperity of the country in all respects, are awaited with deep interest.

Would it not be well to have a CHURCH CENSUS? Suppose the pastors throughout the land were to call on each member of their respective Churches, and propose this question. Are you, (brother or sister), now distinctly conscious, by the witness of the Spirit that you are a child of God? How many would hesitate to give an affirmative answer? Would not many say, even of the officary, Well, I cannot say that I have this witness. I had it once, but business and various cares of life have clouded it. If the aggregates or those who have not the Spirit’s witness to their acceptance were given, it is to be feared, the showing would be appalling.

If we have not misjudged the case as to the modern Church, then there is room for faithful work upon the part of pastors. The redemption of the soul is precious—and those who watch for souls must be vigilant.

—Have you done what is specified in the first part of Psa. 67, 11 v. If so, do as there further instructed.

—Something to act upon. Read Proverbs 3:27. Love is active.

### IS IT STILL NARROW?

Jesus said, "Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." That was one of the most potent sentences that ever fell from His lips. Was it merely to apply to the period of His earthly ministry, or, was it designed for all time? No one in that day could get through the gate without feeling its pressure and realizing that it was indeed "*strait*." It was too strait to admit of actual sin—every weight must be thrown off—the heavy load of transgressions must be loosened from the back at the foot of Calvary. And whoever successfully passed through the gate, found the way to be narrow, too narrow to admit of sin in any shape.

Is the way still narrow? Or, has it been widened so as to allow of a crowd of progressive thinkers, and worldly compromisers, and formal worshipers, to trip joyfully along singing their hallelujahs, and making merry over the fact that the days of "*straitness*" and "*narrowness*" have gone by? Such would seem to be the order of the day. Papists, Universalists, Unitarians, Spiritualists—and perhaps we might say, Mohammedans—are now good fellows, and we are to give them all a brother's hand and hail them as pilgrims on the way to Zion.

The gate is open wide, and the way broad enough to take them all in and give them a good send-off to glory. Creeds are obsolete—law is at an end, every one is now to be a law unto himself. We are not under law but under grace—rules against worldly amusements are valueless—fasting is decidedly out of date, and prayer is only called for occasionally. Well, this may suit this age of progress so called. But we have no record within our knowledge of the widening of the gate, or, the broadening of the way. "The word of the Lord abideth forever." And on that assumption multitudes of Christian professors are doomed to fearful disappointment, finally. Many, Jesus says, shall claim to be His in that great day, whom He will utterly disown. Better believe the way is still *narrow* own. We cannot afford to be and hold to it. We cannot afford to be disowned of Christ at His appearing. Rather make any sacrifice, and if need be accounted fools for His sake and have His approval.

### HOLINESS STIMULATING.

We referred last month to the woman of Shunem, at whose house Elisha sojourned, and her recognition of the fact that he was "*a holy man of God*." That recognition had a practical result. After consultation with her husband, an addition was made to their house, so that a chamber was provided for the man of God. She said to her husband, "Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be when he cometh to us, that he shall turn in thither."

Now, the lesson which we draw from this incident is that *Holiness is stimulating*. It not only stimulates its possessor to benevolent activities, but it has an influence upon others in the same direction. It is a mightily aggressive force in this world, set to make a stir. It is no parlor sort of an ornament, or piece of cold, lifeless statuary in the hall. It is a thing of life, and ceaseless activity. Its movements are quick, intelligent, and wide-reaching. If the Church were full of holiness, her activities would blaze all along the line—she would shake the globe with her thundering tread. Instead of Chaplain McCabe and his two missionary secretaries shouting themselves hoarse over a *million*, a *single* million—millions, MILLIONS would be the cry. Instead of Bishop Taylor having a few thousands at his command for the redemption of the great continent of Africa, the people would pour out their treasure like water. Holiness has set the wheels of the W. F. M. S. and the W. H. M. S. and the Women's Christian Temperance Union in motion.

An article recently appeared in the Methodist Review, by Ridpath, giving a life sketch of the late W. C. De Pauw, of Indiana. In a literary point of view, it is a splendidly written article, and in its main facts we presume correct. But it fails to touch the vital point in his life. Perhaps the writer was not conversant therewith. W. C. De Pauw was, through the influence of the National Camp Meeting Association, *entirely sanctified*, the result of which was, a gift of one million of dollars to the University in Indiana, and many other good things. This must not be ignored. Let the truth be told, fully.



JEROBOAM'S idol, SELF, remains to this day—is never out of fashion—it has throngs of worshippers.

### HYMNAL TRUTHS.

#### THE SEED PRINCIPLE.—ROM. 7: 23.

“Take away our bent to sinning;  
Alpha and Omega be;  
End of faith, as its beginning,  
Set our hearts at liberty.”

When an individual is justified, a great work of salvation is accomplished. All the sins of the past life have been freely forgiven. He is also born again, renewed in the spirit of his mind. The principle of spiritual life is imparted, which gives him power over sin. He may, but he need not voluntarily sin, or commit transgression. But, the carnal principle still remains, the seed principle, which renders him susceptible of temptation. It is what Charles Wesley in the stanza above quoted styles, “*our bent to sinning*.” This as the apostle gives it, is “a root of bitterness” which “troubles us.”

There cannot be Christian liberty until this inward foe is cast out, and Christ is fully enthroned in the heart as the ALPHA and OMEGA. Then the inward conflict ceases, there is nothing in the interior being to respond favorably to temptation—the warfare is all on the outside.

#### IN BLISSFUL HARMONY.—II COR. 10: 5.

“At Thy word my will shall bow,  
Judgment, reason, bending low;  
Hope, desire, and every thought,  
Into glad obedience brought.”

He further sings:

“Henceforth take it for Thy throne,  
Rule here, Lord, and rule alone.”

The inward foe, *carnality*, is expelled, by the might of the Holy Ghost, and the rightful Sovereign takes the sceptre. This is a joyful surrender, and the liberated one sings,

“All my powers shall wait on Thee  
Captive, yet divinely free.”

That is paradoxical to all except those who experimentally realize it. Then the picture takes on the bright colors above given—*will*, judgment, reason, *bending low*—hope, desire, and every thought, into glad obedience brought—mark that! *glad* not servile obedience. Are your powers thus harmonized?

#### THE LAW INSCRIBED.—EZEK. 36: 27.

“That blessed law of Thine,  
Jesus to me impart;  
Thy Spirit's law of life divine,  
O write it on my heart!”

“The blessed law of Thine!” What is it? It is the law of love. God is love—that is His nature. And He has placed all His intelligent creatures under the law of love. Such is the character of the government of heaven—angels and redeemed spirits are under the law of love. And the service is so rapturous that the whole realm is full of hallelujahs.

The same law is for earth as for heaven. Jesus epitomized it. He gave it in two sentences: “Thou shall love the Lord thy God with all thy heart—and thy neighbor as thyself.” That law fulfilled will turn every human heart into a paradise, and fill the whole earth with glory. But how is it to be realized? Simply by having “The Spirit put within us—and the law of love written upon our hearts,” the heart being made clean.

#### A LIVING CONSECRATION.—ROM. 12: 1.

“Thy ransomed servant, I  
Restore to Thee Thine own;  
And from this moment live or die  
To serve my God alone.”

Hymn 473 in our Methodist Hymnal, by Charles Wesley, has only two verses. But they are indescribably expressive. These two verses are great favorites of Mrs. Palmer.

It is a consecrated hymn, describing the act of an individual making a full surrender to Christ, in order to entire sanctification. The basis of this consecration is a distinct recognition of the fact that “we are not our own,” being “bought with a price,” even the precious blood of Christ, and to give ourselves to Him, soul, body, and spirit, is simply “*common honesty*,” as Dr. Palmer used to say. Saying from the heart;

“Lord, in the strength of grace,  
With a glad heart and free,  
Myself, my residue of days,  
I consecrate to Thee.”

with the second verse added—

Thy ransomed servant, I  
Restore to Thee thine own—

the rightful Proprietor instantly accepts the sacrifice, and the work is complete.

## OUR INQUIRY ROOM.

*Motto*—"Let us go forth therefore unto him without the camp, bearing his reproach."—Heb. 13:13.

"Yet though I have not seen, and still  
Must rest in faith alone,  
I love Thee, dearest Lord, and will,  
Unseen, but not unknown."

## HOLY STUDIES.

**SUBJECT FOR THE MONTH:** *The Sermon on the Mount. Matt. 7:1 c 6.* We are here cautioned against judging one another—its inevitable result is shown, and its unreasonableness, vs. 2 c 5. In vs 6—we are taught a lesson of prudence, and wise dealing with ignorant and unreasonable people. The idea is, that religion is brought into contempt, and its professors insulted, when it is forced upon those who cannot value it and will not have it.

## PRACTICAL QUESTIONS.

1. *Who is my mother, and who are my brethren?* Jesus was engaged in public instruction. Some one informed Him that His mother and His brethren desired to speak with Him—He felt this to be an unreasonable interruption, likely to dissipate the impression upon the people of His solemn discourse—He seizes upon the occasion to utter a sublime truth—see v. 49 c 50. Here is a *spiritual* relationship transcending all earthly ones. Reader, are you among the number?

2. *"Is not this the carpenter's son?"* Matt. 14:55.

Jesus was in His own country. He was teaching in the synagogue. His utterances astonished the people. They said, "Whence hath this man this wisdom? Is not this the carpenter's son?" This is a question of *surprise* rather than contempt. They wondered that one of such humble earthly origin and position could be so richly endowed. They understood not the power of God and His methods concerning the race. And there are those now who think a man cannot do much, even in Christ's service, unless he be of high lineage and possess great titles. Reader, do not be among such. Recognize gladly the honored servants of Christ from whatever position they come.

3. *"Wilt thou then that we go and gather them up?"* Matt. 13:28. This question stands connected with the Parable of the Wheat and the Tares. An enemy is represented as sowing tares among the wheat in a man's field. His servants, zealous to promote his interest, ask the question above cited. The Church is not wholly made up of fine wheat. The enemy, the devil, sows tares

therein—insinuates false and hypocritical professors among Christ's true followers. Men of fiery zeal some times are eager to root them out, and have only a pure Church. Jesus here teaches the impossibility of such a thing, and the disastrous results of an attempt to root out the tares. He will, Himself, effect a complete separation at the end of the world, which will be the great harvest-time. Read His solemn words, showing how searching and complete will be the sifting process. Reader, be thou among the wheat. It is not to be understood from this parable that there is to be no *Church discipline*, or allowance of persons guilty of scandalous crimes to remain therein. See I Cor. 5.

## WHAT OUR CORRESPONDENTS ASK.

1. *A boy in Iowa asks: Is it right for Christian people to have their conversation on the Sabbath mostly in regard to worldly things?*

*Ans.* Certainly not. It is the *holy Sabbath* designated to be consecrated to holy or sacred things. This applies to the *conversation* as well as anything else. Read Isa. 58:13 c 14. Note especially this sentence—"nor speaking thine own words"—the speech is to be elevated, of heavenly and not of earthly things.

2. *A Sister in Ohio (a) Why was Christ's garment seamless?*

*Ans.* It was probably woven, or wrought similar to those worn by the Jewish high-priests. Exodus 39:22 c 32.

There is a remarkable fulfilment of prophecy in the act of the soldiers in casting lots for this garment. The Roman guard of four men, called the watch, the appointed executors of the death sentence, each receiving for the service an equal share of Jesus' garments.

An eminent writer says, "That a prediction so exceedingly specific—(Psalm 22:18)—distinguishing one piece of dress from others, and announcing that while *those* should be parted among several, *that* should be given by lot to one person—that such a prediction should not only be fulfilled to the letter, but by a party of heathen military, without interference from either the friends or the enemies of the Crucified One, is surely worthy to be ranked among the wonders of this all wonderful scene."

(b) What does the apostle mean in saying (I Cor. 15:31) "I die daily?"

*Ans.* The subject of which he treats in this chapter is death and resurrection. He says, "*I die daily*"—That is, I am day by day in sight of death, exposed to it, and expecting it, (II Cor. 4:11 c 12; 1:8 c 9; 11:23), therefore there should be a constant readiness for the summons.



## HELPS TO CHRISTIAN DEVOTION.

*A rich inheritance.*—"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." *Psa. 37: 11.*

"Thrice blest will all our blessings be,  
When we can look through them to Thee;  
When each glad heart its tribute pays  
Of love, and gratitude, and praise."

## I.—THE HOLY WORD.

## DAILY BIBLE CALENDAR—AUGUST.

1. Heb. 6; 11, 12. *Psa.* 24, 31. *Psa.* 86; 16.
2. Rom. 12; 12. *John* 16; 33. *Psa.* 56; 3, 4.
3. Ex. 20; 17. *Psa.* 34; 9. *Psa.* 16; 5.
4. Luke 3; 8. *Phil.* 1; 6. *Micah* 7; 18.
5. *Psa.* 46; 10. *Zech.* 4; 7. *Exod.* 15; 11.
6. Col. 3; 15. *Psa.* 119; 165. *Isa.* 12; 1.
7. Gal. 5; 16. *Jer.* 31; 9. *Psa.* 73; 24.
8. *Psa.* 37; 34. *Lam.* 3; 25. *Psa.* 102; 1.
9. *Ezek.* 18; 31. *Ezek.* 36; 26. *Psa.* 51; 10.
10. *Jer.* 26; 13. *Joel* 2; 32. *Ezra* 9; 6.
11. Matt. 6; 6. Matt. 6; 32. *Psa.* 5; 2.
12. Matt. 6; 31. Matt. 6; 32. *Lam.* 3; 24.
13. *Jer.* 22; 3. *Psa.* 92; 12-14. *Psa.* 71; 9.
14. *Psa.* 122; 6. *Isa.* 66; 12. *Psa.* 122; 7, 8.
15. Heb. 11; 6. *Psa.* 72; 12. *Psa.* 30; 2.
16. Heb. 12; 1, 2. *Zech.* 13; 1. *Psa.* 79; 8.
17. Heb. 2; 1. *Hosea* 6; 3. *Psa.* 119; 105.
18. Jas. 4; 8. *Titus* 2; 14. *Psa.* 85; 4.
19. 1 Chron. 16; 10. *Job* 33; 26. *Psa.* 116; 1, 2.
20. Matt. 24; 44. *Rom.* 4; 7. *Psa.* 90; 12.
21. *Psa.* 48; 12, 13. *Psa.* 87; 5. *Psa.* 14; 7.
22. Luke 18; 1. Matt. 21; 22. *Luke* 18; 38.
23. Eph. 6; 17. *Rev.* 12; 11. *Psa.* 53; 6.
24. *Ezek.* 33; 11. *Lam.* 3; 31, 32. *Lam.* 1; 20.
25. 2 Tim. 2; 1. Heb. 9; 15. *Psa.* 81; 19.
26. *Phil.* 4; 5. *Prov.* 16; 19. *Psa.* 10; 12.
27. *Rom.* 6; 13. Matt. 25; 21. *Psa.* 55; 6.
28. *Rev.* 14; 7. *Mal.* 3; 16, 17. *Hab.* 1; 17, 18.
29. *Titus* 3; 14. 2 Pet. 1; 8. *Psa.* 119; 8.
30. Heb. 13; 12, 13. Heb. 11; 24-26. *Acts* 4; 29.
31. *Acts* 2; 38. *Acts* 2; 39. *Psa.* 130; 3.

## STUDIES FOR THE MONTH.

*1st Week.*—THE DOCTRINES OF THE GOSPEL.

Are from God—*John* 7: 16; *Acts* 13: 12.

Are taught by Scripture—2 Tim. 3: 16.

Lead to holiness—*Rom.* 6: 17 c 22; *Titus* 2:

12.

Bring no reproach on—I Tim. 6: 1; *Titus* 2: 5.

*2nd Week.*—EMBLEMS OF THE HOLY GHOST.

WATER—*John* 3: 5; 7: 38 c 39.

Cleansing—*Ezek.* 16: 9; *Ephes.* 5: 26.

Refreshing—*Psa.* 46: 4; *Isa.* 41: 17 c 18.

Fertilizing—*Psa.* 1: 3; *Isa.* 27: 3, 6; 44: 3, 4; 58: 11.

Abundant.—*John* 7: 37, 38.

*3rd Week.*—FIRE. *Matt.* 3: 11.

Purifying—*Isa.* 4: 4; *Mal.* 3: 2 c 3.

Illuminating—*Exod.* 13: 21; *Psa.* 78: 14.

*4th Week.*—WIND. *Song Sol.* 4: 16.

Independent—*John* 3: 8; 1 Cor. 12: 11.

Powerful—I Kings 19: 11; with *Acts* 2: 22.

Sensible in its effects—*John* 3: 8.

Reviving.—*Ezek.* 37: 9; 10, 14.

## II.—CLOSET PRAYER.

PEARL TEXT—"Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy. *Psa.* 33: 18.

"O Hope of every contrite heart,  
O Joy of all the meek!"

CLOSET LESSON to be read in concert at the morning devotions: *Phil.* 2nd Chapter.

CLOSET HYMN—to be read or sung in connection with the above Lesson: *Methodist Hymnal*, No. 792, commencing—

"Unchangeable almighty Lord,  
Our souls upon Thy truth we stay."

## PRAYER REQUESTS.

FOR SPECIAL OBJECTS—1. For the August Camp meetings that they may all be crowned with fire and salvation.—2. For the Sabbath organizations seeking to preserve the sanctity of God's holy day.

## FOR INDIVIDUALS AND FAMILIES.

*Canada*—W—For a sister to be converted, and healed in body. For a husband and son to be converted—for a wife to be filled with the Spirit. *C*—For a sister to be filled with the Spirit.—*Massachusetts*—P—For a sister to be sanctified. *Michigan*—C—For the salvation of an ungodly husband—T—For a husband and wife in affliction—2—For a sister deprived of the means of grace. *New York*—For a minister earnestly desiring sanctification. *Nebraska*—For two sons away from home—for a father and mother to be filled with the Spirit. For a sick man unprepared to die. *Ohio*—M—For the conversion of a son, good natural qualities, but averse to religious conversation. *Washington*—W—W—For a sister to be sanctified.

## III PERSONAL CHRISTIAN EFFORT.

AN INJUNCTION. "Ye that make mention of the Lord, keep not silence." *Isa.* 62: 6.

"Where prophets' word, and martyrs' blood  
And prayers of saints were sown,  
We, to their labors entering in,  
Would reap where they have strown.

WHAT WE MAY DO.—1. Converse with your helpers in the family on personal salvation.

2. Lead your apprentice-boy to Jesus.

3. Have you spoken to your grocer and butcher about their souls? If not, do so speedily.

4. Talk to the keeper of the livery stable about the sinfulness of Sabbath desecration.

5. Who supplies you with milk? Do you speak to him about "the sincere milk of the Word?"

6. BOOTBLACKS—Do you ever tell them of Jesus? If not—do it.

## THE GUIDE PRAYER DAY.

We set apart for the present month, as the *Guide Prayer Day*,

TUESDAY, AUGUST 12TH.

We trust it will be generally observed by our subscribers, and that blessings will come down upon them, and upon others, in answer to these united prayers. We are hearing that this *Prayer Day* is being made a real means of grace.

## EDITORIAL BRIEFS.

TO BE OBSERVED. "*How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only.*"—John 5: 44. Is not that the reason why so many are not holy who ought to be?

—Read each of the cover pages, carefully.

—Our brethren in the East have been forming a *New England Holiness League*. Well, if this League will truly advance the cause of Holiness, amen.

—We ask special attention to the Women's Union Holiness Camp Meeting, at Mount Tabor, N. J., Aug. 9 c 15, about thirty miles from New York. This meeting should be more largely attended, and more wide-reaching in influence.

—GIVE TELLING BLOWS! The Camp Meetings are in full blast. Deal heavy blows at Satan and his kingdom. Do work this summer at these convocations that will amount to something. Let them not be religious picnics.

—Are you proving this—"to be spiritually minded is life and peace."

—Take Notice! Rev. B. C. Phelps, a superannuated minister, in Connecticut, writes:

"I was telling Rev. Mr. James how delighted I was with his mother's biography, and that it ought to be in every family. It has been a great help to me, spiritually."

—Sister S. V. Snow, of Massachusetts, writes:

"I have long desired to help your daughter in her work for India. Although it is but a mite, (\$1.00), my prayer is that the dear Lord may multiply it, as He did the loaves and fishes. If every subscriber to The Guide would do likewise, what a great blessing it would be to the great and glorious cause of missions. Now, suppose you invite others to add their mite to this mite I send and see how much you can get.

We shall be glad to have many responses to this kindly appeal of our beloved sister.

—A sister in Ohio, writes:

"I am still enjoying the reading of the 'Guide to Holiness,' and find it a wonderful help in my Christian life. There are many good thoughts contained in The Guide and, when studied carefully, they will be revealed.

—Let this be written on your mind—"The blessing of the Lord, it maketh rich, and addeth no sorrow with it." Prov. 10: 22.

## THE CAMP MEETINGS.

July 29 to August 14—Pitman Grove, N. J., Bishop Joyce, Jones, Updegraff, Carter, etc.

July 29 to Aug. 7—Merrick, L. I.

Aug. 1 c 11—Old Orchard, Maine—Union Holiness—McLean.

Aug. 2 c 10—Camden, Del., (National).

Aug. 5 c 15—Sing Sing, N. Y. Led by Rev. Thomas Harrison.

Aug. 8 c 18—Attica, Ia. B. S. Taylor.

Aug. 8 c 18—Lake Bluff, Ill. Watson, Parker

Aug. 9 c 15—Women's Union Holiness—Tabor, N. J.

Aug. 15 c 26—Wesley Park, Canada, International.

Aug. 16 c 24—Decatur, Ill., (National).

Aug. 18 c 26—Willimantic, Conn.

Aug. 19 c 29—Ocean Grove, N. J.

Aug. 20 c 31—Hollow Rock, O. B. S. Taylor.

Aug. 22 c 31—Storm Lake, Iowa. Watson.

—Aug. 30, (eight days)—Nebraska State Holiness Meeting, Bennett, Neb.

—By the generosity of the widow of a distinguished Baptist minister, a farm near Newburg has been placed at the service of Mrs. Rev. W. B. Osborn, Principal of the Missionary Training Institute, for the summer. The students are there enjoying it, and making the land contribute to their support. Mrs. Osborn is doing a noble work. Be sure and help her. Her address for the summer is Marlborough, N. Y.

—THE PITMAN GROVE N. J. CAMP MEETING, sixteen miles below Philadelphia, is on the real salvation line. It is held from July 29 to August 14th.

—Are you sure you are never guilty of evil speaking.

## OUR BOOK TABLE.

THE GOSPEL IN THE BOOK OF NUMBERS, by Rev. Lewis R. Dunn, D. D. The author of this work has issued a number of very able and profitable books; "*Holiness to the Lord*," "*The Mission of the Spirit*," etc. The present issue will repay perusal, showing those who think we have little to do with the Old Testament, that there is plenty of Gospel, even in *Numbers*. Read it by all means. Published by Hunt and Eaton, N. Y. and on sale by us—Price \$1.00

THE CREDENTIALS OF THE GOSPEL. By Joseph Agar Beet. In this work, by this able writer, we have "a statement of the reason of the Christian hope." We can afford, frequently, to examine the strength of the foundations of our Christianity finding every time that there is solid rock beneath us. Published by Hunt and Eaton, N. Y., Price \$1.00.

ESCHATOLOGY, or, The Doctrine of the Last Things—According to the Chronology and Symbolism of the Apocalypse. By F. G. Hibbard, D. D.; This work is by one of our ablest modern writers, author of several works evincing profound thought and thorough investigation. This present work will interest and profit the reader. We commend it to general attention. Published by Hunt and Eaton. Price, \$1.25.



## THE HARVEST FIELD.

## AT HOME.—

—"Sam Jones" has been preaching in Richmond, Va., to great crowds.

—The Texas Advocate, M. E. Church, South, recently reported 265 conversions.

—As the result of Rev. D. Tasker's meeting at Waldo, Florida, one hundred professed to find Christ.

—*All the year round* the Tuesday Meeting is held, and the saving work moves on every week.

—"Stephen Merritt" and associates at Jane Street keep "hard at it," summer and winter, and they pluck brands out of the fire, constantly.

—Bro. B. S. Taylor, writing from Ida Grove Camp Meeting, Iowa, says, "Scores of seekers—Ida Grove has been blessedly won for holiness and real Methodism."

—MOUNTAIN LAKE PARK Camp Meeting is said to have opened grandly. One who speaks understandingly says, "it was unexcelled by any one previously attended, anywhere." We shall have further particulars in our next.

—The Camp Meeting of the Iowa State Holiness Association, held at Des Moines, is reported to have been crowned with success. Brothers Watson, Haney, B. S. Taylor, and sisters Leonard, Lizzie Boyd, and other workers, were there to help forward the work.

—The indefatigable workers, Bros. A. C. Morehouse, pastor of the 17th Street; and Dr. Stone, of "Asbury," in this city, are each carrying on a summer campaign, with marked success—the work of soul-saving moves steadily forward, despite the hot weather.

—Bro. Haney, writing of the Camp meeting at Kingman, Ks., says, "Some have been saved at every service, and the whole service marked with gospel liberty. After one morning sermon, 36 were at the altar and only three went away unsaved. The fires of holiness were never kindled so rapidly as now, in this section of the country. The South West Kansas Conference will be heard from on that line for a great while to come."

—A convention for Holiness was recently held in the Battery Street M. E. Church, Seattle, Wash. Bro. F. W. Loy, pastor, entered heartily into the work. The Convention was in charge of Rev. J. W. Martin. Several ministers were present. The attendance was not large, but it is thought "many souls will thank God throughout eternity for the clear light they received during the services. A great deal of fog has been lifted from the minds of the people in regard to the doctrine and experience of entire sanctification.

## ABROAD.—

—There are 38 Protestant missionary societies that have missionaries in Africa.

—Rev. F. L. Neeld, of Bareilly, India, has baptized 65 since last November.

—Rev. W. Burt, writing from Rome, Italy, recently, stated that there was quite a revival progressing in Milan.

—There are 10,000 licensed opium shops in the British territories in India. The opium habit is increasing rapidly.

—Rev. B. K. Kephart, one of Bishop Taylor's missionaries in Liberia, has baptized over one hundred heathen.

—Rev. L. C. Smith has recently held a series of meetings in Pachuca, and other towns in Mexico, with excellent results.

—Through the labors of Dr. Pierson in England between 200 and 300 students have consecrated themselves to missionary work.

—A Sunday-rest Bill is being passed through the Legislatures of Germany, Austria, Hungary and Italy—and France is expected speedily to follow.

—Rev. T. J. Scott, writes, "Accessions are steadily being made in the North India Conference at the rate of two or three hundred a month.

—The Sultan of Turkey has issued a decree forbidding the slave-trade throughout the whole Ottoman empire, and puts slave-traders beyond the protection of the law.

—Rev. Julius Soper, writing from Yonezawa, Japan, says, "Large and attentive audiences wait upon our ministrations. Never were our prospects for usefulness as a mission, greater. We have wide-open doors in Japan."

—Rev. F. W. Warne, writes from Calcutta, "that in the Hindustani work in Calcutta, over sixty per cent of the membership attend class meetings regularly, and that the Bengali work in Calcutta and suburban villages is encouraging, and the membership more than doubled last year.

—Mrs. Whitby, of the W. F. M. S., writing from Pauri, Gurhwal, India, says, "Kainoor is two days' march from Pauri, and there is a good work going on since our Bible readers went there. Through their direct efforts, we have six girls and two boys brought out of heathenism into the light of the gospel.

—"Our Latest Boomers"—"The London War Cry" of the Salvation Army has a lot of "Boomers" like these:

Tamworth—Powerful meetings—four souls.

Leyton—Day of victory—four souls.

Oldham I—Gigantic marches; powerful convictions; twenty-three souls.

Oldham, II—Nineteen souls for the week-end—twenty-three for eight days—Booming all around.

Quite a list of such "Boomers." O, that all the Churches were alike earnest!

# GUIDE HYMNAL

## Angels Abode are Singing.

F. A. S.

FRANCIS A. SIMKINS.

1. An - gels a - bove are sing - ing, Heav - en - ly harps are ring - ing,  
 2. There, where the stars are gleaming, There, where thy smile is beam - ing,  
 3. Nev - er - more sin nor sigh - ing, Nev - er - more grief nor cry - ing,

Voic - es to me are bring - ing Whis - pers of joy to be:  
 Sweet - ly my soul is dream - ing, Long - ing Thy face to see:  
 Nev - er - more pain nor dy - ing, Joy ev - er - more for me:

Oh, to be yon - der—up yon - der, Nev - er, no, nev - er to wan - der,  
 Ev - er Thy pow - er con - fess - ing,—Seek - ing Thy fa - vor and bless - ing,  
 Praising Thee ev - er and ev - er, Leav - ing Thee nev - er, no, nev - er,

Ev - er my heart growing fond - er,—Fond - er, dear Mas - ter, of Thee.  
 Still is my soul ev - er press - ing,—Press - ing yet near - er to Thee.  
 Dwelling in glo - ry for - ev - er,—Ev - er, for - ev - er with Thee.





SEPTEMBER, 1890.

✻ The Monthly Portion. ✻

BY REV. GEO. HUGHES.

"He that saith he abideth in him (Christ) ought himself also to walk, even as he walked." 1 John 2:6.

**T**HIS is a plain and unmistakable declaration, The disciple of Christ is to walk, in this world, even as Christ walked. That is, as He walked in ordinary life. "It is" as Luther says, "not Christ's walking on the sea, but His ordinary walk, that we are called to imitate."

How did Christ walk in ordinary life? One word expresses it—He walked in LOVE. That is the sublime record—thought, word, act, IN LOVE. And, one part of the design of His incarnation was to leave us an example, that ye should follow His steps." Hence the apostolic injunction: "Walk in love, as Christ also hath loved us"—in sunshine and shade, in calm and in storm, in rest and in conflict—invariably "*in love*." Surely this is the highest style of life—it is the resplendency of humanity.

But is it possible for us to walk as Christ walked? In life's daily mutations, in its cares and conflicts, its multiplied sorrows and provocations, and in the face of mighty combinations of evil—can

we so deport ourselves? Think of the frailty of our nature, our many infirmities and how every faculty is blighted by sin!

Well, grant it all. Still the Divine injunction is at our door. Does God demand impossibilities? No! How then are we to be responsive to this high demand—to *walk even as Christ walked*? How! Why, the New Testament solves the problem, perfectly. The process is very simple and yet potential. It is to have *Christ formed within us* by the power of the Holy Ghost. Let Him have undisputed possession of the physical, the intellectual and the spiritual—the whole range of faculties, *the whole man*—then the impossibilities of the case vanish, and we shall fulfil our calling's glorious hope. Each day the *Christ-life* will be lived over again *in us* and, treading in His glorious foot-prints, we shall challenge for HIM—not for ourselves—the homage of an unbelieving world. Is not this a high calling. Be emulous to fulfil it, and you will not fail.

## THE WORD OF GOD

"Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces."—Jer. 23:29.

"The power that gave it still supplies  
The gracious light and heat."

## THE SERMON.

### THE WILL OF GOD.

BY REV. ALFRED COOKMAN.

(Preached at the First National Camp Meeting at Vineland, N. J.).

TEXT. "This is the will of God, even your sanctification." I Thess. 4:3.

**T**HE doctrine which specially interests us here has, by some, been entitled the pearl of doctrines, the great central idea of our holy Christianity, the fount of present personal experience. It is doubtless for this reason that it has been the object of fierce assault, both in the Church and in the world, more or less, ever since Wesley's days.

This great doctrine has been strangely perverted by some, and by others greatly abused. The doctrine of justification by faith has scarcely been less opposed in the Roman Church than has this doctrine in the Protestant Church. Some of this opposition may have been occasioned by an incorrect and unjust apprehension of this great doctrine itself, but the great cause of it is, I apprehend, the natural hostility of the human heart to it until the soul is drawn toward it by the Holy Spirit.

I do not propose at this time, nor intend at any time, to preach this doctrine dogmatically. I wish to place myself, with these friends who even now are giving me their attention, in an attitude of waiting for divine enlightenment. I do

not wish to, nor will I, place myself in a controversial attitude, nor allow myself to be placed there, for this controversial spirit has been a great hindrance in the past.

#### STATE THE DOCTRINE.

Let us now proceed to state the doctrine as we understand it.

If we should define entire sanctification as an entire consecration of one's self to God, with the present acceptance of Jesus as our perfect Saviour, some of you might think this to be rather its condition than the thing itself; and yet the condition is so related to the experience, that it is with difficulty that we distinguish between the two.

#### CONSECRATION.

Let our first inquiry, then, be with regard to entire consecration. This, of course, must include self, time, property, and, in short, all possible things of us, or connected with us. But, just at this point, some one may inquire, "What is the difference between the consecration necessary at conversion, and that which we are called upon to make in seeking this richer grace?"

In our view, the difference will appear in four particulars:

In the first place, when we come to God for pardon, we are dead—"dead in trespasses and sins;" but when we approach God for this richer grace, we have powers that have already been regenerated, and hence are living. Hence said the apostle, "I beseech you, brethren, by the mercies of God, that ye present your bodies a *living* sacrifice."

The second difference is this: When we come to God for pardon, we seem to generalize and mass our offer of ourself, saying very sincerely and reverently—

"Here, Lord, I give myself away,—  
'Tis all that I can do."

But when we would entirely sanctify ourselves to God, our consecration under the new and greater light becomes more careful, and intelligent, and specific, and if it is entire, it is not only myself, but



these hands, these feet, these senses, my judgment, my will, my memory, affections, desires, imagination, principles, practices, hours, energies, reputation, the world, friends, worldly substance, home, *my all*. At last we seem to say,—

“More shouldst Thou have if I had more.”

I give Thee all I know, and all I do not know. Some have been careful to write out their consecration. This was the case with President Edwards.

The third difference is, that when we thus come, yielding ourselves up intelligently and specifically, there is likely to arise in the mind some peculiarly trying test. It may be a very little thing, but it is none the less formidable or trying. Taking an apple in Paradise would seem to have been a very little thing; but what stupendous results followed. The test to you, my brother, may be some little thing connected with your habits, associations, or adornments, but it is important. I know not what it may be with others, but it will be explicit. It may involve some doubtful employment or indulgence, which was not discovered before, or it would have prevented your justification. It may be your hesitation or delay, and because of this your experience has been feeble and sickly. Before you can have this testimony there must be the most thorough submission, and this covers all things.

The fourth difference is, that the *object* of the two dedications is different. When you came to God at first, you were filled with grief and condemnation, and you came to sue for pardon. Pressed down by the gates of perdition, you exclaimed, “O wretched man that I am! who shall deliver me from the body of this death?” You wanted then to be raised to the condition of childhood. But in seeking purity you are already a child, and you want now an increased ability to do and suffer all the will of your heavenly Father.

So much for the first part of the formula of entire consecration. It will be entire if we make it to cover the test

which God brings before the mind.

#### ACCEPTANCE OF JESUS.

But we represent entire sanctification, also, as the acceptance this moment of Jesus, as a full and perfect Saviour. This, of course, suggests an exercise of faith, “not of works, lest any man should boast.” If sanctification were consecration, then, it being our work, we could boast; but it being through the blood of Jesus Christ our Saviour, it is not our work, but God’s. Consecration brings us upon believing ground. When we take away all the obstructions, when we yield ourselves without reservation or hesitation in the entirety of our being and have the witness of the Spirit to that consecration, then we come where God can and will fulfil our desire. Mark this point. When we hunger and thirst after righteousness, feeling that we cannot live without it, and dedicate ourselves to do, or dare, or die for Christ, and at that point rest our faith on the Lord Jesus Christ, then the gift comes. We must rest our faith upon Jesus. There is none other upon whom to rest it. I know not how long you may rest there before the blessing consciously comes: it may be a moment or more, but the blessed Holy Ghost will come to you so that you can see, and feel, and know, and enjoy its verity and preciousness as never before, and you will be constrained to say—

“Tis done! Thou dost this moment save  
With full salvation bless.”

Observe, that this cleansing is not for the future, not for a day or an hour, but for the present moment, and always for the present moment. One moment is given and the blood cleanseth; another, and the blood cleanseth; and thus we are constantly dependent upon this blood, and are constantly cleansed. As we live by breathing, so the Christian lives by believing. Our breath is the bond that unites soul and body, and faith is the bond that unites our soul to Christ.

#### EXPERIENCE.

What, now, is the experience consequent upon this blessing?

I answer, It is twofold.

In the first place, it is purity. The Psalmist cried, "Wash me, and I shall be whiter than snow." O let us think of this for a moment! *Whiter* than snow, not white *as* snow. O what purity this involves! Jesus speaks to the heart in answer to its prayer, and says, "I will: be thou clean."

The second consequence of this grace is a more regular and continuous growth in grace and in the knowledge of our Lord Jesus Christ. Before this we were now rejoicing, and now lamenting; now upon the mountain, and anon in the deep valley; and after weeks and months, sitting down to review our experience, we have been unable to say definitely that we have made any considerable progress. But when we receive Jesus as our perfect Saviour, then we grow steadily and constantly. We may not always have sunshine and flowers upon our way, but this grace will enable us to go on in darkness as well as in the light, over thorns as well as through flowers. Remembering that the nights and the thorns are intended to help us along, we say Amen to them. We have found the rock, and we stand upon it.

You may ask us whether we teach or believe that the sanctified never sin. I answer, that the sanctified do not wilfully sin, but they may through the wiles of the adversary be led through mistake into that which is sin; but if this is the case, when that soul sees it, you will find it at once hying away to the fountain to be cleansed.

It may be asked again, Do not these views degrade the blessing of justification. I answer, No. When Jesus does the work of justification He does it perfectly; and this is a great work, one we can hardly exalt too high. When sin is forgiven, all sin is forgiven; but at the same time this is not entire sanctification, and no intelligent theologian

claims this. If you insist that God could do a perfect work at first, and therefore should do it, we answer, that would do very well as an *a priori* argument, but not as an *a posteriori* argument. And besides this, the work is a perfect one in itself, but this other work is something which lies beyond it.

Look in nature. Is there not first the blade, then the ear, and then the full corn? But the blade is as perfect in itself as is the full corn in itself. "O, yes," you say, "that is just what we believe, that we are to grow into this." But it is an egregious error to suppose that because you are sanctified your growth is ended. Indeed, growth is only steadily realized in the sanctified experience. I believe there is growth in the justified state, but it is spasmodic; but in the entirely sanctified state it is steady, and I can conceive of no time here or hereafter when we shall cease to grow if we abide in Christ.

Another will ask if we believe that the justified are ever lost. We answer with emphasis, almost with indignation, No! But who are the justified? They are those who, having been forgiven, obey the commands of God. And how many commands there are about entire sanctification! and these must be obeyed. No, my brother; you cannot treat this grace lightly without losing your justification. Our Father will bear with you, for He is long-suffering; but if you continue to wonder and doubt too long, it may be to your everlasting overthrow.

Is not this experience of entire sanctification the great need of the Church, and is it not the great want in individual experience?

I like to look at this practically. I pass through a congregation, go to their class-meetings, and hear their experiences and I conclude they are children of God and desirous of doing His will. God blesses them in their religious services, but they say, "Our experience is not what it should be." There is a conscious



lack. They want closer communion with God, for they want the testimony within. They want heart purity before God. They want rest in God, for there is a difference between peace and rest. Some say they have peace, but no rest. Their experience is not full and satisfying. What is it now they want but what we call, in Methodist parlance, entire sanctification? And this is to be had by the Holy Ghost. O that He may shine, this hour, upon many minds!

The text declares this is the will of God, and we all agree that nothing is comparable to the will of God. We think of this as the efflux of the Divine Glory. It was that will that brought you to Christ in the first instance, and will you not allow it now to lead you to this bright fulness? O why do you not avail yourself of your privileges, and thus come to Jesus? You wonder that sinners do not come to Christ; but is it not a greater wonder that you who have tasted the good word of life, when the Spirit invites you to those richer joys should hesitate just as your unconverted neighbor hesitates? Perhaps you say you do not understand it. Just so says your unconverted neighbor. He does not know, and you do not seem to remember, that it is spiritually discerned.

But "some who profess this grace bring dishonor upon it." Yes; but this is just what your unconverted friend says of professors of religion. So you see, when we press you close you answer just as the unconverted do. My brother, I hold you fast to this truth, "This is the will of God, even your sanctification." I lay it on your conscience, be you minister or layman, be you male or female, be you near or afar off; I say to you, with authority given of the Holy Ghost, "This is the will of God." If you go away without this, I believe you will travel into darkness. Pass this around, and let every one say: "This is the will of God, even *my* sanctification."

#### GREAT ANTICIPATIONS.

"For this corruptible must put on incorruption." 1 Cor. 15 : 53. Such is the Divine ordination authoritatively promulgated. The work of death upon a human body is revolting, bringing down the noble superstructure to decay—"earth to earth—ashes to ashes—dust to dust!" Who can contemplate this havoc without shuddering? But, there is, thank God, a redemption of the body as well as the soul—the blood of atonement has purchased it. That which sinks into ruinous decay, shall come up again—"this corruption shall put on incorruption." Awake, and sing, ye that dwell in dust!

"Arrayed in glorious grace  
Shall these vile bodies shine!"

### HOW THE EXPERIENCE OF CHRISTIAN HOLINESS MAY BE LOST.

BY REV. JOHN PARKER.



YOU ask me to write on what, at first sight, surprises, shocks, startles me. "How the experience and state of Christian Holiness may be lost?" And did I not know, that downward, as well as upward is possible, even to holy men in this world of temptation; that every demon was once a pure angel, and that many of God's wholly sanctified ones, have lost this blessed experience—I would not dare to presume that holiness can be lost.

What is Christian holiness? It is the life of a wholly sanctified child of God. It is the loving obedience of a clean heart, made such by the power of the Holy Spirit, and therefore, possessed, guided and controlled by Him. For there cannot be a heart made clean and then left empty—"I will make you clean," then "I will put my Spirit in you, and cause you to walk in my statutes and ye shall keep my judgments and do them." Ezek. 36 : 25, 27. A heart made clean therefore is the "habitation of God through the Spirit, where He, unchallenged reigns and adores and magnifies His

wondrous grace. Thus clean, and thus possessed, how can the believer fall? Alas! his will is not dead; nor is it so far subordinate as to lose its individual ability and responsibility. Adverse conditions are about him, the great and vigilant foe lurks near with purpose to corrupt and destroy him. He need not, but he may fall.

Tell me how he obtained a holy nature, and its opposite will indicate how he may lose it. He obtained it—by loving obedience up to the light he possessed; let his obedience now become irksome—and he will lose the witness of entire sanctification. He obtained it, by entire yielding of his all to God, his absolute consecration of self-hood, and all it implies, and his humble reliance on Christ for purification through the blood. Let him re-assert his personal ownership and control of property, influence and life, and begin by a beggarly doling out of so much for God, and the rest for "myself," and he will lose the state and witness of heart purity.

By the earnest believing prayer, which, like Jacob, wrestled with the consenting but conquering angel, he obtained it. Let him now restrain prayer before God, become formal and ceremonial, infrequent and general in his petitions, and he will assuredly lose the witness of Christian Holiness, for he is required to "continue instant in prayer."

By a sincere abandonment of self; and by dying to self-concern about reputation, and the esteem of men, and the good opinion of his friends, he gladly consented to be, to do, or die for Christ. So that his testimony to the possession of a clean heart became a pleasure to himself, as it was made a test and a duty by the Holy Spirit. His definite testimony on this subject was not welcome in the average Church to which he belonged. He found himself losing the favorable opinions and the loving attentions of his brethren; and possibly of his pastor. His courage failed, he looked, like Peter at the

turbulent sea about him and began to sink. Courage became worldly prudence. He feared, he halted, he determined that he would by silence—compromise. The Holy Spirit, who is the Divine factor of Holiness, will not accept compromise instead of humble testimony; he therefore lost the witness, and soon became indifferent; if not hostile to the subject. For, although he had believed himself dead unto sin, he was not so dead as to make watchfulness and prayer, and constant consecration, unnecessary. God wants, in His holy ones, the heroism which faith supplies, and not a yielding, accommodating surrender. Nor does He ask a fanatical and defiant parade of our opinions; but a loving, shining faithfulness, in confessing His power to save to the uttermost, not confessing everywhere, nor to everybody; all cannot bear it—there are swinish natures now as in the Saviour's day, who would turn again and rend you; therefore be wise as serpents but harmless as doves—but never deny the experience anywhere—but do not confess it everywhere. The things of the Spirit are only discerned by spiritual natures—and all the professed followers of Christ are not spiritually minded.

A more absolute self-abandonment to God, a more constant recollection and renewal of his supreme consecration, a loving obedience to the will of God, even if it hinders and limits our liberty; a keener relish for prayer, made such by frequent retirement with Him; a more grateful recollection of his exalted relationship as a sanctified child and heir of God; a more patient reliance on the unseen but certain help so often promised to him for deliverance in the hours of trial, and a more confident, though humble and discreet confession of his experience and hope as wholly sanctified, and he would not have lost this grace. The Holy Spirit came to abide with him and not to test or experiment. He will come again—He is waiting to re-enter



and restore and cleanse the defiled temple of his heart. The holy Fletcher—of whom Mr. Wesley said he never had found during four score years, nor did he ever expect to find another so holy as he—lost the witness of this grace five times before he became established—mainly, he tells us—because he was fearful and therefore unbelieving. He halted in trust, and therefore hesitated in testimony. My Christian friend, a worse thing might happen than to lose the witness of your entire sanctification. You might, by a hostile attitude toward the subject, lose the light and grieve the Holy Spirit, and drift into darkness and formality. Some who have tasted this angels' food—have sold it for Egyptian onions. Do not imitate them. Do not take sides against your own experience in the past; do not bring an evil report, and say it cannot be, the blood of Christ, cannot, does not make the heart clean. If you have lost the witness of inward purity, return at once, by sincere humility, repentance and consecration. As you received Christ Jesus the Lord as your sanctification, you must receive Him again; then abide in Him; shine for Him; walk with Him; wait for Him, until you see His kingly face. He will soon be here, or you will soon be with Him. Remember there is only one rule without exception—but God will enforce that one,—“Holiness without which no man shall see the Lord.”

I saw again in the museum the other day the picture of the Maiden Martyr. She stood calm, triumphant among the lions. Some loving hand had flung a rose at her feet. Is your soul among the lions? Be calm, be calm! Lift up your face in hope. The rose of Sharon is at your feet. The face of God is above your cell. It comes nearer, nearer through the gathering gloom. You meet! A kiss upon your forehead, and heaven around your soul. Why stand we in jeopardy every hour? Because within the shadow standeth God keeping watch above His own. Our perils shall not prevent our songs.—*Sel.*

### GREAT ANTICIPATIONS.

“And all the ends of the earth shall see the salvation of our God.” Isa. 52:10. A prophetic sentence, full of joy. Not only is the salvation which is in Christ adapted for all people, and designed for all people, but it is to be revealed in plenitude and power among all people. This prophecy is in process of sublime fulfilment. How the nations of the earth, and the isles of the sea are owning Him as their King. But greater things are coming. Look out for them! Christ shall “see the travail of His soul and be satisfied.”

“Fly abroad, thou mighty Gospel!  
Win and conquer, never cease.”

## FREEDOM FROM SIN, HOW, WHEN?

BY REV. JASON YOUNG.

(Of the Central Ohio Conference.)

**W**E are sinful beings in a sinful world. The inhabitants of heaven are holy in a holy place—hence, to make us one with them a radical moral change is necessary somehow, somewhere. This proposition we will not discuss as it is conceded by the more thoughtful.

That this moral change is the *will* of God may be seen (1) From the moral character of God, “Be ye holy, for I am holy.” (2) From the moral nature of man in His creation, “So God created man in his own image.” (3) From the object of the atonement: “God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life.”

Reason admits this change. If God wills man's moral purity—if moral purity is the means of endowment for association with heavenly inhabitants, it is reasonable that he should have it. If freedom from sin sinks man deeper into the Divine will and likeness and qualifies him to stand in his own place a “lighted candle,” it is reasonable that he should have it. If sin is a reproach to any peo-

ple *there is no sense* in sinning.

The nature of freedom from sin in the sense of moral purity is to be understood as freedom from heart-sin. The enmity, the impurity, the tendency of our hearts to sin, is all removed: made free from evil acts, and omissions of duty. Does God's word teach anything less? There are mistaken ideas about this freedom that need brief notice. It is a mistaken conception that freedom from sin places man beyond ignorance, temptation, or the power to sin—or that it tends to bigotry, intolerance, or cuts man off from sinless pleasure or necessary employment.

But *how* is freedom from sin obtainable? By *faith* in the Lord Jesus Christ. There is not a promise, not a possibility, there never has been, there never will be, a soul saved from sin, and saved in heaven out of Christ. While the exercise of faith may not be required of infants, and idiots, yet they are saved through the atonement of Christ. Works, virtue, morality, have their place in Christian life yet they are not the condition. They follow, and may never exist where freedom from sin does not exist.

*When* must this freedom come? *When* is it needed? Slavery in sin cries mightily to God for deliverance *now*. One of the classic writers said, "O the death I live!" Paul, burdened asks, "Who shall deliver me from the body of this death?" I have no sympathy with the doctrine that freedom from sin can only be had in death, or eternity. It does not speak well of the ability of Christ to save at all. If He has the ability to save, then He has the ability to save *now*. If man has the ability to submit to the authority of God then he has the ability *now*. There is no better chance for the halting Church member in death, than there is for the vilest sinner. Both may accept Christ and be saved, both may die in a state of unconsciousness. But is it easier to seek Christ under pains of death than while in the full

enjoyment of health? Death is no agency to freedom from sin, it has no power over man's moral nature. Death lets down the same moral nature which it finds in man, and we believe usually the moral character that he lived.

Let Paul speak on this question of time: "But *now* being made free from sin"—and what he meant by *now* is understood by "becoming servants to God, and fruit unto holiness, and the end everlasting life." Now, we are free from sin or we are not—we are servants to God or we are not—we have fruit unto holiness or we have not. If the Scriptures speak out on any subject with emphasis it is on *knowing*: "That ye may know that the Son of man hath power on earth to forgive sins." No more fatal error could befall any one than to be persuaded that he is free from sin when the Holy Ghost witnesseth not.

If Christ made the starry heavens, and holds each orb and planet in its place—if the Father sent Him to save—if He lived a sinless life, if He raised Lazarus from the dead, if He died for sinners—He can save me *now*.

## A FRIEND'S TESTIMONY.

BY MRS. LUCY A. MAROT.



LEVEN years ago last winter, my husband and I commenced to attend prayer meetings, that were commenced by four families who were in the experience of holiness. They had held them every Wednesday night, for two years, at their houses alternately, and praying for an enlargement of their borders. After two years how wonderfully He, our gracious Father, did it! A neighbor asked for it, and from that, it was three months before any of the original families had the meeting; the Lord thus honored their faith, and great results followed. I had at this time been a



Christian for fifteen years, living the up and down life so many live, but never losing my hold of Christ, for when I sinned, I *must* come to Him for forgiveness. I could not rest away from Him, my Beloved. I had never heard of a way by which any one could live without sin. I know George Fox lived it, and proclaimed it, but I had never noticed it.

After attending a few prayer meetings, I felt a great fellowship with these sanctified people, and *I thought I had just what they had.* I thought, "Am I living in the smiles of my God and *enjoying* His dear love, living without condemnation before Him? What more could any one be or have?"

One night, after meeting, I said to one of the dear women, "I do not want thee to think that I do not thoroughly agree with thee in this, but my heart is so bad that I dare not agitate myself at all." She replied, "Sister Marot, the dear Lord can take care of all that." I thought she did not know, but she *did*, better than I. Four evenings after that, my Lord told me *plainly*, "I want thee, at the next meeting, to tell how thou art standing with Me." I just said out loud, "Why, dear Lord, I cannot." It was just *dreadful*, one so timid as I, and with heart disease, and brought up among a quiet people, (for my people were Friends from the time of George Fox), I thought it *impossible*. Then came the voice again "*That shows thy consecration is not perfect.*" Yes, indeed; then I saw it—I was not all my Lord's—and His dear words were proved in this case. "And if ye be in anything otherwise minded, the Lord will shew even this unto you." It was not intentional, and so He showed me, knowing that I would not rest away from Him. But, O, what a three days and nights I passed! I could not eat, nor sleep, nor attend to my work.

Then came the next prayer meeting. I had told the Lord, "I would try," several times, but of course that did no good. Some of us went three miles in a sleigh.

I wept all the time, both going and returning. O how hard it is to surrender the human will, it is so with mine any way. But that night, towards morning, I left it all with the Lord, gave all into His dear hands, consecrating every thing I knew—one at a time—and in five minutes I was asleep. I knew I was accepted, I had no doubt about that, I knew when *my* part was done He was ready to take me. I was never troubled with doubts, I am glad to say.

The next morning, O what glory filled my soul! And I would stop every few minutes and say, "Can it be possible, is the trouble all gone, am I all my Lord's." Thus, "O, yes," I said, "I am indeed His and there is nothing between us! How I hurried to my Bible to see how things would appear with my new light—and O, how the letters were illuminated! It seemed as though each was surrounded by a ring of light—and what new significance my favorite passages bore!

I longed for the next meeting to come so I could tell it to all—my heart was no better, but talking did not hurt it.

My new life commenced Jan. 14, 1877, when I was forty years old. I was the one out of the original families that was sanctified. My husband was converted just before this, and sanctified soon after, and in six months there were eighteen conversions. In three months more, all were sanctified and stood firm. All this through the prayer meeting—plain farmer folk, no minister, no teaching. Why, I did not know just what to call what I had received. I told them I was sanctified or consecrated or something, I did not know what to call it, but I knew that I was all the Lord's and *they* knew it too. It was no trouble then for me to speak the words which my Father gave me, and it was only a month till the call came to deliver a message from Him in Friends meeting. I lost it a few days once, but did not rest till I was resting with Him again.

## GREAT ANTICIPATIONS.

"Many shall be purified, and be made white, and tried." Daniel 12. 10. God's children are in this world under trial. They are being purified and made white so that they adorn the heavenly temple. To this end furnace work is indispensable. It is not pleasant however—flesh and blood rebel against it. But the wise, and loyal ones, hold still in the fire, knowing the lofty design of the Refiner. Indeed they learn to "glory in tribulations," understanding the grand destiny that awaits them. Those who have been severely tried will shine with exceeding brightness in the eternal world.

"My times are in Thy hand.

My God, I wish them there!"

## CAN I BE HOLY?

BY REV. S. G. GLOVER.

**T**HE inquirer says, "My soul longs to have power over sin, and to be free from it. Tell me all ye that fear God, can I be holy? Yes, beloved, surely you can. Otherwise the glorious God of our salvation would not have commanded you to be holy. He commands what He has made full provision for you to perform. There is not, there cannot be, a felt want of your renewed nature which lacks supply, for "He is able to do exceeding abundantly above all we ask or think." But besides, He has promised, "Ask what ye will, and it shall be done unto you." "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him." Now the Holy Spirit was given without measure to Christ. But, why is this especially mentioned, when Jesus already possessed Him in inseparable relationship. Doubtless that His body, the Church, might out of His fulness, receive grace for grace—yea, be "filled with all the fulness of God"—and thus have this changeless demand of the regenerate soul, entire holiness, abundantly realized. O, the craftiness of the devil! He has fearfully desolated Zion, bringing in unbelief like a flood. With all possible subtlety he seeks to persuade God's people that the habit of sinning must be an essential

accompaniment of their earthly life, notwithstanding Christ redeems them.

In answer to the above Satanic suggestion, I invite the reader to consider that God designed for His Church, in this Gospel dispensation, a perpetual Passover feast. He says, "Purge out, therefore, the old leaven that ye may be a new lump, as ye are unleavened, for even Christ our passover is sanctified for us: Therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. I Cor. 5 : 7, 8. The Corinthian Church seems to have been very corrupt, even at the early day of Paul's writing. He was careful to warn them, and to exercise towards them his apostolic authority, for some reason, possibly the prominent position or wealth of the offender. They had not mourned over a very great sin committed. They had not brought the offender to discipline, but had permitted him to retain his place in the Church, and had even taken pleasure in his company. The apostle teaches them, in view of the fact thus presented, that "a little leaven leaveneth the whole lump—and if any speak not according to this word, it is because there is no light in them."

Sanctification is a term employed in God's word. It refers both to His own work and ours. His work no one can doubt is perfect. And as regards our own part of the work, it is the selling out of ourselves. If anything be reserved it is as if nothing at all were set apart, for God claims all, and must have all in order to make good His own work. This is a radical change of the whole being from sin to holiness, from darkness to light, from the service of self and Satan to the service of God, and from any dependence on man to an entire dependence on God the Holy Ghost. The word translated in our English Bible, "holiness" or, sanctification, is not found in Greek writers, but belongs to the Bible.



It expresses the work of God in the heart of the believer. As man is cleansed in every part of his nature by the Holy Spirit, and every part of his being is consecrated to God through the cleansing blood, it is most appropriate to translate the word "holiness, or, wholeness. A beautiful description of its action is found in Rom. 6 : 22. The whole sixth chapter of Romans is indeed a proper illustration of the meaning of this word.

This word is connected with the work of the Holy Ghost. Peter writes: "Elect according to the foreknowledge of God the Father through sanctification of the Spirit." Sanctification is inseparably connected with belief of the truth—not a mere mental belief—but a hearty reception of the truth of God as our very life. It is the very beginning of glory, because we spiritually see things to which we were before blind.

Jesus died to save from sin, and the Holy Spirit is fully able to carry on the redeeming work. The work of righteousness is very comprehensive," Jer. 33: 16. It includes both justification and sanctification. In both senses do we trust the "Lord our righteousness." In Christ we have justification, or perfect acquittal before God. In Him we have sanctification. "He is made unto us sanctification. "And she shall be called by the same gracious name: And this is the name whereby she shall be called, The Lord our righteousness"—He as the hidden source, we as the recipients of this life, and seen and known of men. O, the sweetness of this living union with Christ—Christ in us and we in Him! Hallelujah! Reign in us, thou mighty King of Zion—that as thou art so may we be in this world, and so may we be called. Glory be to the Father, and to the Son, and to the Holy Ghost, world without end.

We must see to it that the fruit we bring forth in our lives does not partake of the nature of "wild grapes."—*Sc'l.*

#### GREAT ANTICIPATIONS.

"Behold the Lord God will come with strong hand" Isa. 40:10. In the margin it reads "against the strong." "The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed." They have done so all along the line of the ages. But how the Lord has come against "the strong" overturning their devices and putting them to confusion! And there are mighty combinations arrayed against Him still—But the Lord will come against them, and scatter them like the leaves of the forest by the autumnal blast.

Astonished at Thy frowning brow,  
Earth, hell, and heaven's strong pillars bow.

#### DYING IN THE HARNESS.

BY REV. D. NASH.

SECOND PAPER.

**I**T is recorded that a lady once asked Rev. John Wesley "How would you spend your time in the interim were you sure that you must die to-morrow night at ten o'clock?" He promptly replied, "How, Madam? I would preach to-morrow morning at Gloucester at five o'clock, I would preach at Tewksbury at twelve o'clock, return and preach at Gloucester at six—spend a cheerful, profitable hour with my friends after the labors of the day, then I would retire."

"My body with my charge lay down,  
And cease at once to work and live."

An answer worthy the piety and wisdom of that great man? It was the work he had assigned himself to do the next day, and he had no need to make the slightest deviation from his every-day employment to prepare for an entrance into the joy of his Lord.

What are the results of sudden death to a righteous man? Doubtless, as commonly expressed in such cases: "*Sudden death is sudden glory!*" Death in this form, is a quick passage from the shores of sorrow to the shores of joy—a shorter route to the better land. There is, it is granted, something awful in these abrupt departures from the scenes of time; and

to friends who are left behind they are sometimes peculiarly distressing. Yet, to a Christian, the transition is a mysterious birth which introduces him to a blessed life of eternal felicity. Nor is even sudden death without its advantages. Much griefs and pains to the departing are spared. To them there is no lingering look—no slowly-wasting sickness, frequently no convulsive struggle. The usual concomitants of our dissolving earthly tabernacle are dispensed with. Moreover, no time is afforded to the last enemy to suggest harassing doubts and unbelieving fears, to becloud the final hour, or to obscure the prospects of the land beyond.

Nothing so effectually smooths the passage to the tomb as the possession of holiness, the perfect “love of God shed abroad in our hearts by the Holy Ghost given unto us.” Love the element of celestial bliss, secures an easy transition from earth to heaven—

“Our souls, the change shall scarcely know,  
 Made perfect first in love;  
 With ease our souls through death shall glide,  
 Into their paradise;  
 And thence on wings of angels, ride  
 Triumphant through the skies.”

Marked by these happy features, death is not, a literal translation inasmuch as the body is left behind; but it is virtually so. “To be absent from the body is to be present with the Lord.” Holy living leads to happy dying, and those who honor God in their lives, He will honor in their death.

Many great and good men have died in the harness, they have fallen at the post of duty. The heavenly-minded, seraphic *Coke*, as another angel flying through the midst of heaven, receiving the everlasting Gospel to preach to the nations, suddenly dropped in the Indian Ocean, just as he was in the act of stretching out his arm of mercy to save vast India from perishing in its idolatry. The praying, believing, and holy *Bramwell* starting on his new career of usefulness,

dropped and died in the streets of Leeds in Yorkshire, England. Rev. Dr. Beaumont, of blessed memory, prepared to preach in Waltham street Chapel, Hull, on Sunday morning, Jan. 23rd. 1855, the anniversary sermon for the Sunday school. He ascended the pulpit stairs with elasticity, opened the service with much solemnity. Announced, Hymn 38, he read the first two lines of the second verse—

“Thee while the archangel sings  
 He hides his face behind his wings”

These lines he delivered with a solemn pathos, his eyes quivering, as he uttered the impressive words. His emotion was doubtless increased by the loosening of the silver cord of life at that moment. While the congregation sang the second of these lines, the minister sank down on the spot where he stood, and his beautiful spirit was at once admitted to chant the praises of God, before His throne and to witness that beautiful vision which leads even the first archangel in heaven to “hide his face behind his wings.” Without a sound, or sigh, or motion, or even a single instant’s premonition, did that eminent servant of God, pass away to the skies, with a mind full of sweet peace and steadfast trust, in the full performance of his holy duties. Dr. Beaumont was one of the most eloquent preachers that it has been my privilege to hear.

While meditating on this subject, my mind has turned to several brethren of the New York East Conference. Rev. Levi S. Weed, was suddenly called to his reward, in the very midst of his usefulness. On the morning of June, 4th, 1882, he left his house as well as usual. Hastening to overtake a friend in the street, as he turned into a store, he fell, saying, “I am faint,” and in a few moments, as noble a heart ceased to beat as ever dwelt in a house of clay. Rev. J. W. Horne, while engaged in pastoral visiting was called to resign his beloved work, without a moment’s warning, by



the stroke of a railway engine. His last sermon was from Rom. 14 : 7, 8. "None of us liveth unto himself and no man dieth unto himself. For whether we live we live unto the Lord : and whether we die, we die unto the Lord, whether we live therefore or die, we are the Lord's." The sermon was significant of his readiness to depart and be with Christ. Rev. W. H. Stebbins preached on Sunday from I. Cor. 7 : 29. "Brethren the time is short." and on the following Wednesday, "he was not : for God took him." Rev. Joseph Vinton, who always lived in the Spirit, and walked in the Spirit, ready for every good work, preached on Sabbath, Aug. 18th, 1889, and on the next Sabbath morning early, his happy spirit was with the blood-washed throng, singing "salvation to God and the Lamb."

In view of these impressive facts, beloved readers of the Guide, let us all keep the eye of faith fixed upon that state of immortal blessedness to which the servants of God are removed at the termination of the present life. Death has no power over the inhabitants of heaven, and they are subject to no changes excepting those which are involved in an endless progression of holiness and felicity. "Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of Him in peace, without spot or blemish."

If we owe much to the death of Christ, we owe much more to his life. It were little to give us the freedom of the universe, if in that universe we could not find Christ. It were little to give us immortality, if there were no Son of Righteousness to make that immortality glorious and beautiful. It would be like discovering some unknown friend in his dying hour; we have hardly time to acquaint ourselves with his amazing love, and to see the flash of his kindness illuminating our life, before he is removed to death, and we are left to a desolation greater than we had ever known before, because of the moral beauty and the heart of love that had for a moment revealed themselves.—*Sel*

#### GREAT ANTICIPATIONS.

"For the Lamb which is in the midst of the throne shall feed them." Rev. 7 : 17. The views of the heavenly world given by the Revelator, are very inspiring. Here is a most interesting statement. THE LAMB who is now our atoning sacrifice, whose blood takes away our sin, is to feed the glorified ones. In what the food shall consist, or how it shall be set before them, we know not. But we may be assured it will be delicious, abundant and perfectly satisfying.

"O when shall we sweetly remove,  
O when shall we enter our rest?"

#### OUR BUSINESS HERE BELOW.

BY ABBIE MILLS.

**J**ESUS wrought out this salvation, of which all believers are partakers, and then left us here as His witnesses, or, as Peter says, to "show forth the praises of Him who hath called you out of darkness into His marvelous light."

By nature the children of wrath, walking in the muddy ruts of worldliness, led on by the Prince of the power of the air, the praises of God were a foreign language that we could neither pronounce nor understand. But quickened by the Spirit of God, our blind eyes began to see "the light that lighteth every man that cometh into the world," and this light that showed us our uncleanness; our guilt, and utterly lost condition, as slaves of Satan. But when we looked to Jesus He delivered us from the power of darkness and translated us into the kingdom of His dear Son, and we received the forgiveness of our sins, and a new song was put in our mouth, one of praise to our Redeemer. But not yet were we fully prepared to show forth His praises, to a world of sinners. As far as we had gone we could say Jesus saves according to His promise, but there was not entire satisfaction of soul. Sometimes the heart experience corresponded with the word, but then at other times, there was the feeling that we were not meet for the inheritance of the saints in light. We

had received the forgiveness of sins but had not crossed over and laid claim to our inheritance as one sanctified by faith.

But as this cleansing from imbred sin is embraced in the plan of the Saviour, how can we show forth His praise as He would have us do without purity? He seeks a "chosen generation, a royal priesthood, a holy nation, a peculiar people," as the ones who shall show forth His praises, and unless we have right to these titles, we must fail in some degree of honoring our Saviour as we might from day to day. The ones constituting this chosen generation, this royal priesthood, this holy nation, were once enemies by wicked works. The Saviour chooses His representatives of His salvation, in the world, from among those called out of darkness. If these stop short of that holiness which is a necessity for those who expect a home in heaven, this world will fail to see what the grace of God can do for those once dead in sin.

We have heard the call, which reaches with its assuring tones all the weary and heavy laden, now shall we think to be one of this chosen generation too much for us? Or shall we sing with our lips, "I'm a child of the King," while our hearts refuse to crown Jesus Lord of all? Do we shrink from being counted in with the holy ones, and while our inner nature thirsts for holiness, do we hesitate to reckon ourselves dead indeed into sin? Are we saying No to Jesus when He invites us to be one of His peculiar people? Do we fear that this comprehends too much for us? If so, we cannot show forth Jesus' praise while we walk here on earth as He desires. Only the citizens of this holy nation know the richness of the promise of the supply for all need. Only these can show the world where the thirst they feel within may be quenched—only the peculiar people can praise the Lord at all times; only these can "do all things without murmurings and disputings."

Do I hear some one saying, "I have been trying these years, to become fit to belong to the band of priests and kings, that show forth the Redeemer's praise?" The fitness is never gained by human effort. "Ye have not chosen me but I have chosen you," said the Divine Teacher. He calls, and only waits for us to leave ourselves entirely in His hand, looking to Him, listening that we may hear His voice and obey the command that is never grievous. For this He gives the needed strength, to reach the fountain of cleansing, where, having washed, the title to an inheritance among the sanctified is given us, and the Holy Spirit fills us. We are now the peculiar treasure of Him who hath perfected that which concerneth us, and who will preserve us blameless unto His coming, if we do not take back aught that we have committed to Him, who alone can cleanse and keep us clean.

And now how delightful our employment! The more we show forth His praises, the more the task grows in our hand. New beauties are discovered, day by day, in Him who is the fairest of the fair, and while we tell by lip and life to all around of the glories of our King, the way grows, at every step, more pleasant, and the contrast between this and the way of the world more marked.

This path of peace is not the exclusive heritage of a few, for the arms of love are large and strong enough to embrace a world, if only sin is given up. The business of showing forth the praises of the Lord, always pays well in this life. But here, we can have but a slight foretaste of what is to follow, if we abound in the work of the Lord—diligent in business, fervent in spirit, growing in grace, and in the knowledge of our Lord Jesus Christ.

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Matthew Henry says: The happiest life on earth is one that is spent in the service of God, and in communion with God.



## GREAT ANTICIPATIONS.

"And the glory of the Lord shall be revealed." Isa. 40:45. This has been fulfilled in the manifestation of Christ in the flesh. And it is now being revealed, even the glory of the Lord in Gospel proclamations which are made to the ends of the earth. "All flesh shall see it together," says the prophet. There is a grand time coming—grander than this earth has ever seen. The glory of the Lord will be revealed in exceeding effulgence among the nations—Infidelity shall be silenced—scoffers put to confusion—thrones and dynasties be demolished, and the rightful Sovereign have universal sway among men.

"O come, and reign o'er every land ;  
Let Satan from his throne be hurled !"

## JESUS.

BY REV. J. E. AYARS.



**E**XAMPLES illustrate truth and duty. We are reprov'd, instructed, inspired to do and dare, by patterns of good men and women, by the lives of the wise and good, both living and dead. And other things being equal the greatest element of power over us, is due to holiness in them. Holiness, sanctity, impresses most.

Most of us have our ideal of human excellence in some Divinely favored one, as a minister, many in some Bible character.

We have a goodly heritage in O. and N. T. saints, to profit withal. The men of like passions with us, their virtues we emulate, their weaknesses we are taught to avoid. Enoch's heavenly mindedness, Abraham's obedience to faith, the meekness of Moses, the courage of Joshua ; the virtues of female character in Sarah, Ruth and Haannah ; the integrity of Samuel, David's devotion, considering their times, we read of to admire, and compare with our own experience.

Of New Testament names John the Baptist, (John means one God has given), is honored of God and man. Some choose that disciple whom Jesus loved. Others fall in love with Mary, Martha's sister, at Jesus feet as a better type of Christian womanhood, that, serving tables, many, with myself, loved to sing,

"O that I could forever sit  
With Mary at the Master's feet !

or

O that I could, with favored John,  
Recline my weary head upon

The dear Redeemer's breast !

It may be that the influence of others is felt in proportion to likeness, real or fancied, to ones-self.

How affecting is the humility of Christ's forerunner, John 3:29. Just before he was imprisoned in Machaerus, and while his own ministry and name were waning, and Christ's waxing ! "He that hath the bride is the bridegroom ; but the friend of the bridegroom rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, and I decrease."

But this lesson, like it teaches, would be a failure, if Jesus, the Lord and Master, be not put in the foreground—He who prophets and apostle wrote and spoke and imitated.

O that I might with holy John, standing with his disciples, and looking on Jesus walking (now revealed to him in His Divine character) point out Jesus, the Lamb of God, to some, as he did in his person, office, and work, as the Son of God, the Divine Man, chiefest among ten thousand—as the only **EXAMPLE** for holy living, in a new, or more glorious form !

The sight, to the opened eye of faith, fills the ideal of virtue incarnate. It is by "beholding with open face, the glory of the Lord, the believer is changed into the same image."

With the fairest types of our kind, we are soon satisfied, or turn from them. But with Jesus one never tires, but sees new beauty and increasing light. In Him alone is perfection of power, wisdom, goodness, faith, love, hope, patience, humility, compassion—the goodness of the Godhead bodily. "Blessed are they who, like His three disciples chosen in the transfiguration, see no man, save Jesus only ! This is He of whom John testified, He felt unworthy to stoop down to unloose His shoes' latchet.

**LESSON OF CREATION.** As, when men behold any curious work of a skillful craftsman, straightway they will leave the work, and inquire after him that made it, that they may praise his skill ; so it is the duty of Christians, when they behold everywhere in all the creatures the admirable and unspeakable wisdom, goodness, and power of God, to make haste from the creature, and go forward to the Creator to praise and glorify Him. *Sel.*

## OUR BIBLE STUDY

"Thy word is a lamp unto my feet and a light unto my path "

—PSA. 119 : 105.

"Father of mercies, in Thy word  
What endless glory shines!"

### The International Lessons.

(From a Holiness Stand-point.)

BY REV. JAMES MUDGE.

#### Lesson IX. Luke XVIII 15-30. Aug. 31.

*Verse 15. Rebuked.* Some disciples at the present day, like those of old, so little resemble the Master they profess to follow, that they rebuke those who are doing their best to bring Him their relatives and friends, and whom He abundantly justifies.

16. *Of such is the kingdom.* The child-like traits—meekness, humility, trustfulness, usefulness, docility, purity—so different from the worldly spirit which despises them, must be perpetually cultivated by God's children. Progress in the kingdom as well as entrance into it, is conditioned on these things.

19. *Good.* Jesus seeks to deepen the young man's thought as to what real goodness includes and involves. To be genuinely good or holy means far more than hasty or superficial thinkers are apt to imagine. Unless God dwell in us, and to us to live is Christ, our goodness is below the standard.

22. *One thing thou lackest.* In Matthew's account, Jesus prefaces His reply with the words, "If thou wouldest be perfect." And Mark says that Jesus loved him. This young man evidently was longing after a higher life, he thirsted for perfection, and so Jesus gave him a test that cut to the quick. It is the same test that is chiefly needed now, the holding of our earthly possessions in the strictest sense as stewards, the using them for God and not for ourselves. Some who make the highest professions of sanctity spend more on needless adornment than on the world-wide extension of the gospel.

24. *How Hardly.* That is, what trouble and pain, constituted as human nature is, men must undergo to be just and right.

Riches is a relative term, and it does not require a very large sum to so get possession of a man's heart that he will either be kept out of the kingdom altogether because of his love for it, or will be dwarfed in his growth in grace.

30. *Manifold more.* The "hundredfold now with persecutions" as Mark puts it, beside eternal life hereafter which Jesus proffers, is a glorious return for our abandonments, which are really investments, but only those that have an eye to spiritual gains rather than temporal can readily perceive it.

#### Lesson X. Luke XIX 1-10. Sept. 7.

*Verse 2. Rich.* In striking contrast to the rich man of the last lesson, whose riches appear, though we do not certainly know, to have kept him out of the kingdom, is this Zaccheus. Wealth does not always prevent a man from seeking Christ! The "not many" (I Cor. 1, 26) is different from not any.

4. *Ran, Climbed.* These notes of eagerness to make further acquaintance with Jesus show that already grace was stirring in his heart. Truly all obstacles disappear when one is in earnest to get at Christ. What humility, what resoluteness! This little man was somewhat great of soul despite his unsavory occupation.

5. *He looked up.* How delightful and cheering the thought that every eye directed toward Jesus meets His eye in tenderest love directed toward the sinner.

7. *All murmured.* What Jesus does with purest purpose and highest wisdom fails to meet the approbation of the crowd. It is often so now. How little do the opinions of the majority deserve attention. Let no one be ashamed or afraid to stand alone with God.

8. *Half, Fourfold.* Here was most ingenious confession, voluntary restitution, generous distribution. If ever a man gave undoubted proof of sincere change of heart Zaccheus did. He did nothing by halves. When he was a worldling and served his own interests he did it with so much skill and ability, that he speedily amassed wealth, and now that he has turned about to serve God he does it with equal thoroughness.

9. *Salvation is come.* This is manifest, from the abundant fruits of the most practical and convincing character which he shows. Such a salvation from life-long habits of sin,



wrought so speedily, is a greater miracle than the raising of Lazarus.

10. *To seek and to save.* Let us be quick to see and seek for hopeful openings even in what appear most unlikely situations, as Jesus was in this case, and we shall more frequently bring the salvation which here was wrought.

Lesson XI. Luke XIX. 11-27. Sept. 14.

*Verse 13. Trade herewith.* The purport of this is, that we are to employ our gifts, temporal and spiritual, with diligence, in the service of the Master. If we cannot engage actively in trade ourselves, that is, give our personal time and attention to extensive charity, we can at least put the Lord's money in the bank that it may be drawing interest, that is, we may avail ourselves of the many religious organizations and benevolent societies through whose safe channels the least enterprising Christian may reach widest usefulness. There is no excuse whatever if the pound entrusted to us does not bring manifold gain.

17. *Faithful in a very little.* This is the test. This is what will bring the "well done" from God every time. The promotion to high estate may not come in this life or in temporal things, but God never forgets or overlooks, and the reward in point of character hereafter, is sure. We must learn, to both actively work for Christ and patiently wait for Him.

19. *Five Cities.* Only half the glory and half the care of the first one, but he may have been just as faithful while inferior in ability; in which case we may safely say, he was just as happy with his five cities as the other with his ten, and happier than if he had been given the larger responsibility for which he was not sufficiently fitted.

24. *Take away from him.* Though Christ is gentle and merciful, He is strictly just and exact in His dealings. The selfish, careless, and disobedient, will find that He can be severe.

26. *Unto everyone that hath.* That is, hath gained, hath improved, hath properly used. To neglect opportunity is to lose irreparably. This rule, or, one very similar, is applied by the world rashly, and with much injustice, but in God's rule every one has a fair chance and is dealt with in perfect equity.

Lesson XII. Luke XIX. 37-48. Sept. 21.

*Verse 37. Rejoice and Praise.* When the King comes into any community or any heart, then those who at all realize what has happened, cannot keep back their praises, even "with a loud voice," and they need not. If there were more shouting the high praises of God, the timid disciple would not be so often abashed before the scoffing world.

39. *Some of the Pharisees.* Had no sympathy with this excitement and wished it rebuked. But Christ justifies it. So He will now, wherever it springs from the heart and is the product of His Spirit. We are not to hold our peace as to what He has done for us but to cry aloud.

41. *He wept.* Christ's tears of tender pity and unselfish love over the strange blindness of this doomed city are touching and instructive in the extreme. He had no curse for the city that rejected Him any more than for the men that murdered Him, but only prayers and weeping. And yet they were greatly to blame. But their ignorance diminished guilt and left room for repentance. We too must bear this constantly in mind in dealing with those now who seem not to recognize the day of their visitation. More tears from our eyes would be a credit to us and a greater persuasive to them.

45- *The Temple.* It is well to remember that since Judaism and its temple were destroyed, there has been no temple of God in the world except holy men and women. "Know ye not that ye are the temple of God." (I Cor. 3, 16). "The temple of God is holy which temple ye are." "Your body is the temple of the Holy Ghost." (I Cor. 6, 19). "Ye are the temple of the living God." (II Cor. 6, 16). We must see that this temple is not profaned by being devoted to secular uses and worldly traffic and the making of money. It should be a house of prayer not a den of robbers. We are robbing God when we devote what has been set apart for Him to any private or personal use.

48. *The people all hung upon Him.* Yet how soon they turned against Him, for this was already in the passion week. Fickle indeed is popular favor, and not to be sought after by lowering the standard of truth a single inch.

God always has an angel of help for those who are willing to do their duty—*Sel.*

## HOLINESS AT HOME

"And in thee (Abram) shall the families of the earth be blessed."

Gen. 12:3.

"Lord, may our union form a part  
Of that thrice happy whole."

### HOME LESSON FOR AUGUST.

*Christ reproving the Pharisees—Matt. 23: 32 c 37. Points for study; 1. The sin of blasphemy against the Holy Ghost—its fearful character, v. 32. 2. The essential thing, v. 33. 3. A severe rebuke, 34 c 35. 4. A solemn declaration, v. 36 c 37.*

### HOME PROVERBS.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Prov. 3:9 c 10.

**H**ERE is a proverb which has relation to the proper use of our earthly substance. It is emphatically a *Home Proverb*, calling for a parental example which shall have a powerful influence in instructing the minds of children and in molding their character.

We consider, *first*, that this has a *general* application. "*Honor the Lord with thy substance.*" That is, in the daily and constant use of the means placed in our hands, we are to seek the Divine glory. We are to carefully and conscientiously make our expenditures—for ourselves and our children. We are not to spend money for that which is frivolous, unnecessary, or calculated to minister to pride. At every step we are to ask in all seriousness, Will this please the Lord? Will this tend to the *spiritual* life, and progress of myself and family? And these things should be subjects of prayer. It is our privilege "to carry everything to God in prayer," the details of daily life, and to have wisdom given to direct. We know a Christian mother who never enters a dry-goods store to make a purchase without lifting her heart to God in prayer for the guidance of the Holy Spirit.

But, *second*, this proverb calls for a *special* application: "And with the first-fruits of all

thine increase"—If there come to us an *increase* of income, or, of property there should be a thank-offering to the Lord. With God's ancient people "*the first-fruits of the increase*" were the acknowledgment of redemption from Egypt. See Exodus 13:11 c 16; and Deut. 26:1 c 10. But we are subjects of a far greater redemption—a redemption from sin and Satan and death and hell, by the sacrifice of our Lord Jesus Christ. The memories of this redemption are such as to call for multiplied *thank-offerings*, especially at times of increase. But we must be careful whenever we bring our offering to the altar that our motive is pure, viz. *to honor God* and not ourselves.

The second verse above cited, contains a very gracious promise: "So shall thy barns be filled with plenty, etc." An eminent writer says here:

This sacred devotedness is moreover the true road to riches. God challenges us to "prove him now herewith" if the abundant harvest, and the overflowing vintage shall not put unbelief and covetousness to shame, (II Chron. 31:5 c 10). A niggardly spirit is therefore narrow policy, contracting the harvest, by sparing the seed-corn, (Prov. 11:24). There is no presumption in looking for the literal fulfilment of the promise. If we doubt the *temporal* should we not suspect our assumed confidence in the *spiritual* engagements? If the Lord's word be insufficient security for our *substance*; much more must it be for the infinitely weightier deposit of our soul.

Our duty is plain. Let us be lovingly obedient—scrutinizing our motives, so that all our oblations shall be to "*honor the Lord*" alone, and not to secure the promised reward.

### LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

#### "THE OFFENDING MEMBER."

**D**EAR little ones: Sometimes when we are reading the blessed Book, we find some things hard to be understood. When this is the case we have the privilege of asking for the help of the blessed Holy Ghost. In doing this we need not err in our understanding of the subject. I do not say we *will not*; but He can teach the honest heart. In one of the many utterances of our Saviour, we find that He was speaking of the great need of being examples to those who were weak, and He said to the disciples, "If thy hand



or thy foot offend thee cut them off, and cast them from thee, or, if thine eye offend thee, pluck it out and cast it from thee." What did He mean by this? Not a literal cutting off or plucking out. No! But if anything *so dear* as a hand or eye cause us to offend, we must yield them up. Not to read the book, we cannot ask His blessing upon—or to play the games, that we know would make our friends question *why* we did so. O, dear little ones, in how many ways we, who are the Lord's, have need to be very watchful. "Actions speak louder than words"—and we find we must keep very near to Jesus every day and hour. If we see others do that which is questionable, according to the blessed Word, we will pray lovingly for them and ask Jesus to speak to them about it. We will not do anything in our own strength, and our very helplessness will keep us low, at His dear feet, and we shall hear Him say, "In *all* thy ways acknowledge Him and He shall direct thy paths."

### THE CHILDREN'S STUDY.

THE MONTHLY TEXT—"The name of the Lord is a strong tower: the righteous runneth into it, and it is safe. Prov. 18:10.

"His goodness ever nigh,  
His mercy ever free,  
Shall while I live, shall when I die,  
Still follow me."

NINTH LESSON.—*Christ casting out devils. Matt. 8:28 c 34.* Points for consideration: 1. Two men possessed of demons—their dreadful condition, v. 28. 2. Their cry to Jesus—anticipating His interposition, v. 29. 3. Their strange request, vs. 30 c 31. 4. Christ's permission given, and the result, 32. 5. The indignation of the owners of the swine, 33. 6. The whole city stirred, and the people's shameful appeal, v. 34.

Let us know how you are impressed by this miracle—write soon.

LETTERS RECEIVED: Rev. E. Pickens, Duffy, W. Va.; Ellis V. Alderman, Dayton, Tenn.; Jennie Belle Philo, Farmer City, Iowa.

(Jennie says, I go to two Sunday Schools most every Sunday. I have learned all of the Golden Texts, right along. I think the "Children Study" is nice—I think I learn more about the Bible).

QUESTIONS FOR THE MONTH.—1. What angry king endeavored to slay his son? 2. What tax-gatherer was stoned to death by the people? 3. Give the names of eight women who were prominent prophetesses? 4. What king fell on his face before a captive?

### LOVED ONES GONE BEFORE.

MRS. SARAH HAZZARD WHITE, of Ainsley, Neb., closed her earthly pilgrimage May 17th, 1890, after a few hours illness. She was married at the early age of seventeen and went out with her husband from her parental home to Michigan near Portland, where her influence was felt in the M. E. Church, of which she was a consistent member. Some years ago they removed to Nebraska, and finally into the more unsettled part of the State. Though in delicate health, she was full of courage, faith and good works. She has fought a good fight. She rests in the mansion prepared for her by her Lord. The Guide was sent to her last year by her sister as a Christmas present. She wrote of the enjoyment she had in it, and every number seemed to be better than the last. She has left a husband and five sons to mourn their loss, but with a cheering hope of ultimate re-union in heaven.

JOHN C. DAKE, of Plover, Wis., departed from earth to heaven, July 3rd, 1890, in his seventy-eight year. After the departure of his wife about three years since, he gradually failed, in mind and body. A few days before he passed away he had a severe fall which doubtless hastened the close of his earthly life. Such has been his daily walk and conversation that none who knew him question his lordly character.

For more than twenty-five years I have known him and a more devoted Christian I never knew. Of Bro. Dake and his wife, during her life, it can truly be said they lived with a single eye to the glory of God. By his request made a long time since, I preached his funeral sermon, and write this brief notice.

WELCOMING DEATH. A child at school welcomes every messenger from home to him; but he desires most the messenger that comes for him. Joseph sends to Jacob, and for him, and at once; and his father not only heard the words, but saw the wagons. "O! these are really to carry me to him: I shall soon see my son, and die in peace." Such a messenger, Christian, is death to you. "Come," says God, "you have toiled long enough, you have feared long enough, you have groaned long enough; your warfare is accomplished; enter the rest which the Lord your God giveth you. Come; for all things are now ready." "But the swelling river rolls between." Fear not. The ark of the covenant will go before you, and divide the waves, and you shall pass over dry-shod. And then let the streams re-unite, and continue to flow on, you will not wish them to re-open for your return. What is misery to others is joy to you. "I shall go the way whence I shall not return." "Be thou faithful unto death, and I will give thee a crown of life."



"And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

Psa. 107: 22

"Awake! awake! my tuneful powers,  
With this delightful song."

## The Tuesday Meeting

Held each TUESDAY AFTERNOON at 2.30 o'clock  
at the residence of Mrs. Dr. W. C. PALMER, 316  
East Fifteenth Street, New York.

**T**HE meeting was opened by singing the  
244th hymn, commencing,

"Rejoice, the Lord is king,"

Following which a number of requests for prayer coming from various sections of the country, were read by Rev. Geo. Hughes, and many oral requests were also made by persons present for prayer for themselves and friends.

Mrs Palmer rose and said : I feel like asking everybody here to-day to praise the Lord, for He answers prayer. A most lovely case, in illustration, came to my knowledge to-day. A lady recently said, "We send you a request to pray for a young woman who is troubled and distressed, but is not prepared to die. I felt deeply interested for her. Her anxious mother said, "Do pray for her." A friend called to-day, and in a tone of grateful emotion said, "O, there is such a change—such a change!" Prayer had prevailed. The promise is, "I will pour out my Spirit upon all flesh." Let us ask and accept the blessing this afternoon.

*Singing.*—(rising)—"Praise God from whom all blessings flow."

Prayer by Sister Tichenor.

*Singing.*—"Love divine, all love excelling."

Mrs. Palmer,—We all believe that the Bible is the blessed word of Divine inspiration, and I do hope that every one here will say, "Reveal to me the righteousness and glory of God, and bring me into the light of Thy Word!" We will read from the 62nd chapter of Isaiah : "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest." Is this intended for us? Shall I say for Zion's sake I will not hold my peace? Shall I say that? Is that what the blessed Spirit means by putting it here? I think it is. I think He wants me to decide that. "And the Gentiles shall see thy righteousness and all

kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Passing to the tenth verse, "Go through the gates; prepare ye the way of the people; cast up the highway; gather out the stones; lift up a standard for the people. And they shall call them The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken."

Some people do not like to be called a holy people. O, let us all have Bible religion! I believe these things are said to us as a Church and a people. "Ye shall seek me and find me in the day ye shall search for me with all your heart." But "narrow is the way and straight is the gate, and few there be that find it." This is the greatest of mysteries to me—that so few find the way. There is no religion in the Bible that is not whole hearted religion. God says so. He demands it. He puts strength in us. Let us look for His power to-day. Let us enter into a covenant with God that we will go to work afresh. It takes two to make a covenant. The Bible says there was some place where Jesus said, "He could do no mighty works." Our trouble is that our wills are not with God's will. Let us all wake up and just trust in the Lord. *Trust* is the most important part. We have no strength of ourselves. We shall faint; but there is a strong arm. Christ strengthening us, we can do all.

*Singing.*—"More love to Thee, O Christ."

Rev. Geo. Hughes.—If I had a voice I should like to talk; but I am in such a condition that I am not able to speak to any extent. And I have been a little rebuked that I did not ask the friends to pray that God would give me my natural voice.

This chapter, it seems to me, is enough to put us all on our feet—to think that the things are going to take place in this world that are contained in this chapter. The last verse is enough to waken jubilee notes in our hearts. "They shall be called the redeemed of the Lord, and shall be called Sought out." As Mrs. Palmer very properly said, we are to be co-workers with God, and to open up a highway for our God among the nations of the earth. O, let us lift up the standard of God! I rejoice to be among those who are going on to glorious victory.

### FULL OF PRAISE.

Mrs. Dr. Lowrey.—I feel that my heart has been full of praise continually, of late. I have not always been in ecstatic joy, but I have known what it was to rest in God. For a little time I have been in an ecstasy. I have been all the time thinking of the little hymn I lately heard sung—



"Happy in the Lord." I am glad that God has been putting it into my heart each day to try to do something for Him.

#### THE GROUND-WORK.—LOVE.

*Rev. A. C. Morchouse.* The groundwork of our lesson is love—love to Zion—love for the sinner. It is easy to work when we have love. The Saviour left work on earth for me to do. I thank the Lord that I have been enabled to love Jesus and His work more than everything else. God knows my heart—knows all about me; and I thank Him that I can say

"I love Thy Church, O God,—  
The house of Thine abode."

O, I thank Him that I have His love—that I love Him, and that I love those for whom He was willing to die.

*Singing*—"Help a little."

#### A PRAISE NOTE.

*A Brother.*—Praise God, I can rejoice that the Lord has given me a clean heart and also His perfect love. It is a good thing to be seeking; for we are told that those who are hungering and thirsting shall be filled. O, the largeness of Divine love! I know that I have it in my heart.

#### DOWN TO THE LOWEST.

*A Sister.*—I love this wonderful salvation, for its practical use. Once my heart was not filled with the love of Jesus. Now it goes down to the very vilest. The best part of our religion is when it goes down into the slums and plucks the brands from the burning. Bishop Taylor said, "I seek not so much to be happy as holy, and to do the work of Jesus." O, I am saved from all danger while under His wings.

#### ADORING JESUS

*Sister Searles.*—Nothing would bring me on my feet but to adore the Lord Jesus. I was thinking, when Sister Palmer was speaking of that passage, gather my saints together, O, these are the people that will be gathered by and by. I could never be a middle character. I must be all or nothing. I bless God for the comforts of religion, and although I cannot be in active service, I am as much engaged as ever in my life. I am blessed every day when I pray and look up to Him. For Zion's sake will I not hold my peace—Hallelujah to Jesus! Who would not be among the redeemed of the Lord? I am among the redeemed of the Lord to-day. Were it not to tell you this I would not get on my feet. Hallelujah! I will soon see Him as He is.

*Singing.*—"Down at the Cross."

#### HAPPY IN HIS CARE.

*A Sister.*—From the time I entered this house

I have felt that I could not sit still. O, how God has blessed me, and how happy I am in His care! O, such a consciousness of an indwelling trust! My heart is sealed to Him. I bless Him that He is sufficient for me.

*A Sister.*—I have heard the voice of Jesus here, and it is very sweet to me. The testimonies are so helpful. For one I always get help here. With Jesus as my friend, the upper air is pure, and the prospect cloudless. I want to live for Christ and to make the way to Him known to others. Nothing else seems worthy a thought compared with this.

*Mrs. Palmer.*—The text seems fearful to me: "To him that knoweth to do good and doeth it not, to him it is sin." I believe that there is more than one here this afternoon into whose hearts has not come the constraining love of Christ. If there is one here who will now put himself entirely into the hands of God, and who will say, Here am I what would'st Thou have me do? will such a one not take that step now? O, how little anything means that has nothing to do with anything beyond? Let us give ourselves to Christ, without longer delay.

#### HAPPY IN THE LORD.

*Sister Field.*—I want to say that I am happy in the Lord, and that, step by step, as God has enabled me to be obedient, the light has grown brighter and brighter.

*A Sister.*—Every day Christ is teaching me more and more of this beautiful love, and I am inexpressibly happy in Him.

#### AT THE MASTER'S FEET.

*A Brother.*—I do thank my Heavenly Father that I am to-day at the Master's feet. My experience of what God has done for me is wonderful. He has cleansed my heart from all sin. O, it is all so sweet and precious to me! O, that I may be used of God for the salvation of souls! I have realized and experienced Christ in my every-day life, and it is better to me to-day than ever before.

#### A DAILY DEBTOR.

*Rev. Bro. Wombough.*—I can enter into the spirit of those beautiful lines,

"O, to grace how great a debtor  
Daily I'm constrained to be."

Once I was caring nothing for Him, but His voice reached me, and He drew me to Him. He draws me still; and His gracious voice is breathing into my soul continually. He draws me and I follow on. I want to belong to God for time and eternity. The Lord is my portion.

*A Sister.*—Take my yoke upon you. Some, I think, are rather afraid to put on the yoke, but

want it put partly on, so that they may in an emergency, slip out of it again. The yoke is meant for *two*, and if Christ takes a part He will sustain our burdens for us.

#### A DECIDED CONVICTION.

*Bro. W. C. Willing.*—I have a very decided conviction that our Christian people ought to live nearer the experience of perfect love than they do. A good many who are in good standing in the Church have not the witness of the Spirit. They are not hypocrites; they are wholly sincere. There is need of a revival to bring the Church to see that she needs holiness. While we have holiness of heart, and love it, we want to keep before the people that they must walk in the Spirit. I do not believe that people who are walking in the Spirit are ever without a desire to see sinners saved. I am hid in Christ with God. That is where I live.

#### JOY ESSENTIAL.

*Sister Bunnell.*—A brother said no matter for our joy. Yes, it does matter. "The joy of the Lord is your strength." Do not deery that joy, for it is the strength of the Christian. The long-faced Christians send the unconverted away. I cannot say all I feel. The Lord always meets me here. My heart is heavy as I hear you speaking of the things of the kingdom which I know, but which in my Church (the Presbyterian) are unrecognized and unheard.

#### THE STRONGEST MOTIVE.

*Rev. John Parker.*—The strongest motive to me is, God. I take my place by the throne of God. I ask myself if I belong to the class which He approves. God and I are in the universe. The time will come when I shall have to meet God unhelped by you. In order to fellowship with God I must be clean. God will refuse companionship unless on my part I will be clean. I would rather be clean than be rich or great. I am willing to be forgotten, only touch me and heal me. He does it. Hallelujah! I do not know whether I succeed in making you think as I do. I *want* to be, I *will* be, like God, made clean by Himself. When God has made me clean then He will take away the stony heart. How much of brilliance there is in pew and pulpit, but cold as the tip-end of the North pole. 'And I will give thee joy in keeping my statutes.' It takes little religion to get happy in the promises; but to get happy in the Lord's *commandments*—O, Hallelujah! Make me clean, tender and obedient. God says He *will* do it.

#### A FERVENT AMEN.

*A Sister.*—I have listened intently to all that has been said, and I can say, AMEN. I hope you

will pray for me. I have a great work on my mind—seeking to save souls. The Lord Jesus has made me an instrument to bring some poor lost souls to Him, and they are now witnesses for Him. My prayer is that I may be kept behind the cross. O, let us open our lips, and help to seek and to save! Pray for me that the Lord will give more of the power of the Holy Ghost.

#### CONVERTED AND SANCTIFIED.

*Dr. Bull.*—I bless God that I live. I was delighted with Bro. Parker's remarks in regard to purity and holiness. I bless God that He converted me as He did. As a boy, living in the woods, never having read the Bible for an hour, yet God was good to me, and came to me. It was the wonderful effect of testimony. A Christian man told me I would be happy if I should become a Christian. I did not know how to pray, and knew nothing of God or Jesus Christ. Marvelously, God opened my blind eyes and I came to know that I was a sinner. I did not then know what was the matter, and I ran half a mile to find a Christian and ask him what was the change in me. Still I was a very poor Christian, but I determined to join the Church and have a family altar. At the end of ten years I came under conviction again, from testimony. This was the blessed Holy Ghost, and I was baptized. I prostrated myself before God, and was the most unhappy man in the world. I cried to God, and Jesus came to me, the living, risen Christ, a personal living reality. O, it was marvelous! I was saved. I had failed in my own name and strength. From that time I have lived a new life.

#### A SERIOUS CONCERN.

*Dr. Lowrey.*—I have a very serious concern on my mind. I believe I am saved and am sanctified, but compared with what I might have been it is superficial. The concern I have on my mind is this: That we have not, as Churches, power enough to bring the ungodly to repentance. I would not say a word of discouragement; yet I must utter my convictions. The trouble is the ungodly are not there where the words are spoken. I fear that God is displeased with us because we preach only half a gospel. The warnings are nearly all dropped. I do not want to be thought censorious, but I fear that when we are shouting about revivals it is to keep our courage up. The great mass are not within reach of the gospel, as it is preached to-day. Holiness in this life ought to be something to work with. I am myself without fear, but greatly dissatisfied. We want more power from God to accomplish the work we ought to do.

After a fervent prayer by Bro. Parker, and the benediction pronounced by Rev. Geo. Hughes the meeting closed.



## OUR SOCIAL MEETING.

MOTTO : " Add to godliness, brotherly kindness. II Peter 1 : 7

## THE PRAYER IN SONG:

" Make us into one Spirit drink,  
Baptize into Thy name!"

*An earnest appeal.*—Mary Condon, Deerfield, N. Y. I desire to warn ministers and the Church, yea, and sinners too, to make religion the business of their life, to follow the leadings of the Spirit. This may seem strange to you, but I have suffered great anguish of soul in my past life on account of the neglect of these things. I am now far advanced in years (80) and I have to look back on a mis-spent life, to a large extent, and a buried talent. This is because I would not bear my cross, and so I grieved the Spirit. Many times I was in the little prayer-circle, when the Spirit was powerfully operating upon my heart, and I would resolve that if permitted to attend another meeting I would bear the cross—but week after week rolled away, and still I would disobey. I was young in years and experience, and did not avail myself of the promised Divine aid. But the Lord has exercised toward me long forbearance. He has been gracious—and His love is stupendous. I now realize that the salvation of the soul is all-important, and I want to be doing something for the cause of my dear Redeemer. (We may all feel as this aged sister that the mistakes of our life are many—but we must put it all under the blood, and keep it there. And while duly sensible of our errors we must not dwell upon them unduly, or it would make us miserable. Appropriate by faith the efficacy of the atoning blood, which cleanseth from all unrighteousness—and rest there. ED.).

*Sanctified and kept.*—Orin Ingrain, Ellsworth, Ks. Many years ago I was sanctified at a Camp Meeting in New York, O. How Br. Baker prayed at that time—it seemed that he shook the very heavens. The sanctifying power came on me and others. I lost it by not testifying what God had done for me. It took me a long time to get it back. I am glad to know that there is a shorter way. Thirteen years ago I regained the lost blessing at a time when I was renewing my covenant vows to consecrate all and obey fully. The Lord required me to give up the filthy and depraved habit of using tobacco. I had chewed and smoked thirty-four years. I said, "Yes, Lord, I will." He instantaneously took away the craving desire. It was complete victory. I have had no craving for it since—praise the Lord. I am now in the holy land, sanctified and kept.

*Believing ground.*—E. B. Chamberlain, Woods, Oreg. Having passed the Sixty-second year of my life, and having been a member of the M. E. Church over fifty years, and an attentive reader of The Guide for over thirty years, and blessed so abundantly by studying its pages, I wish to ascribe glory to Jesus as an abundant Saviour. While reading the experiences and testimonies in the "Tuesday" and "Social Meeting" departments, my soul is much of late been drawn out for the 'seekers,' who attend them. I well remember Sister, I might say mother Phoebe Palmer's idea of "believing ground" mentioned by Sister Tichenor in the March number. My experience for the last forty years of Christian life is that when I am conscious of being "fully consecrated" or given away to the Lord, I am on "believing ground." And I find this so beautifully expressed by Sister Bottome in the same meeting in March. Allow me to say, my habit, when fighting inch by inch the contested way to "believing ground," I offered myself a "living sacrifice" at first awakening in the morning. And as often through the day as the Holy Spirit suggested by saying, "Here Lord I give myself away." When I find myself thus offered on the "altar that sanctifieth the gift" I realize with others the "peace" left for us and the "joy" "given to us" by the Saviour. And I find now my greatest safety in a "conscious consecration." I would be so glad to encourage some seeking one in the steps of giving themselves to the Lord, and "letting themselves be loved of Him." I am happy in the conscious approbation of the Father through the merit of The Saviour and the witness of The Spirit.

*Benefit of Mrs. James' Life.*—Mrs. Lamble, Meyer, Fort Dodge, Iowa. For the glory of God I will tell you how the Lord has been my help and strength. I was sanctified eight years ago last February. Glory to God! Last Christmas I bought the Life of Mrs. Mary D. James. O how my soul was blest by reading it—that precious book, and how I was groaning to have more of God. I saw I was doing so little for Jesus, and I asked the Lord, O, make me a second sister James. Do with me what thou wantest, only make me a soul winner for Thee. Glory to God! O how I prayed, and it seems as if God met me there and said to me, "Will you suffer for me?" I said, "Yes, Lord." O, glory! I have been in the furnace of fire for nearly four months. This morning I know that my Beloved is mine and I am His—the chiefest among ten thousand to my soul. I can say with the Psalmist, "It was good for me that I have been afflicted so I could learn thy statutes. Praise the name of the Lord!"

## EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No  
Malice, Enmity, or Evil-Speaking,—  
Love, Love—only Love.

### TAKE POSSESSION.

Let us be heirs then in the sense of entering into possession of our inheritance. No earthly heir fails or delays to take possession of that which he inherits. He may be amazed at the good fortune which has befallen him, he may feel himself to be utterly unworthy of it; but nevertheless, if he is the heir, he takes possession of his inheritance, and rejoices in it. And we who are declared to be the heirs of God must do the same.

—MRS. H. W. SMITH.

### THE DIVINE LAMENT.

**I**N the 81st Psalm we have God sorrowfully lamenting the sad fate of His ancient people. There are several verses which are touchingly pathetic. "Oh, that my people had hearkened unto me, and Israel had walked in my ways!" It seems as though the heart of the eternal Father was stirred to its depths with sorrow on account of the calamities which had befallen them.

They had, by their disobedience, cut themselves off from great privileges. He says, "I should soon have subdued their enemies, and turned my hand against my adversaries. The haters of the Lord should have submitted themselves unto him." Despite their number and strength the Lord would have subdued them utterly and given Israel a perfect deliverance.

But this is not all. He had prepared for them a goodly inheritance in "the promised land," with abundant sustenance. It was a "good land" that He set before them—marvelously fertile and productive—a land literally "flowing with milk and honey." From this rich inheritance they turned away by rebellion. The heart of Infinite Love was grieved by their reckless course and He mournfully says, "He should have fed them with the

finest of wheat. (the margin has it—with the fat of wheat), and with honey out of the rock should I have satisfied thee."

God had reason to expect better things of His beloved people. In another part of this psalm the Lord testifies against them thus: "I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide and I will fill it. But my people would not hearken to my voice; and Israel would none of me." What a picture of dark rebellion! What then? "So I gave them up unto their own hearts' lust; and they walked in their own counsels." How dire the catastrophe! The record of their perishing in the wilderness forms a chapter of history revolting to contemplate. Who can read it without tears—when we think that these were the chosen people of the Most High—that He had entered into covenant with them—and had set before them a grand destiny—transcending that of any other nation? Poor Israel! How painfully the thought of thy doom strikes our heart, as we listen to the sad lament, "*Oh, that my people had hearkened unto me, and Israel had walked in my ways!*"

We turn now to another picture, equally if not more heart-rending—a picture of our modern spiritual Israel. Do we not here find the folly of ancient Israel duplicated?

God has set before His people now a grand spiritual inheritance—deliverance from enemies—a life of true holiness—abundant sustenance. Read the triumphal song of Zacharias in Luke 1st and see how the richness and fatness of our spiritual inheritance are set before us. Of this good land, Mr. Wesley sings,

"A land of corn, and wine, and oil,  
Favored with God's peculiar smile,  
With every blessing blest;  
There dwells the Lord our righteousness,  
And keeps His own in perfect peace,  
And everlasting rest.

We might be ready to suppose that every child of God would be eager to go up and claim his inheritance. But it is far otherwise. Multitudes like those of ancient Israel do not "hearken" to the Divine voice calling upon them "at once to go up." And it is to be feared that many Christian professors, living for a time a miserable wilderness life, die as hopelessly as rebellious Israel. Failing to respond to the call to holiness, they lose their justification and fail of the grace of God. Let not any of our readers imitate them.



-Do not forget it! Of Jesus it is written: "He shall see of the travail of his soul and be satisfied."

### THE SHUNNAMITE AGAIN.

An abundant reward was meted out to this woman on account of her kindness to Elisha. "There is that scattereth and yet increaseth." "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."

The prophet gave her the promise of a son, which was in due time fulfilled. But, by a strange ordering of Providence, the child died! The story of this occurrence is deeply affecting, See II Kings 4: 18 & 20. The mother, surprised beyond measure, and filled with grief, at this event, yet acted with an intelligence and marvelous faith, under the circumstances, that may well challenge our admiration. It shows that the prophet had not tarried under her roof for nought, but, that he had led her to know God and the power of His grace, to a remarkable degree.

The record is: "And she went up, and laid him on the bed of the man of God, and shut the door upon him and went out." Then communicating to her husband her purpose to hasten to the man of God and make known to him what had happened, she said, "Lend me, I pray thee one of the young men, and one of the asses, that I may run to the man of God, and come again."

Her purposes were carried out, and as Elisha saw her afar off as she came to Carmel, he sent his servant to inquire, "Is it well with thee? is it well with thy husband? is it well with thy child? And she answered, IT IS WELL." Strange that she should so answer! What! well with the *child* when his lifeless form was lying upon the prophets bed? So she had learned—and so she answered.

The story is intensely interesting at this point. Read it. Elisha returned with the stricken mother and, miraculously, the child was restored to life, and given back to his mother. We cannot give details—let the reader consult the record.

Holiness, alone, can give such a sublime faith. When trouble comes, as the preacher referred to said, "Shut them up, as it were in a room, lock the door" and say, "IT IS WELL."

-Let this be ever in mind: "For he that is dead is freed from sin.—Rom. 6: 7."

### STONE-THROWING.

One of the approved weapons of the great adversary is *stone-throwing*. It is a hard argument—*very hard*—hard in conception and hard in the use thereof. This weapon has been long employed, and has done its deadly work.

But, stones thrown at the head of one God's saints is not the worst calamity that can befall him in this world. It is not a pleasant ordeal to pass through, it is true, but blessings are apt to accompany a shower of stones. The Master himself had His enemies "take up stones to cast at him." And it is enough that the servant be as his Lord.

Stephen was the first New Testament martyr. "He was full of the Holy Ghost." He was thoroughly loyal to Christ. He dealt with the enemies of the truth with singular fidelity, saying to them, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Those thus denounced, were "cut to the heart, and gnashed on him with their teeth." He, however, maintained his ground, with moral sublimity—he was "master of the situation"—the Holy Ghost made him master! He said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

His enemies could stand it no longer "they ran upon him with fury, with one accord, and cast him out of the city, and stoned him" And, as the stones were hurled at him, furiously, he fell upon his knees and prayed, "*Lord lay not this sin to their charge!*" A literal response to the Saviour's precept. "Pray for them that despitefully use you and persecute you."

Beloved, the days of *stone-throwing* are not past. Set out to be *holy*, in the full sense of the New Testament, *eminently holy, singularly holy*—and depend upon it, *the stones will fly*. Not perhaps literally, as in the case of Stephen—but stones of slander, and ridicule, etc.—will be hurled with fury. It is still true, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Lay emphasis on the term "*godly* in Christ Jesus." None of the sentimental holiness here intended, but the genuine article, that *atagonizes sin*.

—We read often that Christ treated the multitudes "with compassion." Let us imitate Him.

### THE BOLDNESS OF LOVE.

Perfect love invests its possessor with a *holy boldness*. The beloved John says, "Herein is our love made perfect, that we may have boldness in the day of judgment." It is in reference to this that our Christian poet sings,

"Bold shall I stand in Thy great day,  
For who aught to my charge shall lay?  
Fully absolved through these I am,  
From sin and fear, from guilt and shame."

It is *perfect* love that casteth out fear—all fear that hath torment. The secret of this *boldness* is given in the closing member of the passage above cited: because as he is (Christ) so are we in this world." The marginal reference directs us to the passage, I John 3: 3—"And every man that hath this hope in him purifieth himself as he (Christ) is pure." So "as he is so are we in this world"—*pure*. Without *entire* purity there can be no complete extinguishment of fear. A single spot remaining upon the moral nature is sufficient to give fear in anticipation of judgment. The *precursors* of judgment—the heavens passing away with a great noise, the elements melting with fervent heat, the clangor of the trumpet, arousing the sleeping dead—these are appalling things for an *impure* mind to contemplate. Their *actualities* of judgment—the great white throne absolute rectitude of its occupant, Christ, the opening of the books, accurate beyond dispute in every minutia—the even-poised balances in the hand of Justice—who, who can think of these awful things without alarm, expect one who has a pure heart, filled with perfect love? He, he only can anticipate the fiery ordeal calmly and undismayed—and amid the final unfoldings of the great tremendous day, shall stand secure, covered by the atonement, and "smile to see a burning world."

It is a blessed declaration that is made concerning our adorable Saviour that He came "to destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage." If the fear of death be dispelled, so also of judgment. Reader are you thus delivered? If not get the victory in Christ at once, and rejoice therein.

—"Sorrow rightly borne makes wonderful discoveries of truth," the truth Divine.

### CHRIST'S "VERILYS."

Those who have carefully studied "the words of Jesus," will not fail to have noted the frequent use of the double "*verily*"—"Verily, verily, I say unto you"—that is, Truly, truly, I say unto you. By this method of teaching, the great truths which He communicated are made wonderfully emphatic and significant. Whenever we come up against one of these Christly verily's, we may well pause. It is time for us then to give reverent attention, in our hearts to ponder what is presented, and to call into exercise our mightiest reach of faith. No room for caviling or skepticism in such a Presence—but humble, child-like reception and trust are in order.

Let us give an example. On a certain occasion the people flocked to hear His beautiful words and to witness His marvelous miracles. The words that fell from His lips on this occasion were mighty. Several times He used the potential, "*Verily, verily*."

At length these remarkable sentences dropped from His lips, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Here is a great mystery. To an unrenewed mind, the thought of eating His flesh, and drinking His blood is repellant. Some of His disciples said, "This is a hard saying, who can hear it." But accompanying it there is that deep-toned "Verily, verily", from which there is no appeal. And He said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and *they are life*." The truth is presented here, that our life is derivable from His *death*—it is the purchase of His blood—and it is eternal life—both for soul and body, for the body shall be raised up at the last day. We are to partake of Him, not literally but spiritually, and in so doing, every hour we shall feel within us the grand pulsations of eternal life. Reader, are you thus eating His flesh and drinking His blood? If not, make this your soul's daily sustenance, and your life will be hid with Christ in God.—Make it sure.



—James says, "Let patience have her perfect work"—is it having it in you?

### WHAT THE CHURCHES SING.

#### THE EPISCOPALIANS.

"Finish then Thy new creation,  
Pure and spotless let us be :  
Let us see Thy great salvation,  
Perfectly restored in Thee."

We find the above in the Hymnal of our Episcopalian brethren. It is from the hymn of Charles Wesley, commencing, "Love divine, all love excelling, etc." It is changed somewhat from the version in our Hymnal, but the lines given above, so expressive of full salvation, are wondrous words of prayer to put in Episcopalian lips. Then again we find this stanza :

"Why should Thy bride appear like one  
That turns aside to paths unknown ?  
My constant feet would never rove,  
Would never seek another love."

That looks, to us, very much like true, undeviating holiness. The bride, which is the Church, "knowing no other love" "with constant feet that do not rove," "or turn aside to paths unknown." Such songs as these, with Toplady's "Rock of Ages," praying, "Be of sin the double cure" etc—and many others, are prayers, which, if answered, would make the Episcopalian Church as holy as Wesley desired,

#### THE CONGREGATIONALISTS.

"Blessed Comforter, come down,  
And live and move in me ;  
Make my every deed Thy own,  
In all things led by Thee."

In the Selection of "Spiritual Songs," prepared for the use of Congregational Churches, By Rev. Charles S. Robinson, D. D., we find the lines given above. This certainly appears like the heart of the believer made "a habitation of God through the Spirit." And it is a *perfect* indwelling and reign expressed—"In all things led by Thee."

These hymnal prayers, put into the lips of devout Congregationalists, if answered, would make them a truly holy people. Sing on then, Congregational brothers, on this line.

—The wondrous end of God's creating us is, that we are to bear His own image.

#### THE REFORMED CHURCH.

"O Jesus come and rule my heart,  
And make me wholly Thine,  
That I may never more depart,  
Nor grieve thy love divine."

So our brethren of the Reformed Church sing. That stanza is surely up to the highest standard of Christian Perfection such as John Wesley taught. A heart ruled by Jesus—wholly His—never departing from, or grieving Him—what is that but Christian holiness?

Then note this :

"I want that grace that springs from Thee,  
That quickens all things where it flows,  
And makes a wretched thorn like me  
Bloom as the myrtle or the rose."

That looks like Boardman's "higher life" surely. Everything made alive by grace—making a thorn bloom like a rose—is a fine description of a heart emptied of sin and filled with pure love. In this collection too we have Wesley's hymn, "O for a heart to praise my God ; a heart from sin set free"—"Rock of ages"—containing the lines "Be of sin the double cure, Cleans me from its guilt and power" "O that my load of sin was gone," and "Come Holy Ghost all-quicken fire." Well, brothers of the Reformed Church, we give you our hand. If you keep on singing thus, you ought all to reach "Beulah Land" soon.

#### THE BAPTIST CHURCH.

"His Spirit in me dwells,  
O'er all my mind He reigns,  
My care and sadness He dispels,  
And soothes away my pains."

Is this a gracious possibility of grace in personal experience? So we conclude, or else our Baptist friends would not sing it. The indwelling Spirit—reigning o'er all the mind, dispelling care and sadness, and pains—looks to us like full salvation.

But this Baptist Hymnal has plenty more on this line. "Jesus! lover of my soul"—"Jesus, I my cross have taken"—"Walk in the light"—"None but Christ: His Spirit seals me"—"O, for a heart to praise my God," etc. Sing on, brothers, sing yourselves into "Beulah Land!"

## OUR INQUIRY ROOM.

*Motto*—"They that sow in tears shall reap in joy." Psa. 126:5.

"Thou canst not toil in vain :  
Cold, heat, and moist, and dry,  
Shall foster and mature the grain  
For garners in the sky."

## HOLY STUDIES.

**SUBJECT FOR THE MONTH :** *The Sermon on the Mount. Matt. 7:7 & 12.* In these verses we have great encouragements in prayer. In vs. 7 and 8, we have specific precepts accompanied by promises: "Ask and ye shall receive." In vs. 9 & 10, the common course among men is set forth—In vs. 9, an assurance concerning our Heavenly Father. In vs. 12, the "golden rule" which we should make the rule of our life

## PRACTICAL QUESTIONS.

1. Which of you by taking thought can add one cubit to his stature? Matt. 6:27.

Eminent authority says, "Stature" can hardly be the thing intended here, first because the subject is the *prolongation of life*, by the supply of its necessities of food and clothing; and next, because no one would dream of adding a cubit—or a foot and a half—to his stature, while in the corresponding passage (Luke 12:25, 26), the thing intended is represented as "that thing which is least." But if we take the word in its primary sense of *age* (for stature is but a secondary sense) the idea will be this, "Which of you, however anxiously you vex yourselves about it, can add so much as a step to your life's journey? To compare the length of life to measures of this nature is not foreign to the language of Scripture. (See Psa. 39:5; II Tim. 4:7). So understood the meaning is clear and the connection natural. In this the best critics now agree."

"Do men gather grapes of thorns or figs of thistles?" Matt. 7:16.

This inquiry is connected with the caution of Jesus: "Beware of false prophets"—a caution to which we do well to take heed in these perilous times. The hypocrisy of these false prophets is exposed. "They come in sheep's clothing"—very plausible, seeming to be in the real garb of the kingdom—but "*inwardly they are ravening wolves*"—the heart is rotten and bent on mischief, even the ruin of souls—"beware of them." You need to be filled with The Spirit to detect these hypocrites. They are known by *their fruits*. As in nature everything according to its kind, so spiritually. Do men gather grapes of thorns, or figs of thistles? Every one is ready to say, no; So

a heart as rotten as described cannot bring forth good fruit—it is an evil tree and the fruit will correspond therewith.

3. Is it lawful to heal on the Sabbath days? Matt. 12:10.

So asked the caviling Pharisees after Jesus had restored a man's withered hand on the Sabbath. They were ever ready to present their objections, hoping to entangle Him. They did not understand that they were combating *Infinite Wisdom*, that could discern their every secret snare, and on the instant cut through their most cunning devices. The Master was ever ready for their subtle advances. By a very simple and beautiful illustration, he set the truth before them. If a man should have a sheep that fell into a pit on the Sabbath—would he not "lay hold on it, and lift it out"—on the Sabbath day? Why, every one would say, yes—common humanity demanded it, and it accorded with the Sabbath law. So He was justified in restoring the withered hand. "*Works of mercy*" are in harmony with the Sabbath law. But, we need to be careful not to include what does not properly belong to that catalogue. There is a good deal of specious reasoning at this point by which men do violence to a good conscience.

## WHAT OUR CORRESPONDENTS ASK?

*A Sister in Michigan asks: Is it right to have dialogues and recitations in the Church on Sabbath evening, to awaken interest in the missionary cause?*

*Ans.* We are jealous of anything coming in to set aside the regular order of worship in our Churches, and especially the dispensing with the preaching of the gospel. There are far too many interruptions. God hath ordained the preaching of the gospel for the salvation of men, and our Churches are built for these ministrations and should be held sacred for this purpose.

2. *A Sister. (a) Does God ever bless and convert souls when the Church is not in working order?*

*Ans.* Not, we think, as a rule. But there are exceptions to every rule. Sometimes, God in His great mercy comes over the mountains of indifference and deadness and saves souls. Perhaps it may be done as a seal to the ministry of a faithful ambassador, to give him encouragement, lest his heart should fail within him, in the midst of spiritual dearth.

(b) Matt. 5:23 & 24. *Does the term "brother" here refer to our kindred, our brother in the Church, or, to any one good or bad.*

*Ans.* Any one to whom it applies. As Christians we have no right to be unfriendly with anyone. We should love everybody.



## HELPS TO CHRISTIAN DEVOTION.

*A wise resolution.*—"I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

For thy mercy is great unto the heavens, and thy truth unto the clouds.—Psa. 57: 9 c 10.

"O bless His holy name  
Whose grace hath made thee whole:  
Whose loving-kindness crowns thy  
days:  
O bless the Lord, my soul!

## I.—THE HOLY WORD.

## DAILY BIBLE CALENDAR—SEPTEMBER.

1. Eccl. 12; 1. Prov. 8; 17. Psa. 8; 2.
2. 1 Chron. 16; 8. Amos 5; 6. Psa. 16; 11.
3. 1 Tim. 2; 8. Jer. 29; 12, 13. Psa. 86; 5.
4. Jer. 7; 23. Prov. 2; 7. Psa. 57; 2.
5. Mark 11; 24. John 16; 24. Psa. 86; 15.
6. Eph. 4; 28. Acts 20; 35. Psa. 25; 7.
7. 2 Pet. 1; 10. 2 Pet. 1; 11. Psa. 65; 4.
8. Psa. 97; 12. Psa. 103; 17. Psa. 118; 14.
9. Heb. 3; 1. Matt. 11; 6. Psa. 104; 34.
10. Zech. 1; 4. Hosca 13; 9. Luke 15; 21.
11. Mark 8; 34. Mark 8; 35. Psa. 140; 6.
12. 1 Thess. 5; 14. Exod. 34; 6, 7. Psa. 119; 12.
13. 2 Pet. 3; 18. Hosca 14; 7. Psa. 119; 40.
14. Acts 8; 22. 2 Pet. 3; 9. Jonah 2; 4.
15. Lev. 10; 3. Psa. 72; 6. Phil. 1; 9.
16. Acts 11; 23. Rev. 3; 5. Psa. 94; 18.
17. Zech. 8; 16. Deut. 32; 4. Psa. 119; 128.
18. Prov. 4; 23. Psa. 34; 15. Psa. 94; 22.
19. Jer. 31; 6. Jer. 31; 12. Psa. 51; 18, 19.
20. Luke 12; 40. John 15; 14. Psa. 123; 2, 3.
21. Luke 12; 32. John 14; 2. Psa. 84; 9.
22. Ezek. 20; 19, 20. Psa. 19; 11. Psa. 138; 2.
23. John 6; 53. John 6; 35. John 6; 34.
24. Heb. 10; 23. Zeph. 3; 17. Psa. 119; 88.
25. Luke 12; 5. Jer. 32; 40. Psa. 85; 7.
26. John 1; 36. Rev. 7; 14, 15. Matt. 8; 2.
27. Isa. 35; 4. Psa. 128; 1. Psa. 30; 11.
28. Heb. 13; 9. Psa. 32; 8. Psa. 3; 3.
29. 1 Cor. 16; 13. John 8; 31, 32. Psa. 25; 1.
30. Psa. 2; 12. Psa. 2; 12. Micah 7; 7.

## STUDIES FOR THE MONTH.

*1st Week.*—PROMISES OF GOD.

Made in Christ—Ephes. 3: 6; II Tim. 1: 1.

To those who love Him—James 1: 12; 2: 5.

Confirmed by an oath—Psa. 89: 3 c 4; Heb. 6: 7.

*2nd Week.*—SUBJECTS OF PROMISE.

Christ—II Sam. 7: 12 c 13, with Acts 13: 22 c 23.

The Holy Ghost—Acts 2: 33; Ephes. 1: 13.

The Gospel—Rom. 1: 1 c 2.

*3rd Week.*—SUBJECTS OF PROMISE.

Life in Christ—II Tim. 1: 1.

A crown of Life—James 1: 12.

Eternal Life—Titus 1: 2; I John 2: 25.

*4th Week.*—SUBJECTS OF PROMISE.

The life that now is—I Tim. 4: 8.

Adoption—II Cor. 6: 18, with I Cor. 7: 1.

Preservation in Affliction—Isa. 43: 2.

## II.—CLOSET PRAYER.

PEARL TEXT—For through him (Christ) we both have access by one Spirit unto the Father, Ephes. 2: 18.

CLOSET LESSON to be read in concert at the morning devotions: James, 2nd Chapter.

CLOSET HYMN—to be read or sung in connection with the above Lesson: Methodist Hymnal, No. 790, commencing—

"Jesus, great Shepherd of the sheep,  
To Thee for help we fly," etc.

## PRAYER REQUESTS.

1. That the Churches may be able to nourish and cherish those who have been brought to Christ at the Camp Meetings. 2. That our Sabbath Schools may be indeed and in truth "*nurseries of piety.*"

## FOR INDIVIDUALS AND FAMILIES.

*Alabama*—O—G—For the conversion of a father—for revival. *Arkansas*—K—For a sister to be filled with the Spirit, and husband to apprehend the truth in regard to holiness and be wholly sanctified. *Canada*—D—For a great sufferer to be healed. *Kansas*—L—For a sister to be converted and healed—husband converted, and mother, brother, and two sisters sanctified. *New York*—N. Y.—For the conversion of an adopted son who is careless. *Maine*—L—For husband and children to be converted. *Missouri*—O—For a family to be saved. *New Jersey*—R—For a friend to have mind restored. *North Carolina*—S. L.—For a sister to be filled with the Spirit—For one to be able to testify clearly concerning the truth of holiness. *Virginia*—P—For a sister to be sanctified, and healed in body—for a brother to be converted—for two prominent evangelists to be sanctified.

## III PERSONAL CHRISTIAN EFFORT.

GREAT ENCOURAGEMENT.—"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," John 14: 12.

"Arise, ye saints arise!

The Lord our leader is;

The foe before His banner flies,

And victory is His."

WHAT WE MAY DO. Endeavor to reclaim a backslider.

2. Visit members of the Church privately and converse on personal holiness.

3. Get a Bible in some family where there is none.

4. Encourage some depending one.

5. Help some one who has often sought Christ without finding Him,

## THE GUIDE PRAYER DAY.

Our friends will please observe as the *Guide Prayer Day*

TUESDAY, SEPTEMBER 16TH

We desire that it shall be generally observed and that definite answers may be received.

Sister Sarah Y. Marble writes from Rutland, Iowa: Having just come from the *Guide Prayer Meeting*, I thought I must write and tell you what an inspiration it has been to me. It just seems to me that the Holy Ghost was shed abroad in my heart. I was filled with praise to God that you had appointed such an hour. Thanks be to God who causeth us to triumph always. (We suppose some of the friends in Rutland gather for social prayer at the hour appointed. This is a good arrangement—others might do the same. God bless the Rutland Prayer Meeting. Ed.).

## EDITORIAL BRIEFS.

A GREAT INCENTIVE—"Herein is my Father glorified, that ye bear much fruit." Are you dear reader, bearing much fruit?

A CITY CAMP MEETING for the promotion of holiness, was held recently in Paterson, N. J., in a large tent under the direction of Rev. J. H. Robertson. It has been a decided success. Crowds of people attended, believers were sanctified and sinners converted. We spent a Sabbath there and "the power of the Lord was present to heal." One man rode seven miles to be at the love-feast in the morning. He said his wife for years kept sending requests for prayer in the Tuesday Meeting and finally had to yield. He gave a joyous testimony. That Sabbath was a high day—we enjoyed it greatly. A Church is soon to be erected near where the tent is pitched—the foundation walls are up. God bless this new enterprise.

Consider it. Jesus says: "Woe unto him through whom they (offences) come."

Never forget it! "So then every one of us must give account of himself to God."

A brother in Kentucky writes: "Your kind offer to send me The Guide for a year free, is a God-send to as I very much regretted to give it up." (That is the kind of work "The Guide Benevolent Fund" enables us to do. Help us by your contributions).

Note this! A sister writes: "I send you five dollars, the first fruits of my chicken money, for Bishop Taylor's missions in Africa."

(Who will imitate this example? Ed.)

JESUS SAYS: "They, His disciples are not of this world, even as I am not of this world"—Is that true of you?

## YOUNG PEOPLES METHODIST ALLIANCE.

The Annual Meeting was held in Columbus, Ohio, July 17th, Bishop Taylor and others, made addresses. The following resolutions adopted:

WHEREAS, we, delegates of the various local alliances in convention assembled believe that neither has its mission been accomplished nor its special work taken up by any other branch of our Church, RESOLVED, that we ratify the action of the General Alliance at the Indianapolis convention July 3 and 4th, 1889 and re-affirm our devotion to its central idea.

RESOLVED, that we are in hearty sympathy with unity of forces in our church and extend the right hand of cordial fellowship to the Epworth League believing that a specific work is left for the Alliance which can best be accomplished by a separate and distinct organization.

RESOLVED, that we urge upon every local Alliance the importance and necessity of aggressive and persistent effort in spreading the doctrine of Scriptural Holiness by the various methods indicated in our constitution and a loving hand to hand and heart to heart co-operation with the Epworth League in unsevering loyalty to our beloved Church.

RESOLVED, that we recognize the *\*Alliance Herald* as the authoritative organ of the Alliance and we will do all in our power to make it truly representative of our object and aims and finally *\*The name of the "Methodist Young People," the organ of the Alliance was changed at this convention to its original title the "Alliance Herald."* It is furnished with The Guide for \$1.35.

A good testimony. Sister Doolittle of Windsor, N. Y., writes

"I write to tell you that the *"Guide Prayer Day"* does not go by unobserved by me. I praise God that He ever placed The Guide in my hands. I consider it a great privilege to be one of the number who gather at the Mercy Seat to pray in oneness of Spirit and purpose *that day*. I should not be justified in passing it by unnoticed, It has been a profitable season to me. I believe it is of the Holy Spirit.

Sister Lura A. Mains has changed the name of her school to the *"Mizpah Academy,"* Dutton, Mich. It affords educational advantages on a holiness line to poor young people. It is un denominational. Write Sister Mains for information.

Bro. C. W. Hiltz, 810 West 4th St., Sioux City, Iowa, is doing a blessed missionary work. He wants books and tracts. Also greatly needs a horse and wagon—who will help him? Address as above.

At Ocean Grove. Mrs. Palmer has been conducting the 9 A. M. meeting in the tabernacle since July 1st. The interest has been steadily growing, and at this writing the signs are very promising. It is to be hoped that the harvest will be abundant.



## THE HARVEST FIELD.

## AT HOME.— THE CAMP MEETINGS.

EPWORTH HEIGHTS, Ohio. Bishop Taylor, Dr. Steele, Keen and others working. The report is, "Salvation along the whole line of services from the first day, Full altars, with conversions, reclamations and sanctifications every time."

SILVER HEIGHTS, NEW ALBANY, IND. Bro. J. H. Smith, D. B. Updegraff, J. F. Severinghaus, Isabella S. Leonard, and others, were there to do service for The King. It is thought that this meeting far surpassed the other two in both spiritual and numerical results, and that the characteristic feature of the work was such depth and power as to secure permanent results and promise great things for the future.

DOUGLAS, MASS., CAMP MEETING. This meeting was under the direction of the New England Association. It was largely attended. The spirit of the meeting is said to have been equal to any in the past. The preaching was spiritual and strong. What was the aggregate of saving results is not known—eternity will reveal that. The grounds have been purchased from Deacon Geo. W. Morse, by the "*Holiness League*," and the meeting will hereafter be run under its auspices.

BROOKLYN CITY CAMP MEETING. A meeting has been held under the auspices of Fourth Ave. M. E. Church, Rev. Geo. Lansing Taylor, pastor. Camp meeting methods were employed. Thirty-two sermons were preached by able ministers. The spiritual results were gracious, in the sanctification of believers, and the conversion of sinners. This was a sort of experiment, but it has been very satisfactory, and an incorporated Brooklyn Camp Meeting Association is being talked of.

MOUNTAIN LAKE PARK. This meeting, as in former years, only perhaps more abundantly, has been truly pentecostal. One of its peculiarities, is, that the spirit of Gospel liberty prevails—no set program that must be carried out. Bros. Updegraff, Dougan Clark, John Thompson, Pepper, W. C. Willing and wife, J. H. Smith, and many other workers participated. At every service there was saving work—50 or more seekers of pardon and purity—and "the power of the Lord was present to heal."

SIMPSON GROVE, near Philadelphia, Bishop Taylor, Rev. G. Lansing Taylor, D. D., the poet preacher, Dr. John Roche, of Brooklyn and Bishop Wayman, of the African M. E. Church were among the many workers who took part. Unusual interest was awakened and the attendance was gratifying—the power of God was made manifest in the salvation of souls.

## ABROAD.—

—Mr. Gladstone does not travel on Sunday.

—The Congregational Church, at Okayama Japan, has 542 members and a Sabbath School of 1000.

—The Jesuit Father, Raphael de Zufa Menendez, of Spain, has been received into the Protestant Church.

—The Evangelization Society of Victoria, Australia, last year conducted 66 missions. Many sinners were saved as the result.

—Within a year, over 500 new members have been added to the Christian Missionary Church of Beligum, from the ranks of Popery and infidelity.

—During the year ending April 30, 2129 converts were received into the Churches of the A. B. C. M. in Japan—an average of 43 to each Church.

—The M. E. Church Mission work in Korea is promising. One Church is formally organized, and in February, the missionary, Rev. H. G. Appenzeller, baptized nine women and girls.

—Rev. E. L. Karey, has recently baptized two converts at Nablous, Palestine. Although much interfered with by the Moslem government, the day schools both for boys and girls are largely attended.

—At the missionary Conference in Shanghai, China, among other interesting statistics were the following. Missionaries, 1295; Communicants, 38,287; Pupils in schools, 16,816. Contributions by native Christians, \$36,884.54.

—All missions at work among the Santals, India report numerous accessions and rapid development. At the present rate of progress, in a few years, Santalistan will be as thoroughly Christianized as Tinnevely now is. The Norwegian Lutheran mission has a membership of 5272 at 14 stations.

—Rev. Dr. E. W. Parker, missionary of the M. E. Church, in India, says, of Rohilkund province: "In this province there are 26 separate circuits, which include 260 centres of work, in which a preacher or teacher resides, or a school is taught by a Christian evangelist, and about 600 villages in which they now reside—over 5000 pupils of all grades, in the schools."

—The distribution of foreign missionaries in the chief missionary fields, is reported to be as follows: China has an ordained missionary to each 733,000 of population; Siam, one to each 600,000; Corea, one to each 500,000; India, one to each 350,000; Africa, one to each 300,000; Japan, one to each 215,000; Burmah, one to each 200,000. The record for Africa does not include the Soudan; where it is believed that there is not more than one missionary to five million persons.

# GUIDE HYMNAL

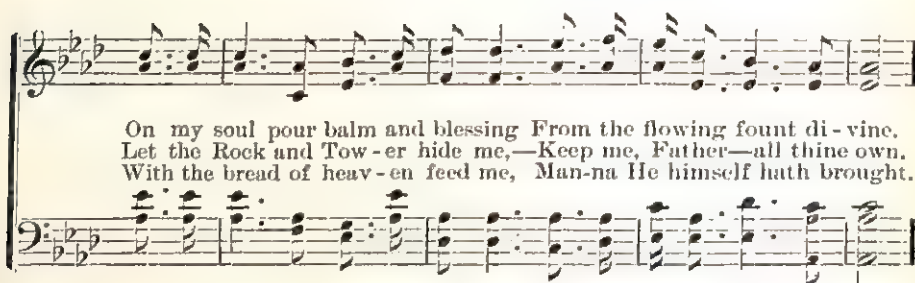
## Grant Thy Mercy.

F. A. S.

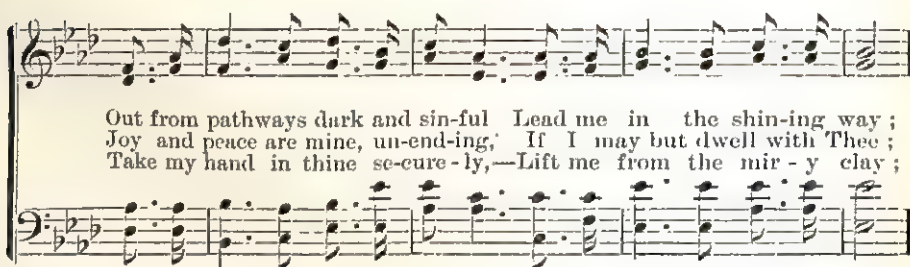
FRANCIS A. SIMKINS.



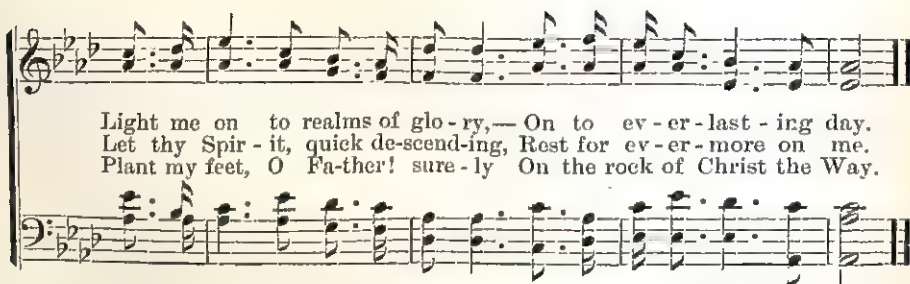
1. Heav'nly Fa-ther, grant thy mer-cy To an err - ing child of thine;  
 2. Safe - ly to thy king-dom guide me,—Leave me not to strive a-lone;  
 3. Lead me up-ward—on-ward lead me, In the way my soul hath sought;



On my soul pour balm and blessing From the flowing fount di-vine.  
 Let the Rock and Tow-er hide me,—Keep me, Father—all thine own.  
 With the bread of heav-en feed me, Man-na He himself hath brought.



Out from pathways dark and sin-ful Lead me in the shin-ing way;  
 Joy and peace are mine, un-end-ing, If I may but dwell with Thee;  
 Take my hand in thine se-cure-ly,—Lift me from the mir-y clay;



Light me on to realms of glo-ry,— On to ev-er-last-ing day.  
 Let thy Spir-it, quick de-scend-ing, Rest for ev-er-more on me.  
 Plant my feet, O Fa-ther! sure-ly On the rock of Christ the Way.





OCTOBER, 1890.

—\* The Monthly Portion. \*

BY REV. GEO. HUGHES.

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa. 42:16.



great promise! From whom does it come? From One who is abundantly able to verify it, in every particular. The Lord thus speaks, saying, "I WILL." This great I WILL is repeated again and again, giving to each sentence an emphasis and a significance that challenge both our attention and our confidence.

Its primal reference was, doubtless, to Israel, and her rescue from captivity by the Lord Jehovah, in the stretching forth of His hand of power.

But, it has higher and grander spiritual applications, to the child of God, individually, and to the Church collectively. There are times in the history of Christians when, providentially, they are blind and know not—they are in paths that they know not—dense darkness settles down upon them—all things seem to be crooked—their lives are full of entanglements. In vain they strive to straighten the crookedness, and to get

light upon their devious paths. No mortal, no friend however dear, can afford the needed aid.

In the dire extremity, the Lord in whom we delight and trust, comes to the rescue. The authoritative "I WILL" is heard breaking from heaven as a trumpet peal. And, lo, the darkness flees away—the devious paths are illumined—the crooked is made straight.

And, so of the Church collectively. She has her days of darkness, of sore conflict, and entanglements. What a mass of "crookedness" is sometimes revealed! Ministers, officary, membership, stand in contemplation like so many imbeciles. *Blind* are they all! The problems of the period overmaster them. Suddenly the dense clouds are rifted—the overmastering problems are solved—the blind eyes are touched by an invisible power, and they see. O, what wonders, confessing the presence of the omnipotent "I WILL!"

## THE WORD OF GOD

"Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces."—Jer. 23:29.

"The power that gave it still supplies  
The gracious light and heat."

## THE SERMON.

### TRUE MORAL HEROISM.

BY REV. A. J. JARRELL.

"Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Daniel 6:10.

**W**HEN he knew—when all possible doubt was gone—when the awful scheme laid for his destruction was complete in its last and least detail, and there was no escape visible or possible—when he knew that his prayer would cost him something, he said, "I will pray now if I have never prayed before"; when man and devils combined to say, "You shall not pray," he replied, "I will pray because you say I shall not pray."

• "If you pray, you will suffer for it."

"I will pray *because* I shall suffer for it."

"If you pray, you will go to that lion's den."

"All right, I will pray *because* I shall go to the lion's den. By the grace of God, I will pray one prayer that shall shake all Babylon."

"When Daniel knew that the writing was signed, he went into his house; and his windows being opened toward Jerusalem, (and if they had not been open he would have thrown them open), he kneeled upon his knees three times a day and gave thanks before his God as he did

aforetime," and a little more so.

They laid their scheme well. It pleased Darius to set over the kingdom a hundred and twenty princes, and over these princes three presidents of whom Daniel was chief. Then the princes and presidents sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault in him. They tried to buy him, but he was not for sale; they tried to brow-beat him, but he was immovable. They sought to corrupt justice, but Daniel was at their head. They were itching to lay hands on the king's treasures, but Daniel's eye was on them.

Then these men said, "We shall find no occasion against this man, unless we find it concerning the law of his God. The old fool will die by his religion." Then said they to Darius, "O, king, live forever! All the presidents, princes, governors, and counselors, have agreed to establish a royal statute that whosoever shall ask a petition of any god or man, for thirty days, save of thee, O, king, he shall be cast into the den of lions. Now establish the decree and sign the writing that it may not change according to the laws of the Medes and Persians." "All the presidents?" said Darius, taking the writing, "the request of one of those presidents is enough to insure my signature." When he pressed his ring on the warm sealing wax, he pressed the decree clean out of his own hands, and beyond the reach of any earthly power to change it. Daniel is doomed, but the king knows it not.

"When Daniel knew that the writing was signed," with head erect and face kindling with the light of another world, he went to his prayer-chamber, the happiest man in all Babylon. His enemies lie in wait. His knees scarcely strike the floor, and his hands are scarcely spread towards the beloved Jerusalem of his childhood, when they rush before the king, with their triumphant story. "Didst not thou sign a



decree that whosoever should ask a petition of any god or man, for thirty days save of thee, should be cast into the den of lions." "The thing is true, according to the laws of the Medes and Persians which cannot be changed." "That Daniel of the captivity of Judah regardeth not thee, nor the decree which thou hast signed." Did not Daniel ask for that decree? Was it not for his sake alone I signed it? I have killed him—killed the only man in my kingdom I could trust—the only man who would not rob me if he could—the only man who would not overthrow my government if he had the power.

This was nine o'clock in the morning. That live-long day Darius spent searching the archives of the kingdom for some precedent that would allow him to change the decree and save Daniel. It was all in vain. To the lions' den the spotless president must go. To the lions' den the saint of God is all ready to go.

In the eastern part of the city was a great wooded park. In that park was a rocky cavern, with an iron rail around its mouth, and over it a broad, flat stone could be placed at will. That cavern is the Royal lion's den. In the dim twilight a mighty throng presses toward the park this evening. Daniel and Darius head the procession. Darius has turned Methodist exhorter, cheering Daniel every step of the way, assuring him that the God he served so heroically, would surely deliver him from the mouth of the lions. The cavern reached, and the rope ladder dropped, Daniel climbs down, still the happiest man in all Babylon. The great stone is placed over the cavern, and the king seals it.

No sleep comes to the palace of Babylon that night—the old exhorter is praying for Daniel. In the morning twilight the throng is rushing to the cavern—Darius in the lead. As he neared the spot, he cried with a lamentable voice, "O, Daniel—servant of the living God—is thy God whom thou servest continual-

ly, able to deliver thee from the lions?" Daniel clapped his hands and answered, "O, king, live forever! I never had as sweet a night's rest in my life. My God hath sent his angel and shut the mouths of the lions, so they have done me no harm. I have laid my head on their soft, shaggy mane, and my God has talked with me all night long." "Take him up," said Darius, in his transport of joy. "Take him up!" The rope ladder is again let down and Daniel comes up, with his face shining as it did when he went down. "Seize those men!" A hundred and twenty princes and two presidents are dragged to the mouth of the cave and pitched head-long down. The lions had the mastery of them and break all their bones as soon as they came to the bottom. Glory to God!

For more than fifty years Daniel had been praying for Babylon, and every successive king that had ruled it. No visible result has yet been reached. At last he has had a chance to pray one prayer that has shaken great Babylon to its very foundations, and resulted in the glorious conversion of the king himself. Converted he was, if his proclamation is to be taken as a test. But Daniel had to offer the prayer from the jaws of a lion. Extraordinary answers to prayer are sent in an extraordinary way: most commonly by putting the petitioner where he can largely answer the prayer himself by his heroism, or totally defeat all answer by his cowardice. Then comes the time that tries men's souls. The heroism will win in most every case, and the cowardice will defeat just as often.

Poor woman! She was a member of my Church. I had been her pastor hardly six-months, when she said: "O, brother Jarrell, what shall I do for the salvation of my husband?" "Sister, let us pray for him." And we did, but no answer came in sight. She said again: "What shall I do to win him?" I had noticed she was not doing much in cleaving to the "secret place" whence all win-

ning influences come. "I think," she said, "if I will go with him to the ball, he will come with me to Church." But he did not come. Of course he did not. He had better sense. He knew that ball-room religion was counterfeit, and he had no use for it. Men are hard to fool. Again the question came, "What shall I do to reach him?" I was young—she was settled in life. I was not a Daniel, or I would have said, "Sister, the best thing to do, if you want him to get religion, is to get a little yourself. That will go a long ways towards solving the problem." But I did not. She went on with him to balls and theatres, but he never came with her to Church. He has met a gambler's doom—he has filled a drunkard's grave. Poor woman! She had a generous heart, but she did not have the courage of a child.

John Fletcher was in his pulpit one Sabbath night. The opening services were begun, when his sermon and his text swept out of his mind, like a slip of paper through the window. He tried to recall the sermon: he tried to recall the text, but in vain. Song after song, prayer after prayer followed, pushing him to the moment when he would have to preach, text or no text. The darkness grew denser—until he had to rise. Just then the scene of Nebuchadnezzar's furnace rose up before him and the whole horizon was lit up with the blaze of thought. He began to preach and the Spirit gave him liberty. The crowded assembly was baptized from on high. He knew nothing of it, but in that Church was a little woman who took her life in her hand that night to serve God. Her husband hated Fletcher and swore he would bake her in his bread-oven if she ever went to his Church again. God had given the little woman a chance to answer her own prayer—but it is to be answered in a burning oven, and she is willing to pay the price. She has braved all this and has come to Church to-night. That is what that lost sermon meant. But she

had the one she needed. When she reached her home the oven was red and her husband stood in the door brandishing his bread-knife. Nothing daunted, she walked up the steps, and he fell on his knees crying, "O, wife, pray for me! pray for me!" We men drop on our knees before that kind of religion. The other sort never troubles us. Sanctified heroism saved her husband—the least cowardice would have doomed him.

In 1887, I attended a great camp-meeting in Georgia. I was running an experience meeting one morning, when I noticed a big-hearted farmer very restless on my left. I said to him, "Brother, you want to talk—I'll stop all others and hear from you now." He sprang to his feet. "Brother Jarrell, I do want to talk. I want to tell what I have never told a living soul before. Across that altar sits my wife—she knows nothing of the secret purpose I am going to tell. I was converted before the war, but lost all my religion in the army. I became worse than I ever had been. I came home, but my dear wife was still as true as steel. I hated the Church—I hated the Bible—I was harder than a rock. Years went by and all the time there was a gulf between my wife and me. I hated her religion and she seemed to love it more, even than she did me. No man ever had a better wife. Now I come to my secret purpose. I determined I would sweep all that Bible nonsense out of my house. Every time I would try to settle it for good, I would run right up against her pure life, and I could not get an inch further. Again and again, I failed. At last I said, if I can just unsettle her, I will know it is all a sham. I picked my chance. Children all out, save a baby in her lap. I said, "Wife, we have been very happy together. We used to think and feel and act just alike and we were so happy. But it is so different now. You believe in that old Bible; I know it is not true. You believe in praying and serving God; I



know that is all sham. Now let us throw that all aside, and let us be happy like we once were." She said not a word while I was talking. When I was done she leaned forward—her eyes kindling as she spoke like I had so often seen them. "Husband, I am very sorry I have not been a better wife to you. If God spares me, I will do better. I will go with you anywhere you want to go. I will work these fingers down to stumps for you—but hear me—I will die in my tracks before I will yield one inch from my Bible or my God!" Brethren, when she said that, the lightning struck me—the old time conviction. She had got her grappling hooks into me and jerked me clean over on her side again. I am there to-day—happy on my way to heaven. That good wife did it."

I went back the next year to the same camp-meeting. I missed him. Second day I missed him. The third day I said, "Where is my brother White?" "Have you not heard? He died shouting last January, and blessing his good wife, who had saved him from ruin, by her heroism." Amen!

"EVEN SO, come, LORD JESUS."—This prayer of the beloved disciple is his legacy to the Church. Being permitted to write the closing words of Scripture, he finds three little words which seem to him expressive of more love to man, and to comprehend more of blessing and advantage to the world than any number of other words. The prayer, "Come, Lord Jesus," is the epitome of all the prayers that the believer is called upon to offer. It is a prayer for the overthrow of Satan's kingdom; for the extinction of sorrows, the cessation of pain, the wiping away of tears; for the descent of the New Jerusalem; for the sanctification and perfection of saints; for the creating anew of all things; in a word, for the new heaven and the new earth wherein dwelleth righteousness.

To be indifferent about the coming of Christ, is to be indifferent about the most sacred interests of humanity. If the apostles looked upon the advent of Christ as the hope of the world, and knew of no greater benefit that they could bestow upon mankind than to offer up this prayer in faith we may well follow their example.

#### GOOD TESTIMONY.

"For I know that my Redeemer liveth." Job 19. 25. So testified the old patriarch, Job. He walked closely with God, and to him were made joyous revelations. He was sorely tried, but his faith wavered not. He looked forward to the coming Redeemer, apprehended Him by faith and rejoiced in Him. The blessed Christ was to him a living, Divine person. Not all the accusations of his false friends could shake his confidence. So let it be with us.

"I know that my Redeemer lives;  
What joy the blest assurance gives!"

### ON THE UNION OF THE HUMAN AND DIVINE WILL.

BY THOMAS C. UPHAM, D. D.

**U**NION of the human will with the divine is a different thing from an extinction of the human will. A will, a proper and effective will, is essential to humanity. Man, without a will, ceases to be man. The perfection of man's nature does not consist in the extinction of his will, but in its union with God's will.

The truly holy person, therefore, ought to be able to say specifically, at all times, *that he wills as God wills*. It is due both to his happiness and his safety to be able to know, and on proper occasions to assert, the union of the two wills. If there is a separation of wills, even if it be a slight one, there will be likely to be something out of position somewhere else. A separation of wills is a separation of natures. As the will is, so is the man, either *for* God or *against* Him. It is as true in philosophy as religion, that it is impossible to serve God and Mammon at the same time.

It may be asked, perhaps, what view are we to take of ourselves *when we do not will at all*? The answer to such a question is not difficult, because we can hardly ever be said to be in that state. Our whole life, with the exception of purely involuntary states, may be represented by two terms, action and inaction. Neither of these states can

exist without volition as its basis. If we act, we *will* to act ; if we are in a state of inaction, we *will* not to act. Whatever state we are in as moral agents, and not as mere involuntary agents, whether it be characterized as action or inaction, we *will* to be in it. So that we may, without impropriety, speak of the action of the will as perpetual. Perpetual action implies the obligation of perpetual harmony.

In order to determine whether our wills are in harmony with the Divine will, it is not necessary nor best, as a general thing, to look at the will itself, and to examine its action as it comes under our notice independently of the influences which surround it. When certain conditions are fulfilled, certain results may be expected to follow.

And, accordingly, we may anticipate that our wills will be in harmony with the Divine will when we are in the habit of asking God for a Divine direction of our wills. There can be no union with God without prayer. We do not mean to say that the prayer, which, if it be a true prayer, always implies a state of sincere and entire consecration, must always be *formal* ; but there must always be an inward disposition, which constantly recognizes the soul's dependence upon God, and which as constantly looks for His aid. To such a soul, if it has faith corresponding to its desires, God will not fail to grant His assistance. When we feel that we have strength from God, by feeling that we have an accepted communion with Him, then we may have hope that we shall and do will only what God wills.

But, in order to understand the subject fully, it should be added, that there are two forms of union of the will ;—namely moral union, and affectional union. It is the combination of the two, uniting the outward act, or the thing done, with the motive of doing it, which constitutes perfect or holy union.

Moral union of the will exists when

the will is united with God by means of moral enforcement merely, that is to say under the constraints of moral obligation, without the consenting and affectionate concurrence of the heart. Such a union, which can exist only in respect to outward acts, makes what the world calls a moral man, but not a religious one. When a man does what God commands,—in other words, does what is right in *action*, but does it in opposition to his own selfish desires,—he is in union with God, if we may so express it, *morally*, or in the outward manner, but not *affectionally*, or in the inward disposition. He is a man *divided* ; partly for God, and partly *against* Him. His conscience is right, but his heart is wrong. In the language of the apostle Paul, he does that which he hates to do ; he does good ; but “ evil is present with him.”

Some would, perhaps, say, that a union so imperfect as this, including only a part of our nature, is not to be regarded as union in any proper sense of the term. But looking at the subject psychologically, that is to say, in reference to the nature of the mind, it is obviously a positive or real union as far as it goes. Undoubtedly it is imperfect. It has not that full and broad basis which it might have, and which it ought to have. But still it is something, and especially because it involves that *conviction* of mind which is likely to lead to something else better. He who observes the Sabbath, not because he loves to observe it, but because his conscience requires it, is in a more favorable condition than he who has neither conscience nor love. But if something is done, it is still certain that the most important part remains to be done.

The union of the will, which has just been described, becomes consolidated and perfect when we add the concurrence of the affections to the supports of the moral sense. It is this union which we have denominated *affectional*. In order, therefore, to that union of the will



with God which is requisite in the highest state of religious experience, the action of the will, in harmonizing with God's will, must rest upon the twofold basis of the *approbation of the conscience* and of the *love of the heart*. In any other state of the mind, the union of the will with God is more or less obstructed and enfeebled. When, in connection with the moral union, the obstruction of all discordant tendencies and desires is out of the way, and the affections are in the right direction, the union is such as it should be. Of a will thus united with God, it may be said, with almost literal truth, that it is the subject of a new creation, and has a new life.

But then comes up the great question again, How can we obtain this basis of love? How can we be made to possess that which we are not possessed of, by being made to love that which we do not love? Especially as love, in that higher sense of the term which has been explained, is not human but Divine; not a thing created, but eternal. The answer is, that God, being a benevolent existence, necessarily loves to dispense His own nature, to enter into all hearts where there is a possibility of entrance, to pour out everywhere the radiance of His own brightness. What we have to do, then, is first to be emptied, in order that we may be filled; first to cease from self, that we may be recipients of that which is not self.

But how can we do this? Or how can we learn to do it? Daily, O man, is the Providence of God teaching thee, by perplexing human wisdom, by disappointing human efforts, and by showing in a thousand ways, the blindness, the weakness, and the iniquity of selfishness. It is for this that thou art smitten. Sorrow is thy teacher. It is a hard lesson to learn, but still a necessary one, that a life out of the Divine life is not life, but that the true life is from God. Our heavenly Father, in the infinite fulness of His nature, will pour out upon us the princi-

ple of holy love, as soon as we are ready to relinquish the opposing principle of self.

In connection with what has now been said, we shall be able to form a true idea of what is sometimes denominated the *death* of the will.

Properly speaking, or perhaps we should say, in this case, *psychologically* speaking, man's will can never die. A will is essential to man's nature, as it is to the nature of every moral being. We repeat, man without a will, ceases to be man.

When, therefore, in examining the topics connected with religious experience we speak of the death of the human will, we mean the human will considered in its action and its tendency to action, *out of the Divine order*. It is the human will *divergent*—resting in the origin of its movement on the limited and depraved basis of *personal interest*, and out of harmony with the will of God.

In the sense which has just been given, the human will, before it can have a higher and Divine life, not only *may* die, but *must* die. Its death is not only possible but necessary. In its present life, if we may so express it, it has its principle of movement in motives which God cannot respect and approve; but, on the contrary, He disapproves and condemns them as inconsistent with the highest good of the universe. From such a will He is necessarily excluded.

It is impossible, therefore, that there should be any mitigation of its sentence; any pity or compromise whatever with its natural life. The hand of God Himself, through the working of His unerring providences, nails it to the cross. It may exhibit much resistance; it may experience a painful and lingering death; with the nails driven through its hands and feet, it may plead that its bones may not be broken, and that its side may not be pierced; but no attention can, or ought to be given to its supplications.

The death of the will (that is to say,

its death to the selfishness of nature) is the antecedent of its resurrection to holiness. In its resurrection love takes the place of selfishness. The will can no more be born into its new and Divine life, and expand and flourish in its new beauty and maturity of love, before the extinction and death of its natural life of selfishness, than the spiritual body of the resurrection, adorned with immortal beauty, can come into existence before the death of the natural body. "That which thou sowest," says the apostle Paul, speaking of wheat and other grain, "is not quickened *except it die.*" "So also," he adds, "is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown a natural body, it is raised a spiritual body."

And these expressions, applied to the resurrection of the body, are applicable to the death and resurrection of the will. If it dies to all that is the opposite of God, it is made alive to all that has God in it. Dishonored and corrupted in its selfish nature, it perishes and is thrown lifeless into its burial place, until the Spirit of God, brooding over and operating in its ruins, brings life out of death, and glory out of shame.

How are the mountains round about Jerusalem? Are they there to-day, and gone to-morrow? Are they there in sunshine, but do they forsake Jerusalem when it storms? Are they there when all eyes see them, but gone when night makes them invisible.

You exclaim, "What foolish questions?" But if the "as" and "so" in this verse are true, and if the Lord really is round about His people *as* the mountains are round about Jerusalem, the things many Christians think and say are far more foolish. Did none of you ever think in time of trouble and darkness that the Lord had forsaken you?

It is an unchangeable fact that the mountains are round about Jerusalem, whether any one sees them or not; and it is equally an unchangeable fact that God is always round about us "from henceforth even for ever," whether we see and feel Him or not. Let us believe it.—*Sel.*

#### GOOD TESTIMONY.

"The Lord is my rock, and my fortress, and my deliverer." Psa 18:2. "THE LORD"—put emphasis on that. Not man, or angel, or any other intelligence, but, THE LORD. And what of Him? "He is my rock"—a deep, strong, immovable foundation. "He is my fortress"—into which I can run and be perfectly safe, until life's calamities "are overpast." "He is my deliverer"—The Lord in mighty activity, when I came up against me—"to deliver"—positively, grandly, perpetually.

"I'll strengthen thee, help thee, and  
cause thee to stand,

Upheld by my gracious omnipotent hand"

## RESTING THIS SIDE OF THE JORDAN.

BY REV. LEWIS R. DUNN, D. D.

(From a new work just issued, "The Gospel in the Book of Numbers.")



THE land on the east side of the Jordan, which was now conquered, (See Chap. 32: 1 c 5), was a fertile and beautiful country. Jazer was remarkable for its rich and abundant pastures, and so was the land of Gilead. Even now amid its desolations it shows clearly how rich and fertile it was. It lay north and south of the brook Jabbok, and is often spoken of in the word of God. It was this beautiful region which was shown to Moses before he closed his eyes upon earthly scenes and awoke among the blessed. It was this land which was promised to Jephthah if he would become the leader of its people. And here Abner set up Ishbosheth as king after the death of Saul. It was here that, when rebellion raged against the house of David, Absalom and Israel fought the battle which resulted in his complete discomfiture and in the triumph of Israel. It was the birthplace of Elijah the Tishbite. The bride of the Lamb is represented as having her locks as a flock of goats from Gilead. It was also famous for its balm. Hence the question of the prophet Jeremiah: "Is there no balm in Gilead? is there no physican there? why then is



not the health of the daughter of my people recovered?"

It was no wonder, therefore, that Reuben and Gad and the half tribe of Manasseh were so attracted by its loveliness and beauty and its seeming adaptation to the wants of their tribes. There was also much of selfishness and covetousness manifested in their request. We think it is evident that, at first, they had no idea of going over the Jordan. They did not, indeed, want to go over. Therefore they said, "Bring us not over Jordan." It was only the very severe rebuff which their application received from Moses which wakened them out of their wild dream, so that after they had consulted together they promised to go over before their brethren, ready armed, and not to return until they saw them safely settled in Canaan.

How clearly does this illustrate the spiritual condition of many persons in the Christian Church at the present day! They are unwilling to go over Jordan to the promised land of perfect love. They want to remain and rest on this side. We are never to forget that the Jordan represents primarily the dividing line between the fulness of the Christian life, and the worldly minded, unbelieving, and disobedient part of God's people, or those who are professedly such. And Canaan is emblematical, not of heaven, but of perfect love and fulness of life in Christ Jesus. How true it is that a large part of the Church desires to remain away from its privileges, is satisfied with worldly conditions and prospects, is contented to remain in a low state of religious fervor and life, if, indeed, it has *any* of that religious life at all. But, however rich Jazer and Gilead were, the land over the Jordan was richer still and more highly favored. Is it not wonderful, then, that with such a land before them, rising up in brightness and beauty before their eyes,

"A land of corn and wine and oil."

so few appreciate their privilege, or

march up to its possession and enjoyment. They prefer the "lust of the flesh, the lust of the eye, and the pride of life," to the richer, broader, purer joys which Christ gives to the fully saved soul. What a fulness many would enjoy if they would only measure up to their privilege! But Satan and the world blind their eyes, and they stop short of their inheritance. The apostle, in his letter to the Hebrews, clearly says that their non-entrance into Canaan was the result of unbelief. If this were so with Israel, surely it is so with multitudes of persons in the Christian Church, both in her ministry and in her membership. It must be said that they enter not into this spiritual Canaan *because of unbelief*. They prefer earthly things to Christ, and worldly pleasures to the abounding joys of full salvation. In this way they voluntarily separate themselves by the broad line of a Jordan from the more highly favored, the more abundantly secure, and more richly experienced child of God, and the rich ordinances of his Church, for the sake of ministering to their own pleasures and sensual gratifications. Nor did they consider their danger. The tribes of Reuben and Gad and Manasseh were among the first which in future ages were taken captive by the king of Assyria. I Chron. v, 26. O, how easily when danger comes are such persons captured by their foes! The tempter and destroyer have a double power over them, and they are in a condition of utter defenselessness. In this condition how many fall! Would it be saying too much to add, how many perish!

We trust that the day is not far distant when the whole Church will say:

"O that we might at once go up,  
No more on this side Jordan stop,  
But now the land possess;  
This moment end our legal years,  
Sorrows and sins and doubts and fears,  
A howling wilderness."

We should "fear, lest, a promise being

left us of entering into his rest, any of you should seem to come short of it." How beautiful it is to see, right here in the midst of this selfish and unbelieving people, a recognition of the men who "wholly followed the Lord." Faithful Caleb and Joshua will never be forgotten. Their names stand forth illustrious as stars of the first magnitude, because they believed God's promise, and said, "We are fully able to go up and possess the land." O, for more Calebs and Joshuas at the present day, who will take God at his word, and who will be reckoned among the immortals!

## SCRIPTURAL HOLINESS.

(From a Tract by Isabella S. Leonard).

### GOD'S WILL.

**T**HEN said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.—Hebrews x; 9, 10.

Wherefore be ye not unwise, but understanding what the will of the Lord is.—Ephesians v. 17.

And be not drunk with wine, wherein is excess; but be filled with the Spirit.—Ephesians v. 18.

Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.—Colossians iv. 12.

For this is the will of God, even your sanctification.—I Thessalonians iv. 3.

### GOD'S COMMAND.

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God, walk before me, and be thou perfect.—Genesis xvii. 1.

And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.—Ex. xix. 6.

Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.—Leviticus xix. 2.

Sanctify yourselves therefore, and be ye holy: for I am the Lord your God.—Lev. xx. 7.

And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine.—Lev. xx. 26.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—Deuteronomy vi. 5.

Thou shalt be perfect with the Lord thy God.—Deuteronomy xviii. 13.

Let your heart therefore be perfect with the Lord our God, to walk in His statutes, and to keep His commandments, as at this day.—I Kings viii. 61.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matthew v. 48.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.—Matthew xxii. 37.

This is the first and great commandment.—Matthew xxii. 38.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—2 Corinthians vii. 1.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.—2 Cor. xiii. 11.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.—Heb. vi. 1.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—James i. 4.

Be as He which hath called you is



holy, so be ye holy in all manner of conversation.—I Peter i. 15.

Because it is written, Be ye holy, for I am holy.—I Peter i. 16.

#### GOD'S PROMISE.

And I will cleanse them from all their iniquity, whereby they have sinned against me.—Jer. xxiii. 8.

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.—Heb. vii. 26.

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.—Hebrews x. 22.

But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.—I John i. 7.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—I John i. 9.

Faithful is He that calleth you, who also will do it.—I Thessalonians v. 24.

#### SOUGHT BY PRAYER.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.—Psalm li. 2.

Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow.—Ps. li. 7.

Create in me a clean heart, O God; and renew a right spirit within me.—Psalm li. 10.

Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.—Hosea xiv. 2.

Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matthew vi. 10.

And for their sakes I sanctify Myself, that they also might be sanctified through the truth.—John xvii. 19.

#### GOOD TESTIMONY.

"For by thee I have run through a troop; and by God have leaped over a wall," Psa. 18: 29. A grand experience. We have read how David did exploits in the name of his God, when a troop gathered against him, he was enabled to run through it. And when a wall of difficulty rose up before him, he was empowered to leap over it. No wonder he put this testimony on record, for the ages to read. Beloved, be strong in the Lord and He will strengthen you to do wonders.

"Thy gracious presence, O my God,  
All that I wish contains."

## HOLINESS UNDER THE OLD TESTAMENT DISPENSATION.

BY REV. JESSE S. GILBERT.



ANY persons imagine that holiness is a doctrine peculiar to the New Testament, that it was not maintained or enjoyed in anything like fulness in Old Testament times. So far from this being the case, the Old Testament is full of the subject.

We are told of Abel, the second son of Adam, and the first in a long line of martyrs, that his works were "righteous"

Enoch, "the seventh from Adam," "walked with God." Job was "a perfect man." Again and again God's people are called "righteous." God was to be worshiped in the "beauty of holiness." Holiness "becometh His house," and at the "remembrance of His holiness, His saints gave thanks." His people were called "a people of holiness." In her golden days "Israel was holiness unto the Lord," and it was declared that in the reign of the Messiah, "holiness unto the Lord," should be inscribed upon the bells of the horses.

The whole Jewish economy was arranged so as to impress upon the people, God's holiness and the necessity of His people being a holy people. For this all the ceremonial precepts were given, the beasts were divided into clean and unclean, and physical defilement

was made a reason for temporary isolation. Thus were the Jews taught that God was holy, and that His people must be a holy people. The Old Testament fairly glows with the light of holiness.

Worldly minded professors of Christ's religion have not come up even to the standard and ideal of the Old Testament. If the Old Testament dispensation was one of types, shadows and imperfectly revealed truth, it developed grand specimens of sainthood. It exhibits the patience of Job, the faith of Abraham, the meekness of Moses, the fidelity of Joseph, the courage of Daniel, and the fervent piety of Isaiah. It is fashionable in these days to sneer at the patriarchal and Mosaic ages, as dark and semi-barbarous, but surely a dispensation that gave so clear a revelation of the Divine existence, character, and holiness, and that perfected such royal lives, is not to be despised.

Many doubting and halting Christians in our times would do well if they enjoyed the experience of old Enoch who "had this testimony, that he pleased God." Are we not taught even now to sing

"O for the flame of living fire,  
Which shone so bright in days of old."

and do we not ask,

"Where is that Spirit, Lord, which dwelt,  
In Abrah'm's breast, and called him thine?"

The religion of the Bible is a unit. Holiness is the light that gleams from the pages of both the Old and New Testament. Jesus saves "his people from their sins." It has been well said that Jesus did not say so much to the people about saving their souls, as about saving their lives from selfishness, worldliness, and unbelief. The greater includes the lesser. Salvation from sin is salvation from everything. All forms of evil come from sin and, if we are saved from sin, nothing can do us harm. We are saved from death, guilt, fear, and hell. Truly, it is a great salvation. It should be widely proclaimed that Christians may see their privilege in Christ and claim it.

#### GOOD TESTIMONY

"Howbeit for this cause I obtained mercy." I Tim. 1:16. Saul of Tarsus was a wonderful monument of Divine mercy. "For this cause," he says, "I obtained mercy." What cause? Why, that "Christ Jesus came into the world to save sinners." The coming of the beloved son of God opened the floodgates of mercy. Sinners of darkest hue, even "the chief," might be restored to God's favor. How Paul magnified this green in life and death! And, he "being dead, yet speaketh."

"Thy goodness and thy truth to me,  
To every soul, abound."

### SEVERAL PHASES OF THE GREAT THEME.

[NOTE. It is often said by those who are disposed to cavil that the friends of holiness are "one-idea people." Well, one thing is certain, Holiness is the greatest idea in the universe, because "God is holy." And this "one idea" comprehends all other ideas that are "excellent, lovely and of good report"—all ideas that are worthy to occupy the mind of man or angel. So the "one idea people" are surely in a large place. We present here several happy phases of the theme by correspondents. Ed.]

#### LOOKING UNTO JESUS.

BY REV. J. B. ATKINS. (IRELAND).

Since my eyes were fixed on Jesus  
I've lost sight of all beside;  
So enraptured is my vision  
Gazing on the Crucified.

**T**HIS is an inspiring theme. It is said that Mrs. Fletcher had a dream. She thought she was in a deep pit. Looking up she beheld a beautiful star. As she gazed she found her feet were lifted out of the mire, and she began to ascend. After a while she thought that she looked away from the star and then, immediately, she began to sink down again. A second time, however, she looked up to the star, and again her feet were lifted out of the clay, and her course was upward: again she looked away from the star, and though she had risen higher than before, yet she sank down. Once more she looked and kept looking at the star, until her feet were lifted clean out of the pit, and placed on a rock.—it was a joyful realization.



How strikingly might this illustrate the words of the Psalmist, "I waited patiently for the Lord and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." O let us never be discouraged! If you have lost ground, look up to Jesus, the star of Bethlehem, and soon you will be restored, and your feet will be firmly fixed on the **ROCK OF AGES**. It may be said I think in the very strongest manner *no one ever committed sin and believed in Jesus, at one and the same moment*. Whether we thought it or no, before sin was engaged in, Jesus was lost from view, or, strictly speaking, we had ceased to believe. Was it not literally so with Peter when he denied his Lord? First he followed at a distance; second, he went into bad company. And was it not so that when he caught the glance of Jesus' eye, his repentance began? I hope we shall all remember that when we do wrong we need to repent—but O, beloved, whatever happens let us never rest until we can enjoy the smile of His countenance resting on us. Thank God, it may be this very hour, for He loves to forgive.

"I trust not self 't would throw me back,  
Into despair's dark slough,  
From self I look to Christ and find  
Jesus saves me now."

—O—

### PRACTICAL HOLINESS.

BY REV. ELLIOTT VOORHEES.

Holiness is the most practical thing in the world. The terms "holiness," and "sanctification" have often suffered by their improper use.

Holiness is a beautiful word. It stands for something heavenly. It is descriptive of a well-rounded character, symmetrically balanced.

Holiness bears fruit—"love, joy, gentleness." A person who is holy loves God with *all* his heart. There is no room for carnality or worldly conformity—

nothing but love. He is true to God and true to man—he is free from selfishness, anger, revenge, impurity. He is "blameless and harmless, the son of God." He is the sweetest and kindest being in the world. He is daily thinking upon "whatsoever things are pure, honest, just, lovely, and of good report." In his intercourse with the world he is all patience, meekness, goodness, love. He is abounding in the work of the Lord; striving to bring about the best possible results in the Master's vineyard.

He tries to win souls to Jesus. It is His meat and drink to show a sinner the "way to God." One of the highest evidences of sanctification is a willingness to work for God. So many in our Churches are content to sit with folded hands, taking more delight in pointing out the defects of others, than in winning souls for Jesus. Such are always telling what the Church needs, forgetting their own need.

May our blessed Lord deliver us from professors of holiness who are not showing the fruits of holiness by working to save the perishing masses around them.

May the good Lord assist us to see that "Practical Holiness" consists in being lovable, noble, sweet-tempered, but above all, "not slothful in business, fervent in spirit, serving the Lord."

—O—

### THE JOY OF THE LORD.

BY MARY C. CLARK.

"The joy of the Lord is your strength."—Neh. 8 : 10.

How much easier I can work for God when I say this! How much stronger I am when I can say from a full heart—"My cup runneth over." *Blessed be God, He fills my heart very often*, so I am constrained to say, "My cup runneth over!"

But, for the encouragement of some one who may be giving himself, or herself to God, and yet does not at first realize

this joy, I would give this "leaf from my experience."

I had consecrated myself to Jesus but had not received this joy. Satan came to me as an angel of light, suggesting this thought—"You do not enjoy as much as others who have given themselves to God, and you are *mistaken* in thinking *you* are all the Lord's." O, how the enemy of souls labors to discourage a young Christian from trusting God! Had I known as much of his devices then, as now, I would not have listened to him. But I did, and I began to doubt whether I was all the Lord's. God, however, was guiding me, and never left me. By the blessed Comforter's aid, I was led to this conclusion—"I will serve God if I never have this joy—I will live for Jesus with or without feeling." And it was not long after, that God "opened the windows of heaven upon my soul, and poured me out such a blessing as there was not room enough to receive." And what flowed over helped some one else. Yes, thanks be to God, the blessing that causes a soul to overflow with joy always touches some one else!

Never shall I forget the deep, solid peace and joy of that hour, when God took me out of self into His loving arms, out of darkness into light, out of doubts into perfect peace—out of Egypt into Canaan. I have found it

"A land of corn and wine and oil,  
Favored with God's peculiar smile,  
With every blessing blest;  
Here dwells the Lord my righteousness,  
And keeps His own in perfect peace,  
And everlasting rest."

Glory to God! Let me urge every doubting, hesitating child of God to "*fear not*," to go forward, by persistently giving yourself to God, and He will finish His work in your soul.

We have each one to do our own work faithfully, without regard to how our fellow workers may do theirs. If these plain and positive rules were followed in the Church of Christ, what a millennium of peace we should have, and how quickly it would be realized!—*Sel.*

#### GOOD TESTIMONY.

"For we have not told you cunningly devised fables." II Peter, 1:16. No, indeed! None better able to declare that than Peter. He had been made a marvelous subject of saving power. He was an eye-witness of the risen Lord—"an eye-witness of His majesty." And he heard the testimony of the Eternal Father, when "there came a voice from the excellent glory. This is my beloved Son." And this noble witness, sealed his testimony with his blood.

"O Jesus, there is none like Thee,  
Our Saviour and our Lord."

#### AN OLD-TIME REVIVAL HYMN.

BY REV. WM. E. MILLER.

(Furnished to us by Rev. D. Nash).

**H**ASTE again, ye days of grace,  
When assembled in one place—  
Signs and wonders marked the hour,  
All were filled and spoke with power :  
Hands uplifted—eyes o'erflow'd,  
Hearts enlarged—self destroyed !  
All things common now we'll prove,  
All our common stock be love.

#### CHORUS.

Jesus now His work revives .  
Now His quick'ning Spirit strives,  
O let preachers—people—all  
Listen to the glorious call !  
Join the simple, lively throng,  
Catch the fire, and swell the song :  
Heart in heart, and hand in hand  
Spread the life through all the land.

O that each may now prevail,  
Act the faith that cannot fail !  
Rise and draw the blessings down,  
Seize the kingdom for our own :  
Fire our hearts with holy zeal,  
Glowing still for Zion's weal,  
Heaven open! blessings pour :  
Spirit, work the present hour!

CHORUS, *Jesus now etc.*

Lo ! the knife we boldly take,  
Bind our Isaacs to Thy stake,  
Freely part with all for Thee :  
Welcome King of liberty !  
Now we die to self and sin,  
Nothing feel but love within ;  
May this faith in works abound,  
Burn and shine to all around.

CHORUS, *Jesus now etc.*

Pilgrims! soon the journey's done!



Warriors ! soon the battle's won :  
Where, your doubts, your cares and fears?  
See ! the glittering crown appears !  
Hark ! the angels loudly cry  
Welcome ! welcome to the sky !  
Jesus calls, and calls for thee !  
Faithful servant, come to Me !

CHORUS. *Jesus now etc.*

Satan, fill'd with hellish spite  
Veil'd in robes of borrow'd light,  
Strove to scatter ruin wide,  
Dis-unite and then divide—  
Still his utmost skill shall fail :  
Patient love shall still prevail !  
Clustering closer, now we'll cling,  
Swarm and hive around our King.

CHORUS, *Jesus now etc.*

The writer of the above hymn, was converted to God in a remarkable revival of religion in Sheffield, England, and commenced his itinerant labors in the British Conference in 1799. He excelled in the art of musical composition, and performed on various instruments. These acquirements, with an agreeable person, and polished manners, made him a general favorite among his fashionable companions, when he was awakened to a sense of his danger, and led to the Cross of Christ. The change was instantaneous and entire. His standard of faith, spiritual privilege, and holiness, being adopted from the Word of God, was elevated, and he never deviated from it, but persevered in his course "shining more and more unto the perfect day."

Living faith, a spirit of prayer, fervid zeal, abstraction from the world—love to God, joy in the Holy Ghost, overflowing benevolence, and purity of heart and life, constituted the prominent features of his religious character. For many years he professed to enjoy the perfect love of God : and his spirit and habits were in full accordance with this testimony, and declared the exceeding grace of God which was in him. His ministry was remarkable for evangelical doctrine, simplicity and power. His preaching was eminently "in the Spirit." God graciously owned His servant and in all the circuits where he traveled, good was done, and in some multitudes believed and turned to the Lord. He manifested an earnest desire to see believers seek and enjoy the full salvation of the Gospel, urging them forward that they might be able to comprehend with all saints, "what is the

breadth and length, and depth and height ; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." With tender affection, he sympathized with them in their sufferings, visiting them at their homes and relieving their wants. Infirmities and age, obliged Mr. Miller to give up the itinerancy in 1826, but his subsequent life was not unhappy, inactive or useless. No murmur was ever heard from his lips. To the end of his life he retained the fervor of his first love, and often exclaimed, "Happy, happy, happy, always happy !" He died in the triumph of faith—November, 12th, 1839—aged seventy-three years. His full name was William Edward Miller.

## CONSECRATED.

BY REV. C. C. GOSS.

What a comfort it is, to have the inner consciousness, that whether asleep or awake, at home or abroad, in joy or sorrow, living or dying, that we are the Lord's : that we are all the Lord's : His now and His forever. What a substantial peace and joy it brings to the soul, to be thus rooted and grounded in God. The thought is inspiring, exulting, enrapturing. Being His, He pledges Himself to be mine. Being His and He mine, no harm can befall me ; for whatever be-tides, it is by my Father's permission, and can but result in God. When we give ourselves to God implicitly, His comfort is ours. His joy is ours, His wisdom and strength are ours. All that He hath, of spiritual good belongs to us ; and all we have to do is to apply the principle of confiding trust, and we shall be filled with "every spiritual blessing in the heavenlies through Christ." Real consecration to God puts us on such sweet, intimate and holy familiarity with Him, that we can rest so blessedly in His arms, no matter though the foundations of the earth were shaking all about us. "They that trust in the Lord, shall be as Mount Zion, that cannot be moved." If we want God to sanctify us, body, soul and spirit, we must consecrate all this, and nothing less to Him. He sanctifies what we consecrate ; and He does this when we have performed our part of the work. O, how much spiritual life we lose, by keeping away from God ! The sweet, luscious inheritance of grace, comes to us in its fulness, only after we have dedicated ourselves to God, and have been sanctified by the renewing energies of the Holy Spirit. Then, and not till then, can we live in the land of perpetual sunshine.



"Thy word is a lamp unto my feet and a light unto my path"

—PSA. 119:105.

"Father of mercies, in Thy word  
What endless glory shines!"

## The International Lessons.

(From a Holiness Stand-point.)

BY REV. JAMES MUDGE.

Lesson I. Luke XX. 9-19. Oct. 5.

*Verse 9. Husbandmen.* We too are husbandmen put in charge for a little season of a part of God's great vineyard. We must be thoroughly prepared to render unto Him the fruits in their season. What account can we render of our family, our class in Sunday-school, our Church?

15. *The Inheritance.* Even as the chief priests, against whom this parable was directed, slew the Son, that they might hold for themselves the nation which they regarded as their property, so all the ungodly now are really consenting unto His death that they may avoid the necessity, which would be laid upon them if they received Him, of yielding up their inheritance, their property, their business, their will to God, and acting only as the stewards of the one great owner of all.

16. *Destroy.* Just as destruction did come upon the Jewish nation for its rejection of Christ, so most surely will it come upon every soul rejecting Him now. The loving lips of Christ spake some terrible words against sin. So too the lips of His faithful followers; even though like these messengers in the parable they are shamefully handled for so doing. Christ made close application of His teaching to the consciences of His hearers.

19. *They feared the people.* The common people decidedly enjoyed seeing the haughty Rabbis discomfited and denounced. They admired Christ's boldness as well as the simplicity of His character. God used their friendship, fickle and superficial as it was, to protect His Son until His hour had fully come, thus thwarting their evil devices.

Lesson II. Luke XXII. 7-20. Oct. 12.

*Verse 7. The Passover sacrificed.* "Our passover also hath been sacrificed, even Christ, wherefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. (I Cor. VII, 8). Paul bids us purge out the old leaven if we would properly keep the Christian feast, in other words, the total renunciation of sin is a fitting preparation for the holy communion. There must be a "new life" in the fullest sense of the term, and a walking "in all His holy ways."

15. *With desire I have desired.* Christ here opens His heart. His intense longing to enjoy this feast of farewell with His chosen ones, for their sakes chiefly no doubt, shows how He loved them, and shows also that it is not wrong for us to cherish strong desires, provided they are of the right sort.

16 and 18. *The kingdom of God.* The full establishment, by His death, of the Messianic dispensation on earth.

19. *This do in remembrance of Me.* A very positive command. "Drink ye" like "Go ye" binds every one who calls himself the Lord's. It is not optional. The Supper is a memorial, a commemoration, not a sacrifice. It should be partaken of with self-examination, with thanksgiving, confession of sin, renewed consecration, and a forward look of joy to His coming again.

20. *The New Covenant in My blood.* No covenant could be more solemn, more sacredly ratified, more faithfully kept on the part of Jesus than this. The covenant that we make on our part in response to Him must be equally complete and conclusive and permanent. A blood covenant, a union of the deepest, truest sort, to be ratified by the cheerful surrender of our life, if need be.

Lesson III. Luke XXII. 24-37. Oct. 19.

*Verse 24. Which is greatest?* We have plentiful evidence that even the best of the apostles were but partially sanctified at this time. And the many strifes for pre-eminence among the successors of the apostles in our own time, attest that there is still much need for further purification from these earthly ambitions. Diotrephes (III John 9) is found in almost all the Churches.

26. *Not so ye.* This is a most explicit declaration and command, that lordship and



authority are not to be accounted marks of real greatness, or to be sought after by Christ's disciples. True humility is one of the primary marks of genuine discipleship. But, alas, how rare is the spirit that in honor prefers one another.

27. *I am as he that serveth.* He beautifully illustrated this in their presence by taking the servant's place and washing their feet, saying "I have given you an example that ye also should do as I have done to you," meaning, of course, that we should ever be in readiness to do the lowliest offices if need be for our brethren, and should not hold ourselves above any good or useful deed however humble. Only he is truly chief and greatest who serves the most, does the greatest good to the greatest number. All self-seeking marks a small man, small in soul, no matter how many his titles or how large his fame.

"No service in itself is small,  
None great though earth it fill;  
But that is small that seeks its own,  
And great that seeks God's will."

He who has the mind which was in Christ Jesus (Phil. II) will "do nothing through faction or vain glory, but in lowliness of mind will count others better than himself." He will not esteem the empty bauble of fame a "thing to be grasped at," but will be quite content with an opportunity to do the work, letting God adjust the credit as He pleases.

28. *Continued with Me.* Tenderly Jesus softens the previous rebuke by noting this faithfulness of theirs to His troubled fortunes. And He goes on to promise them an abundant reward. We do well to emphasize the good qualities as well as the evil in those around us. Is there not something good in all?

32. *That thy faith fail not.* Peter's faith did not utterly fail, but the Lord speaks of it as possible. Does not all falling into sin come from failure of faith? Everything that strengthens faith is to be prominently prized. *Stablish thy brethren.* How much of this needs to be done. There is no more important work. Only as Christians get fully saved and filled with faith and love can they be called really established in grace.

36. *But now.* This intimation that on account of the changed condition of things which awaited them after His death His directions previously given were not to be any longer literally followed, may show us that we need to adapt His teachings to the times in which we live. We are not to

literally follow the directions given to the apostles except as we are literally in the same conditions. It is the spirit of Christ that His chosen ones are *always* to emulate. "The letter killeth but the spirit giveth life."

Lesson IV. Luke XXII. 39-53. Oct. 26.

*Verse 39. His custom.* This friendly garden where He had often resorted for communion with His Father now in the crisis of His mysterious anguish affords Him a hallowed place of refuge. Well for us if we have such a spot to go to.

40. *Enter not into temptation.* That is yield not to it. It is only by resisting temptation or trial that we can get spiritual strength. "Blessed is the man that endureth temptation." Temptation is needful and inevitable, but we are by no means obliged to give it assent, which is sin. Constant prayer is the best safe-guard.

42. *Not my will but Thine.* Sacrifice always involves something of conflict and struggle, because it is impossible for human nature not to shrink from severe pain, and purity always shrinks from contact with sin. There is a self which is never eradicated and has to be denied at times, as in the Saviour's case here; there is a will of the flesh or of nature which does not in itself welcome anguish. But the struggle may be very brief, as here, and attended by no real separation from the higher will. Is it not a reproach to us that our trials so vastly inferior to the Saviour's should require so often far more prolonged conflict before we can say with certainty and perfect peace, "Thy will be done."

46. *Rise and pray.* In order to rise from sin and self we must get Almighty help by praying, and in order to pray aright, we must rise from sleep and carelessness. The disciples slept from sorrow; how often we sorrow from sleeping.

52. *A robber.* Jesus somewhat resents being treated as though He were a low malefactor against whom bludgeons must be brought, and reproaches them with cowardice which had not dared touch Him openly in the temple. A true self-respect is not inconsistent with humility, and it is occasionally in place to show wicked men that we thoroughly understand their wickedness and are imposed upon. We are to be "wise as serpents" as well as "harmless as doves."

## HOLINESS AT HOME

"And in thee (Abram) shall the families of the earth be blessed."

Gen. 12:3.

"Lord, may our union form a part  
Of that thrice happy whole."

### HOME LESSON FOR OCTOBER.

*The Pharisees further reproved—Matt. 12: 38 c 45.* 1. The Pharisees called for a sign, v. 38. 2. Christ's answer, 39 c 40. 3. Severe upbraidings—their conduct in striking contrast with that of others, vs. 41, 42. 4. The course of the evil spirit when expelled from a human heart, v. 43. 5. His resolve, v. 44. 6. The favorable condition of the heart for his re-occupancy, a picture of the state of a backslider, v. 44. 7. The last state worse than the first. (ERRATA. The Lesson last month was erroneously printed 22nd chapter of Matthew—it should have been 12th. chapter.)

### HOME PROVERBS.

"Trust in the Lord with all thine heart, and lean not to thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths. Prov. 3:5, 6.



ERE are Divine precepts which are eminently worthy to govern home-life. Parents should be responsive thereto in all the affairs of life, and they should teach them diligently to their children. If these things be imbedded deeply in the heart, the generation coming after us will be ennobled and wisely directed. As one has truly said, "This is the polar star of a child of God—faith in his Father's providence, promises and grace. Let the eye look upward and all will be light."

THE LORD is to be the object of our trust. And this is to be the trust of the heart. It is well-defined as "a child-like confidence without wavering, in our Father's well-proved wisdom, faithfulness, and love. Any limit to this confidence is a heinous provocation."

But this trust must be *entire*. This can only be the case when the heart is made *pure* and filled with *perfect love*. Then all obstructions to this child-like confidence are removed. It is "your sins that separate between you and your God." Remove sin, *fully*, then we can run into our Father's presence with a smiling face, and a heart run-

ning over with *trust*. This trust excludes all self-confidence. The carnal self is supposed to be dead when the work of entire purity has been wrought in the soul—hence, we do not lean to our own understanding. We learn to take counsel of the Lord, and refuse to move in any direction, unless His will be clearly indicated. How important that our children should not only be converted early, but be quickly led into the realm of perfect love, so that all life long they may walk by faith, and know the bliss of entire trust in their Heavenly Father's guidance and guardianship.

Observe these precepts, conscientiously, with particularity, and constantly, and the promise is sure; "He shall direct thy paths."

### LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

#### "THE WEDDING GARMENT."

DEAR little ones: Our blessed Saviour so often spoke in parable—that is, a story to illustrate a truth—and so one time He talked to the multitude around Him, and comparing the kingdom of Heaven to a wedding feast. He said, that while so many were invited, so few were ready to accept the gracious invitation. We all know that when invitations are accepted to a wedding or feast of any kind, there must be suitable garments. Our Saviour said, that there was one who came to the feast without the proper garment, and when asked why he came thus, "he was speechless." And so will all be who think they can stand before the Lord clothed only in their own filthy garments of sin.

Dear little ones: our blessed Lord invites every one of us to come to the feast; when all who accept the gracious invitation shall sit down in the kingdom of heaven, at the marriage supper of the Lamb, and you know we must be ready or shut out forever. What a privilege to know we are ready—that when He calls for us, all is well!

There was a little child whom He had called, at first he was afraid to go alone, and begged his papa and mamma to go with him—but they could not. After a little while he cried out, "Mamma: I am not afraid, the strong man (Jesus) has come for me." Dear little child, he had the garment of Christ's righteousness and why should he fear? And so may each one of our children come to the dear Saviour and take the robe of purity and salvation just now.



## LOVED ONES GONE BEFORE.

## MRS. MARY A. STEELE.

of Newark, N. J., finished her earthly pilgrimage, June 16th, 1890. She was born near Hope, N. J. April 14th, 1815. She was the first of her family to give her heart to Christ, being converted in her seventeenth year, under the preaching of Rev. Caleb A. Lippincott, and at once connected herself with "Green's Chapel," now Mount Hermon M. E. Church.

By the reading of the Bible she became convinced of her need of a deeper work of grace and most earnestly did she seek for the light. In the order of Providence, Rev. J. P. McCormick became her pastor. At the close of their first interview, he said, "My dear sister, I feel you are very near the light." He loaned her literature relating to the subject of holiness, and explained to her the way, and the peace following. Through these instructions she entered into the rest of perfect love, which has remained unbroken for forty two years. During this protracted period she has been an earnest and undeviating witness of this grace, though at times it cost her something. And she faithfully labored to lead others into the same blessed experience. She walked closely with God and had great power in prayer. On one occasion, a family in great distress invoked her aid in prayer, and while praying in the night season, she received a remarkable answer. She arose immediately, and went over to tell her friends the joyous story, her face shining like an angel.

Mrs. Steele loved "The Guide," each number was thoroughly studied and then handed or mailed to some friend with the word to pass it on to others. For some years before her departure she had subscribed for several copies to be mailed direct to relatives and friends.

In June, 1850, she was married to Mr. Robert Steele, and for several years their home was in Hackettstown, N. J. Removing to Newark in 1855, they became connected with St Paul's M. E. Church, and subsequently with St Luke's. Missions, Home and Foreign were dear to her heart and, among the last letters she penned was one to Miss Mary A. Hughes, of Madras, India, in regard to an orphan that she was educating. She had also provided for a Bible woman in China, through Miss Cushman.

For many years this dear mother in Israel felt that to depart would be great gain, and last winter when she rallied from a severe illness she was disappointed, but her resignation was complete. When the time of her change drew near, she gave joyous testimony to all who visited her.

On one occasion, to a dear daughter, urging her not to overtax her strength, she said, "Daughter, I want to do all my work faithfully, so that at the next opportunity I may be allowed to go home." In her last letter she wrote, she said, "I feel the greatest thing I need is grace to wait patiently until Father sees best to send for me. Blessed be His Holy name, I know He will not forget any of us!" During the last two weeks, in the midst of intense suffering, she had a special word of testimony or counsel to all who came to her bedside.

Thus has closed a beautiful Christian life on earth. She sleeps in Jesus. A halo of celestial light is upon her resting place. What a resurrection and eternal glory await her! what a crown studded with many stars! Her memory is precious. Surviving loved ones have a rich inheritance. They hope to meet her in the presence of the GREAT KING.

## THE CHILDREN'S STUDY.

THE MONTHLY TEXT. "But there is forgiveness with thee, that thou mayest be feared. Psa. 130 : 4.

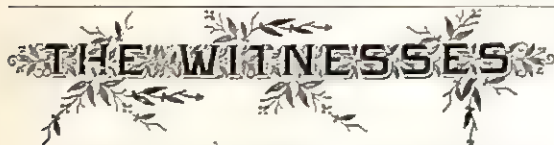
"The depth of all-redeeming love,  
What angel tongue can tell?  
O may I to the utmost prove  
The gift unspeakable."

Our young friends are now at home again after their summer outings. Now we must have earnest work in Bible Study. We want every one connected with us to excel in the knowledge of the Scriptures. The knowledge thus gained will prove of incalculable value in after life.

TENTH LESSON.—*The palsied man healed—Matt. 9 : 1 c 8.* Points for consideration : 1. The helpless condition of the man, v. 2. 2. The faith of those that brought him to Jesus, v. 2. 3. The honor which Christ put upon their faith, v. 2. 4. The caviling of the Scribes, v. 3. 5. How the Master answered them, v. 4 c 6. 6. The calmness of Jesus in departing, v. 7. 7. The effect of this miracle upon the multitude, v. 8. (Let our young friends write us what their thoughts have been in looking at this miracle).

LETTERS RECEIVED. Mary E. and Edith Avery, Bonilla, Dak. ; Jennie B. Philo, Farmer City, Iowa ; Armin Soule, Genoa, Ohio ; Nannie Harrison, Yates Center, Kansas.

QUESTIONS FOR THE MONTH.—1. How long after the time of Moses did David write ? 2. How long after David's death did Isaiah write his prophecy ? 3. How often did Solomon's ships return with merchandise ? 4. How many days for repentance were granted to the Ninevites ?



"And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

Psa. 107: 22

"Awake! awake! my tuneful powers,  
With this delightful song."

## The Tuesday Meeting.

Held each TUESDAY AFTERNOON at 2.30 o'clock  
at the residence of Mrs. Dr. W. C. PALMER, 316  
East Fifteenth Street, New York.

**T**HE meeting was opened by singing the  
248th hymn, commencing,

"All hail the power of Jesus' name,  
Let angels prostrate fall."

Numerous requests for prayer, received from various portions of the country, were read by Rev. George Hughes. Several verbal requests, also, were made by persons present in behalf of friends and for other objects.

Bro. Hughes said he had spent the preceding Sunday in Paterson, where a successful City Camp Meeting was being held, and the Holy Spirit was there. A considerable number came out into the clear light and testified accordingly. One man who came from a distance of seven miles in the country, was in a wonderfully happy frame, and said that his wife had been for years sending requests for prayer for him, until he said he could stand it no longer, and at last came to Jesus, and he was very happy. Dear friends, are we working as faithfully and vigorously as we ought? The people, I am convinced, are hungering for the truth, and all they want to bring them to Christ is to have the truth fully presented to them.

Bro. Hussey, (of Ohio), led in prayer.

Singing.—"Nearer, my God, to Thee."

Rev. E. R. Young, (of Canada), took charge of the meeting, (in the absence of Sister Palmer, engaged in most faithful and effectual service at Ocean Grove), and selected for reading the 14th chapter of John, saying, preliminarily, that the lesson is an expression of the Saviour's disinterested, unselfish love. When He told them He was soon to go from them they became alarmed and troubled, and knew not what to do. We see how He forgot Himself to do good. He saw the solicitude and anxiety of the disciples, when He told them they would soon be as sheep without a shepherd, and He said to them, "Let not your

heart be troubled." He quiets their fears by saying, "Ye believe in God, believe also in me." Then all shall be joy. We see Him here in a grander and more glorious light than ever. Since the redemption, the belief in God puts on a more glorious aspect. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. I will come again and receive you unto myself, that where I am ye may be also." I learned the gospel of St John at my mother's knee, at six years of age. I want to say here, that I think it a pity that we do not have our children commit the word of God to memory, as we used to do. Now, whatever I commit to memory in later days I forget, but what I learned in my childhood is there in my memory as though engraven in brass or marble. O, let us have our children know and cherish the word of God! When I came to that verse about the mansions, in my childhood days, I thought the next verse not quite in line. But now I see it is better as it is. "I will come again and receive you unto myself, that where I am ye may be also." The beauty of heaven is not in the songs of the heavenly choir, sweet as they may be; nor in its streets paved with gold; nor its glorious city, where there are no tears or sorrow—but it is the fact that Jesus, its king, is there. O, when we go into the New Jerusalem, it will not be our first desire to meet the loved ones who have gone before, but to gaze into the dear face of Jesus, who loved us and gave Himself for us; and from His own lips to hear the welcome, and from His hand to receive the crown. "I am the way, the truth and the life. No man cometh to the Father except by me." In another place He says, "I am the door." He that hath seen me hath seen the Father." Christ took upon Himself a human form, and He keeps it still. We see all that is necessary. "He that believeth on me the works that I do he shall do also, and greater works." How could there be greater works? Greater works are done by those who bring sinners to Him than in all the miracles ever wrought. But how this sets forth the grandeur of our work in the salvation of souls. "If ye shall ask anything in my name I will do it." If there is one here with a great burden, Jesus will take it. Leave it with Him. Take Christ at His word to-day.

Singing.—"More love to Thee, O Christ."

Rev. Geo. Hughes.—While our dear friend has been reading these beautiful words of Jesus, we have all been feeling that we want to be occupants of those holy mansions, and, as we sometimes sing, "What will it be to be there?" It hath not entered into the heart of man to conceive



what it will be to be there. We can have not even the slightest conception. While our brother was reading I was reminded of what the Apostle said: "Without holiness no man shall see the Lord." We must be truly holy. There can be no spot upon us. This is a tremendously serious matter. But the fountain lies open, in which we may wash our sins away. We are not ashamed, here, either of the experience or name of holiness. O, that God may help us all in this work of ours! I am glad to say that I feel that I am under the precious blood of Jesus, and I am hungering and thirsting to get further into the land and to know more of the rich blessing of God.

*Singing.*—"What a friend we have in Jesus."

#### A FRIEND TESTIFIES.

*Bro. Hussey, (of Ohio).*—When people go to market they want *whole* vegetables; so God wants us to be holy—wholly His, not a part. Twenty years ago, at Oakington, Md., in a meeting there, God, in His loving mercy, came to me, and ever since then I have been exploring the land in His service; and I can say that He has given me every place upon which I have set the sole of my foot. From California to Maine, and through England, Ireland, and Scotland, God has used me to bring sinners to the light. Heart purity is so clear in my mind that I cannot get round the doctrine. I cannot see how a heart can be pure and yet possessed by carnality. It is a wonderful blessing to have the indwelling Spirit. The thought of the mansions is a beautiful thought to me. Christ dwells in our hearts by faith, and the Holy Ghost does not enter there until our hearts are cleansed from sin. It is a pleasing thought that Jesus dwells with me every day, and I do not have to go to heaven to meet Him, although I expect to go there. I am walking sweetly with Jesus, and have been for twenty years, and it grows sweeter constantly.

#### THE INDWELLING SPIRIT.

*Sister Bunnell.*—I am perfectly conscious that it is only when I can trust fully and rejoice heartily that I have within me the indwelling of the Spirit. I do not think it is possible to walk with Jesus with a veil between. I must have in myself such perfect freedom that the Spirit can work through me and let out light to others. All I have to do is to open my heart to take it in, and I cannot help letting it out. My heart is pained because the clergy of my own Church, (the Presbyterian), will not take this in, but turn their backs upon it. They shut their eyes, and close their ears, and will not let the dear Lord work through them. Shall we blame the world so much when our Churches are so cold? I wish you would pray, with me, that the faith of the

members of my Church may be increased.

*Bro. Hughes.*—I would say, for the encouragement of our sister, that this heaven is working in other Churches besides our own. I know of those in other denominations, who are all aglow with this thought. We have reason to be encouraged.

*Singing.*—"Precious name."

#### ONCE AGAIN.

*The Mountain Missionary.*—I am with you once again, after a prolonged absence, during which I have been almost constantly engaged in work for the Master. My heart has often looked back upon Sister Palmer's meetings, and I am glad to find dear Brother Hughes still here. I want to render thanks for your kindness in the past, and I ask your prayers that I may be able to do still more for Christ.

#### JESUS FIRST.

*A Brother.*—I have been thinking of what Bro. Young has said, that we will look first for *Jesus*, when we get up there. I can say that Christ in my soul is more precious to me than any other human love that has ever swept through my heart; and the more we love Jesus the more we will love our friends. If we have surrendered everything to Him, and He has come in and taken possession, this is the transparency of which the sister has spoken. I know also what she means by saying she stands alone in her Church. I know full well what this is, and I can only stand fast and live it out. I want to be like Caleb, and follow the Lord *fully*, and go up, and take Hebron.

#### THE DESIRE TO KNOW JESUS.

*A Sister.*—I have a constantly increasing desire to know Jesus, and to walk with Him. I want to know Him as He wants me to know Him. O, to be there with Him, and not see evil any more! Such glorious things are ours. Heaven is very homelike to me. I am more there than here. And when I do finally go I want to see Jesus first. I mean to know Jesus better than I ever knew any one. The nearer we get to Jesus the stronger our love for others. He is the bread sent down from heaven. How good it was of our Father to send Him.

*A Brother.*—I have no doubt when I enter the heavenly gates, I shall see Jesus first. Surely I expect to see Him, and I am looking for Him. How I love to dwell on those blessed words of promise—"If I go away I will come again." I take Him for my Saviour and Sanctifier.

*Singing.*—"There is a land of pure delight."

#### WALKING CLOSE TO HIM.

*A Sister.*—I am one of Christ's little ones. I am walking so close to Him that I can hear the

smallest whisper of His voice. I cannot tell what He has done for me. Words fail me. All the carnal nature is blotted out. I praise Him that I can stand before Him washed in His blood.

#### REPEATEDLY ANOINTED.

*A Brother.*—I have been coming to this meeting for about twenty years. It has always been a blessing to me, and of all places has seemed most like heaven. Here I have been repeatedly anointed, and I find that I need frequent baptisms of the Holy Ghost. When I need the fulness of Divine joy it comes to me. I used to think if I had the Blessor I would have the blessing. It is not true. I may have the Blessor and yet prevent Him from blessing: that is, not yield myself wholly. We will be sanctified if we yield ourselves to the Sanctifier. I rejoice in God to-day. We get our greatest blessing when we pray for people, and I hope you will pray for me.

#### A ROMANIST'S TESTIMONY.

*A Brother.*—I praise the Lord that I am here to-day. Every time I come here I receive a blessing. When I crossed the ocean to come to this country, I was in my folly, and my habits were all wrong. A German family with whom I became acquainted took me to a meeting to hear good hymns sung, and I saw my own sin and weakness. I was brought up a Roman Catholic, but I knew nothing of Christ—only the priest. I loved my mother, but now I came to feel that I wanted Christ. Sometimes I thought I was good—but, no—I did not humble myself. Now I only care for the gospel of Christ, bless His holy name. The Roman Church is so much corrupted that they would not receive Christ if He should come. They make gods of themselves. I want to do the whole will of the Lord, and would rather die than do wrong.

#### HOW THE BLESSING WAS RECEIVED.

*Sister Tichenor.*—Some years ago I came and went continually to and from this meeting to little purpose. But at last I became willing to give all to Jesus. I had wanted to keep something back. I would not give my voice for the Master. Long I shrank from being called one of the "sanctified" ones. But I said, Lord, give me rest, and I will give Thee all. Then I was on believing ground. It was easy to believe then, hard as it had been before. O, let go of everything, and step right over! I went about saying the Lord saves me; but until I got up and testified I had no joy. But, O, the wonderful joy that came then! Then it became a new life to me, and every promise was mine.

*A Sister.*—When I came here the devil said, keep still; but I want to circumvent him. I

want to say a word for Jesus. I want to say that in spite of all I am wholly His; and, like Stephen, I don't care for being stoned if I can only see God.

*Singing.*—"Lord, I am Thine."

#### THE SPIRIT'S TESTIMONY.

*Sister Denner.*—O, how we need the indwelling of the Holy Ghost—the blessed testimony of a clean heart! I know exactly what are the experiences of others. I have been a woman of the world. But, O, there is something so infinitely better! When the blessed change came to me, they said, "Poor thing! she is so strait-laced; there is not a thing she can do to enjoy herself." Why, the very desire to do anything except the will of God was taken from me. I cannot understand how anybody can have the love of Jesus and not have joy. I gave up all and trusted in the word of the Lord, and I am so glad that I did.

*Singing.*—"Precious name."

#### THE SUPREME LAW.

*A Sister.*—"Thou shalt love the Lord thy God with all thy heart." O, let us keep loving! Then He will keep us from falling. Let but a shadow pass over that love in my heart and I lose that glorious liberty of the children of God. The Lord wishes us to rejoice, but our joy is to be in Him. Let us love Him with all our hearts.

*A Brother.*—I have learned what sin is—I have seen, on my way, multitudes like sheep without a shepherd, perishing for the word, and I can understand the compassion of Jesus. I want to be faithful to Him and do His will. We may not see the fruits of our work here, but we will in eternity.

#### THE PIERCED HAND.

*Sister Hughes.*—What a blessed thought it is that that precious pierced hand will lead us all the way through life. Well do I remember, forty years ago, when I gave Him my hand with the expectation that He would lead me all the way. I thank the Lord that He has been, and is still, leading me, and I know He will keep me to the day of His coming. His blood cleanses from all sin. There is power in the blood to keep us pure in His sight. I am learning more and more of this every day and hour. I have found a blessed rest in Jesus. I am willing to accept whatever comes as from a loving Father. I do praise His name that He comes to me, and I recognize Him continually. How I wish for power to impart full faith to every precious soul! Like Simeon, I am prepared to say, "Lord, lettest now thy servant depart in peace."

The doxology was sung, the benediction pronounced, and the meeting closed.



## OUR SOCIAL MEETING.

MOTTO :—"Add to brotherly kindness, charity, (love)." II Peter, 1:7.

## THE PRAYER IN SONG:

"A heart in every thought renewed,  
And full of love Divine."

*Praise Notes.* Mary E. Jackson, Eureka Springs, Ark. "O sing praises unto the Lord, for his mercy endureth forever." All along the journey He has kindly led me by the hand. I am His and He is mine. Yes, I feel that my soul is married unto Him. I dwell in "Beulah Land." Hallelujah!

*Contented.* R. C. Owen, Loveland, Ohio. I have learned to be contented under all circumstances. I am daily trusting God for everything. I do find my soul blest every day, by careful living and watchfulness. The Lord gives me a spirit of rejoicing on my journey to my home above. I am nearing that home where I shall be happy forever. When the moment comes my soul will gladly flee away to join the glorified millions. Praise the Lord!

*The Guide blessing Catholics.* F. W. Skidmore, Toledo, Ohio. I value the Guide for its practical reading, and the good it is doing in a poor family brought up in the Romish Church. Trouble drove them to seek relief from other than Catholic sources. As a last resort they found their way to our Adam St. Mission, and I never listened to such a recital of misery before. It moved every one to prayer, and Mrs. Wilson, through God's grace and faith in the Saviour, was converted. She is one of the shining lights to-day. Her father, mother, and brothers, are all rejoicing in a Saviour's love. Mrs. Wilson says when she reads over the experiences in The Guide she feels as if she were there with you and mingling her testimony with yours.

*Precious Lessons.* Eliza J. Watts, Croton, Iowa. I do bless God for the many precious lessons I have learned through reading "The Guide." It always comes just at the right time to help me. I am so glad that Jesus saves me *completely*. Bless His name! Eight years ago, I consecrated all my ransomed powers to Him, and I promised Him that I would follow whithersoever He might lead. He has been my strength and a very present help to me in time of trouble. *Glory to His name!* "I am very fully persuaded that what He promised He is able to perform." I find this to be true, He is able to keep us at all times if we only trust Him. O how delightful is this land of perfect love, even "Beulah Land." I hear no other music but what is heaven-born. Hallelujah! "O magnify the Lord with me and let us exalt His name together."

*Almost there.* Martha A. Janney. My journey of life is almost over, having passed my seventy-seventh year. I must work while the day lasts. My life is hid with Christ in God. Light shines through the blessed word more and more. The holy Comforter is continually with me. The precious Guide is better than ever, (I send it South). My sight is very dim, but I shall soon see the King in His beauty. Glory to the Lamb!

*Justified and Sanctified almost at the same time.*—William Willis, Alexandra, California. I was converted in the fall of 1880, in Upper Canada. I had resisted the Holy Spirit several times before I really found out that I needed a Saviour. Then I was brought through great tribulation to the feet of Jesus. I was justified and sanctified at almost the same time. I shall never forget the blessed peace and joy that filled my soul, when, on my knees, crying for mercy, the dear Lord whispered to my soul, "Be not afraid, it is I—I am thy salvation!" It was at midnight, and I shouted aloud the praises of God.

*Conversion and Sanctification.* Mrs. P. A. Richards, Hopewell, Ohio. I was converted in 1847, after a hard struggle continuing three days. My conversion was clear and satisfactory. About a year afterward, I entered into the blessing of perfect love. Many doubt the second blessing, but it was just as clear to me as that of justification. For two or three months I was perfectly happy day and night, when the enemy stepped in and told me, "I was making too much of a hobby of it." Then I ceased to speak of it for some time which resulted in losing the evidence. For several months I was perfectly miserable until I attended a camp meeting where I sought to have the blessing restored. The Lord brought me out into a wealthy place. Since that time I have been able to testify that the Lord can cleanse and keep clean. Now I can sing with the poet,

"I rise to walk in Heaven's own light,  
Above the world and sin," etc.

I would say to my brothers and sisters professing this grace, *never* cease to tell of it if you want to enjoy it in its fulness.

*Found a Friend.* Mrs. S. B. Willey, Richfield, This Friend has been mine for fifty years. He is everything to me! Hallelujah to Jesus! "He tells me every care on Him to roll." This, by His help I am trying to do. I am trusting in His all-cleansing blood. He is the rock of my salvation.

*A railroad man saved.* L. T. Burris, Gahanna, Ohio. I have been greatly helped by The Guide. I was converted in a railroad car five years ago. I have been kept ever since and am now in the land of perfect rest in God, having entered thereupon, June 17th last. Praise the Lord for a full salvation for a railroad man.

## EDITORS' STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No  
Malice, Enmity, or Evil-Speaking,—  
Love, Love—only Love.

### HEARKEN.

"Hearken, all of you! The name of Jesus is our tower and talisman. Eternity is our watchword—the end of our toil, the reimbursing of our losses, the amending of our wrongs inflicted by men or devils. We can say with a preacher over in Germany—blessings on him! "We are of the order of free knights of Zion's banner, with the inscription on our shields, "Thanks be to God, which giveth us the victory!"

—REV. JAMES CAUGHEY.

### PLENTEOUS REDEMPTION.

**I**N the 130th Psalm, consisting of only eight verses, glorious things are unfolded. The author gives a striking picture. A human soul is prostrate at the Mercy Seat in wondrous exercise. He has set before him a grand object of pursuit, THE LIVING GOD! He is in deep earnest. "Out of the depths have I cried unto thee, O Lord"—the depths of conviction and of conscious need. Light breaks in upon him. So lustrous are the Divine revelations made to him that he breaks forth "Let Israel hope in the Lord: for with the Lord there is mercy, and with him is *plenteous redemption*."

"*Plenteous Redemption!*" These two words, taken together, give us a marvelous conjunction. When the proclamation of this redemption was first made, three worlds at least were shaken, heaven heard it and was jubilant—earth heard it and was glad—hell heard it and all the dark realm was filled with consternation. On the very spot where rebellion was inaugurated the proclamation of redemption was made, "The seed of the woman shall bruise the serpent's head."

Christ is our Redeemer, and He is mighty. He is the Divine Son of God—in essence, attributes and dominion. His eternal power and godhead have been fully demonstrated.

In the assumption of our humanity He came near to us, near enough to be *our brother*, to be tempted, and thus able to succor them that are tempted. And in this incarnation "a body was prepared him" that He might suffer, taking the guilty rebel's place—working out "a full, complete, and perfect satisfaction for the sins of the whole world." The redemption price He fully paid, in tears and sweat and blood—and the vicarious offering was accepted of the Eternal Father.

The redemption wrought out is "*plenteous*." That is a cheering word. It over-spreads the earth with joyous inspiration.

It is *plenteous in its nature*. It is a redemption from sin—removing the guilt arising from actual transgression—and destroying its dominion by the power of the new life. Hence it is written, "Sin shall not have dominion over you." But it utterly extinguishes the principle of sin, so that there is not a particle of carnality remaining.

It is *plenteous in extent*. It gives power and strength to have victory over the confederated forces of iniquity. There is a three-fold alliance—Sin, Satan, Death. Sin being utterly exterminated the Satanic reign is overturned—there is nothing remaining by which he may maintain his inward sway. And sin and Satan being destroyed it involves the overthrow of the third enemy, *Death*. In advance the redeemed can say, exultingly, "O, death, where is thy sting? O, grave, where is thy victory?" This life-connection of the redeemed with The Redeemer, puts at their command immeasurable resources—they lay a hand of power upon all the worlds.

It is *plenteous in its subjects*. There are no geographical limitations—no distinctions of race or condition. The redemption proffers are to all. The first trophies were gathered from Christ's inveterate foes, and the numbers are steadily swelling, among Jews and Gentiles.

It is *plenteous as to its duration*. It is *eternal*. But who can understand *eternity*? Various attempts have been made to get a faint conception of it. But, how futile! The body shall be ransomed from the grave, made like unto the glorious body of our Redeemer, and soul and body re-united, taking on an aspect of incomparable glory. To be in the presence of "The King in His beauty," and to be pillars in the temple of God forever, will be "*plenteous redemption*" indeed.



—"The worst things of Christ—His reproaches, His cross—are better than Egypt's treasures."

### STRIKING BACK !

That is the weapon of the carnal mind—it is in common use—and it strikes hard blows. The law of retaliation is the law of this world. Its language is, "If struck, strike back—give as good as is sent—vanquish your assailant somehow." The action of this law which was conceived in hell, is making this earth an arena of tumult and passion and death. It fairly reels under the shock of antagonistic forces. The secular papers are daily chronicling deeds of violence and blood. How fallen human nature revels in hate and revenge !

How different is the law of Christ ! It is couched in terms that unmistakably declare its divine character. He says, "Ye have heard that it has been said, An eye for an eye, and a tooth for a tooth : But I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also, etc."

Take your Bible, beloved reader, and mark, learn and inwardly digest these words of infinite wisdom as contained in this cluster of verses : Matt. 5: 38 c 42. No marvel that those who were sent to take Him prisoner, when they heard the matchless words that dropped from His gracious lips returned to those who sent them, saying, "*Never man spake like this man.*" They were spell-bound—they dared not lay a hand on Him.

Now, if we are Christ's we shall possess the Christly image and spirit. The apostle Peter gives us the bright portraiture of His character: "Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously."

"O," say you, "if we be thus non-resistant, maintaining silence under severe provocation, we shall be deemed pusillanimous—we shall be stigmatized as cowards." Well then accept the stigma joyfully—you can afford to be called a coward for Christ's sake. Let them brand you in the forehead, if need be, as with a red-hot iron. But, remember the price of the possession of this sublime Christly character is *death unto sin*. The carnal self must die utterly ere we can shine in His lustrous image, *Die* then, and rise with Christ.

—"A true faith can no more be separated from good works than the light of the candle from its heat, or the heat from its light"—EDWARDS.

### THE STAND-FASTS.

A certain writer appropriately says : "God looks for such piety in His people as shall be like a pillar—stable, reliable, and capable of bearing pressure from without. He wants a piety that shall stand firmly amid the hurricanes of adversity—that shall resist the pressure of an unruly mob of doubts—that shall bear the weight of innumerable cares—and that shall pass unscathed through the most crucial tests supplied by skeptical and sarcastic onlookers. But on the top of the pillar must be lily-work. The beauty of the Lord must be upon us. Everything unlovable, repulsive, defective, and inconsistent must be eschewed. Beauty must be blended with strength."

The *pillar-like Christianity* is surely the need of the times. There is so much instability and the spirit of compromise, among Christian professors, as to put the cause of Christ in serious peril. One of the plausible suggestions of the adversary is "Accommodate yourself a little to the worldly-minded, and by this win them." Many are acting upon this suggestion, and in sorrowful experiences prove its falsity. By so acting they betray their Master, destroy their own spiritual life, and excite the contempt of the worldly whom they hope to win.

The true order is to have a race of "STAND-FASTS"—Christians who dare to keep their heads erect, to tread boldly in Christ's footsteps, to keep themselves unspotted from the world, and to fling defiance in the teeth of men and devils.

It is the "STAND-FASTS" that are to adorn the temple of God on high. Listen !

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God : and I will write upon him my new name."

Beloved, if you would be pillars in the immortal temple, you must be pillars in the spiritual temple on earth. And the way to be thus stable is to be rooted and grounded in love, and filled with all the fullness of God—and in this *stand fast*. In this the Lord will be glorified.

—"When you have given yourself to Christ fully, leave yourself there and go about your work as a child in His household."

### AT CAMP MEETING.

In August we visited five Camp Meetings: Paterson City, N. J.; Old Orchard, and Richmond, Me.; Pitman, and Ocean Grove, N. J. The Paterson meeting was in charge of Rev. J. H. Robertson—Orchard Beach, Rev. A. McLean; Richmond, Rev. W. S. Jones P. E.; Pitman Grove, at the time of our visit, David B. Updegraff; and Ocean Grove, supervised by Pres. E. H. Stokes.

At four of these meetings we were privileged to give Gospel messages, at two of them twice, besides Bible Readings, and other labors, and enjoyed what the old preachers called "*Gospel liberty*" and "*enlargement*." To God be the praise! The greatest luxury of our life now is to preach the glorious gospel of Christ. At each of these meetings we saw the power of God displayed, in the conversion of sinners and the sanctification of believers, in measure corresponding with the faith of the people.

"*Old Orchard*" is one of the best meetings in the country. There is no attempt at display. The services are characterized by plainness, simplicity, and holy unction, and God honors them. It is a favored spot. The attendance was not large. Another season we hope such arrangements will be made as to give it greater expansion.

"*Richmond*" was new ground to us. We had heard of this old place of holy assemblage and desired to see it, and we had our desire. The presiding elder, Rev. W. S. Jones, sent us a cordial invitation and we gladly accepted. "*Richmond*" is beautiful for situation on the Kennebec river, embracing about sixty acres of fine timber land. We formed a pleasant acquaintance with ministers and people, and the Lord blessed us together. We shall pleasantly remember the kindness of the elder and those associated with him.

"*Pitman Grove*" is on the old-fashioned line of encampments. The preaching is in power. The singing, praying and shouting is in primitive style. It suits us. They put a marvelous inspiration upon us when we go there. "*David Updegraff*" the *Friend*, was in charge when we were there, and led the saints out into deep water, and large numbers

were saved. The motto, "*Pitman Grove and power*" was magnified more than ever.

*Ocean Grove* has had great crowds in attendance, more than ever, probably. We were only permitted to be there two days, one was the Sabbath. The love-feast, as usual, was a great occasion. The sermon of the morning by Dr. Vernon, was able. In the afternoon Bro. David Updegraff (*Friend*) preached a powerful sermon. The operation of the law of the Spirit of life in Christ Jesus in delivering from the law of sin and death, was grandly presented. Not less than *two thousand* arose to their feet expressive of desire to have this great deliverance. It was late, and an altar service deemed impracticable, or many might have been saved. We learned that several other excellent sermons on holiness had been preached. The meetings of Mrs. Palmer and Mrs. Lizzie Smith, held on the line of holiness, distinctively, were rich in saving results. The President, Bro. Stokes, at the opening of the season was not in his usual vigor but the Lord graciously helped him. The aggregate results of the meeting eternity alone will declare, and furnish matter for endless praise.

### A WONDERFUL SALVATION!

At the Orchard Beach Camp meeting, we listened to a marvelous story of redeeming grace. Rev. Bro. Pratt, of the Iowa Conference, thrilled all hearts by narrating the circumstances under which he was brought to Christ—first in conversion, and soon after into the glorious light and liberty of full salvation. He was a lawyer, and a representative of his State in Congress. He had imbibed infidel sentiments and his face was set as a flint against the truth. While occupying his seat in the House of Representatives in Washington, he was suddenly, and irresistibly held under arrest. The grip of the Almighty was upon him—His arrows drank up his spirit. Vainly he strove to break away from this omnific grasp. At length, weary of the awful and fruitless struggle he surrendered at the feet of Jesus, and was at rest.

What was the secret of all this? A beloved Christian wife, at home, in concert with others who had learned the way to the throne, was in prayer. God heard the faithful pleaders, and sent the peaceful answer down. O, wondrous power of faithful prayer!



—“If we cannot be a light-house, let us be a tallow candle,” MOODY.

### DO YOU ? DO YOU ?

The poet under the inspiration of Bible teaching, has written lines which should deeply impress us. They run thus :

“Rejoice with them that do rejoice  
And weep with them that weep.”

Christianity is the most unselfish thing in the world. It enlarges the range of human sympathy. No pent-up circle confines its power. It has an eye to look abroad, and a heart to pulsate in unison with other hearts. And wherever Christianity has full sway in a human soul so that the empire of perfect love is firmly established, there is an overflow of sympathy in behalf of our fellows. Are any flushed with a new-found joy? Has some turn of the wheel of Providence rolled in upon them some gift of exceeding value? Are there hallelujahs breaking from such hearts? Let us have a hand in giving them momentum—let us open channels for the tide of melody. Let it roll!

Is there sorrow anywhere, shading the brow, and oppressing the heart? Do tears course their way down the cheeks? Then let your tears flow freely. Be Christ-like—“weep with them that weep.”

### BOUND OR OPEN ?

There is a couplet in one of our hymns that we should not dare to sing unless we were sure that God's word sanctioned it—and of this we are sure. The couplet is,

“God's hands or bound or open are  
As Moses or Elijah prays”—

Bible history confirms the truth of this. “O,” say you, “but Moses was the great leader of Israel—and Elijah was the prophet of the Most High, able to command fire upon Carmel—I am only an humble Christian and may not expect such things.” How do you know that? Have you not read that “God is no respecter of persons.” And if so, why may you not have the same power. Get into the same close relations with God and you may have the same power? Eternity will give us great surprises. It will then be seen that many a poor widow, pleading in her-garret closet has bound or loosed the hands of the Almighty, and many other like suppliants. Why may not you? WHY?

—“Daniel had a religion that stood transportation from Jerusalem to Babylon.”

### A SOUL-BREATH!

How the sacred poets lead us to the throne! They bring us under the very shadow of the MERCY SEAT. They put words into our mouths. They show us the soul's *out-breathings*. Here is an example :

“A jealous, just concern  
For Thine immortal praise.”

Such is the aspiration of a pure mind. He has a longing for God's immortal praise. In this he occupies high vantage ground. He rises to a sunny altitude and has a wide sweep of vision. God's glory is supreme. He would fain bring the kingdoms of the earth in adoring homage to the feet of their rightful Sovereign. In the sunlight of such a prospect his soul exults.

But, that such may be the ultimate consummation, he looks well to the inner kingdom. He is jealous here for his Lord's immortal praise. He is not content unless thought and will and purpose and affection all cluster around that attractive center: “*God's immortal praise*”!

Beloved, is this the attitude of your soul? Do you dwell in such a pure atmosphere—amid such moral sublimities—Do You?

### A STRANGE INTERROGATION !

We find many strange interrogations in our Hymnals. We need to ponder them, and get the points. Here is one :

“Lord, shall we live so sluggish still,  
And never act our parts?”

That is language which is exactly suited to many in the Christian Church. They are *sluggards*. Strange that it should be so. What do ye think of this, O ye holy angels? If ye could weep here is a scene which might well call forth a shower of angelic tears.

SLUGGARDS! Sluggards in Zion—in ZION where a thousand voices in earth and heaven, call for life and activity! Be astonished O, heavens—and earth utter a piteous wail!

Do you know what holy people are doing? They have trumpets to their mouths to blow in the ears of Zion's *sluggards*. “Blow ye the trumpet, blow!” Blow loudly, constantly, in the dull ear of death. Wake up THE SLUGGARDS, get them to work if possible. They must be aroused or die eternally.

## OUR INQUIRY ROOM.

**Motto:** "If any man's work abide which he hath built thereupon, (Christ) he shall receive a reward." I Cor. 3 : 14.

"Content with beholding His face,  
My all to His pleasure resigned,  
No changes of season or place  
Shall make any change in my mind."

## HOLY STUDIES.

**Subject for the Month.** *The Sermon on the Mount.* Matt. 7 : 13 c 14. In these passages we have the way of life and salvation pointed out, clearly. 1. Christ's injunction, v. 13. 2. The important reason given, v. 13. 3. Another reason, equally important, to be well considered. 4. A solemn statement, latter member of v. 14. Ponder it.

## PRACTICAL QUESTIONS.

1. "Perceive ye how ye prevail nothing?" John 12 : 19.

The raising of Lazarus from the dead was such a noted miracle that multitudes of the people gathered around the Saviour. "The Pharisees therefore said among themselves, *Perceive ye how ye prevail nothing?*" behold, the world has gone after him." They were plotting against Him—they sought His overthrow—but they were baffled. And so it will ever be. "There is no counsel nor device against the Lord." And what the enemy cannot do against The Master, neither can he do against His disciples. It is written, "Behold, I have graven thee upon the palms of my hand!"

2. "And how sayest thou, *The Son of man must be lifted up? who is this Son of man?*" John 12 : 34.

Christ had been speaking of His approaching death, and the manner of it—that He must be "lifted up," and that He would "draw all men unto Him." The people could not understand this, and hence they said, "Who is this Son of man, etc." He was to them a mysterious personage—they apprehended Him not. They did not understand that He was to be received by faith, revealed by the Holy Ghost. It is true as the hymn expresses :

"No man can truly say  
That Jesus is the Lord,  
Unless Thou take the veil away,  
And breathe the living word."

And there are many still who do not apprehend the Lord Jesus. Let us seek to have our eyes opened so that we may behold His glory—and, beholding, be transformed into the same image. We should not rest short of our glorious privilege set before us in the Gospel.

## WHAT OUR CORRESPONDENTS ASK.

*A Sister in Minnesota asks:* Is it true that the Lord will heal any or all of our diseases if we only have faith enough without the aid of a physician?

**Ans.** The word of the Lord abideth forever. The promise is still ours. "The prayer of faith shall save the sick." This is nothing new—it is as old as the Bible. This may be with or without means, according to circumstances. It is right for us to avail ourselves of the aid of a physician, if we can. But our faith should take hold of the *Great Physician* as if there were no human agency in the case. But there are times when individuals are led to lean on Him alone without human aid, and in such cases He honors their faith. Wherever there is a case of healing it is under the *special inspiration* of the Holy Ghost both as to *desire* and *faith*. Where the *faith thus inspired* is in exercise the cure must and will be wrought, no matter what the seeming impossibilities. In all instances we must ask in submission to the Divine will—for it is manifestly His will in certain cases that there shall be suffering and furnace work instead of healing—and to all such He has made the promise that He will "*make all their bed in sickness.*" Psa. 41 : 3. If none of His saints were sick, like "*Bella Cooke*" He would have no beds to make.

2. *A sister in Michigan*—A person receives a certificate of full membership in the Church, when she was simply a probationer, and is recognized as a full member—ought she to explain the matter to the pastor?

**Ans.** We think she ought to make known the mistake to the pastor, so that he may rectify it and then she can enjoy the privileges of full membership without any drawbacks in her mind. It is well always to have "a conscience void of offense."

3. *A Sister asks*—What do you think of Sunday School Conventions being held on Sunday in a grove?

**Ans.** We think some other arrangement had better be made. The Lord's day ought to be held sacred to the work of Gospel preaching and Sabbath School instruction. The less interruption to the regular services of the sanctuary the better.

*A Brother in Canada*—How long does it require for a babe in Christ, (a justified one) to come into possession of perfect love?

**Ans.** Not long if there be well-instructed mind, and a willing mind. Mr. Wesley tells of those who in a few hours after conversion, received it. Receiving this, growth may be rapid and ceaseless. The apostles were very earnest in their efforts to bring young converts speedily, into this experience. See Rom. 12 : 1.



## HELPS TO CHRISTIAN DEVOTION.

*Excellent counsel.* "That ye would walk worthy of God, who hath called you unto his kingdom and glory."—I Thess. 2 : 12

"O that to Thee my constant mind  
Might with an even flame inspire,  
Pride in its earnest motions find,  
And mark the risings of desire."

## I.—THE HOLY WORD.

## DAILY BIBLE CALENDAR—OCTOBER.

1. Psa. 4; 4. Jer. 31; 31. Psa. 26; 11.
2. Psa. 31; 23. 1 John 4; 9. Psa. 9; 10.
3. Phil. 2; 12. Phil. 2; 13. Psa. 6; 2.
4. Rom. 13; 11. Rom. 10; 8, 9. Prov. 85; 6.
5. Mark 14; 38. Matt. 11; 27. Psa. 25; 15.
6. Matt. 6; 20. Phil. 4; 19. Psa. 116; 8.
7. Jer. 13; 16. Heb. 9; 26. Job 23; 3, 4.
8. 1 Thess. 5; 19. John 16; 14. Psa. 51; 11.
9. Phil. 4; 4. Deut. 12; 7. Psa. 33; 21.
10. Psa. 105; 1. Psa. 30; 5. Psa. 57; 11.
11. Luke 21; 19. Rom. 8; 28. Psa. 40; 5.
12. 1 Thess. 5; 6. Rom. 16; 20. Psa. 6; 4.
13. Eccl. 5; 2. Psa. 145; 18. Psa. 130; 4.
14. Deut. 5; 32. Deut. 7; 9. Psa. 25; 6.
15. Col. 3; 9. Eph. 5; 9. Psa. 119; 124.
16. Matt. 5; 41. Matt. 11; 29. Psa. 119; 135.
17. Psa. 32; 11. Psa. 125; 2. Psa. 90; 1.
18. Rev. 2; 16. Psa. 111; 4. Job 42; 5, 6.
19. Psa. 99; 5. Psa. 102; 17, 18. Psa. 139; 14.
20. Prov. 6; 6. Prov. 13; 4. Psa. 25; 3.
21. Psa. 2; 11. Psa. 34; 7. Psa. 51; 17.
22. John 13; 34, 35. 1 John 4; 12. Psa. 119; 77.
23. Rev. 3; 2. Jer. 30; 17. Psa. 119; 176.
24. 1 Cor. 10; 12. Psa. 40; 4. Psa. 33; 22.
25. Prov. 23; 26. 1 Cor. 1; 30. 2 Thess. 2; 16, 17.
26. Psa. 96; 8. Psa. 48; 3. Psa. 118; 19.
27. John 4; 24. Psa. 1; C. Psa. 35; 24.
28. Jer. 9; 23. Isa. 57; 15. Psa. 62; 7.
29. Psa. 149; 2. Psa. 94; 14. Deut. 9; 26.
30. Joel 2; 12, 13. Psa. 126; 5. Psa. 42; 9.
31. Heb. 10; 24, 25. Joel 2; 27. Habak. 3; 2.

## STUDIES FOR THE MONTH.

## 1st Week.—DILIGENCE.

Christ an example—Mark 1 : 35 ; Luke 2 : 49.

Required by God in seeking Him—I Chron. 22 : 19 ; Heb. 11 : 6.

In lawful business—Prov. 27 : 23 ; Eccles. 9 : 10.

## 2nd Week.—DIVISIONS.

Condemned in the Church—I Cor. 1 : 11 c 13 ; 11 : 18.

Contrary to the unity of Christ—I Cor. 1 : 13 ; 12 : 13.

Avoid those who cause—Rom. 16 : 17.

## 3rd Week.—EDIFICATION.

An object of the ministerial office—Ephes. 4 : 11, 12.

Ministerial gifts—I Cor. 14 : 3 c 5, 12.

## 4th Week.—EXCELLENCY and Glory of Christ.

As the image of God—Col. 1 : 15 ; Heb. 1 : 3.

As Shepherd—Isa. 40 : 10 c 11 ; John 10 : 11 c

14.

## II.—CLOSET PRAYER.

PEARL TEXT—"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." II Peter 5 : 6.

LARGE PRAYER—A poem represents a man venturing timidly into the presence of God with a little draft, of which God inquires why he did not ask a larger sum. He loves to give. He says, "Ask of me and I will show thee great and mighty things."

CLOSET LESSON to be read in concert at the morning devotion, II Peter, 2nd Chapter.

CLOSET HYMN—to be read or sung in connection with the above Lesson : Methodist Hymnal, No. 718, commencing—

"Come, my soul, thy suit prepare,  
Jesus loves to answer prayer," etc.

## PRAYER REQUESTS.

## FOR SPECIAL OBJECTS.

1. For ministers, in all the Churches, that they may clearly apprehend the teaching of the New Testament on holiness.

2. That Sabbath School Superintendents and Teachers may be led to entire devotion.

## FOR INDIVIDUALS AND FAMILIES.

Dakota—A—For a backslidden husband, and an unsaved child. Georgia—S—For a minister to be wholly sanctified—very earnestly desiring it. Indian Territory—K—For a brother to be sanctified. Kansas—E—For a revival. Missouri—K—C—For a young man to be saved. Ohio—C—For a brother to be sanctified and healed. Pennsylvania—H—For a brother and child's conversion. Vermont—E—O—For a brother to have bodily healing—and for a revival.

## III PERSONAL CHRISTIAN EFFORT.

IMPORTANT TRUTH—"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. I John : 2 : 10.

"O let us take a softer mold,

Blended and gathered into Thee ;

Under one Shepherd make one fold,

Where all is love and harmony."

WHAT WE MAY DO. 1. Endeavor to win back to the Church some one who has become careless during the Summer.

2. Bring more children to the Sabbath School.

3. Help your pastor this fall to look after the absentees.

4. Labor with some profane swearer.

5. Get a good tract into the hands of some Sabbath breaker.

6. Kindly remonstrate privately with some trifler in Church.

**CAUTION! CAUTION! TAKE HEED!**

We have lost money recently by being remitted improperly. *Observe!* It is not entirely safe to remit by *Postal Note*, or, by registered letter even. The safe modes are; *Postal Orders*; *Drafts*, payable at some New York Bank; or, *Express Orders*. These, made payable to Palmer and Hughes, give security. Fractions of a dollar may be sent by Postal Order, or, in postage stamps. Now, let every subscriber note these instructions.

—o—

**THE GUIDE PRAYER DAY.**

We set apart for the present month

TUESDAY OCTOBER 14th.

Pray—Pray everywhere—Pray, lifting up holy hands—PRAY IN FAITH.

**EDITORIAL BRIEFS.**

—A GREAT PROCLAMATION:

"Behold, I have given him (Christ) for a witness to the people."

He is the great Witness sent from Heaven. We are also His witnesses. Make Him known.

—Autumn Work. How the glory of God covers the earth at this season. Let every eye be open! "The pure in heart shall see God." Do you see Him? Cut out some work for Him. Strike a blow somewhere, ye that profess holiness—STRIKE! Get some of the literature of holiness in circulation.

—A Divine command: "Go ye therefore into the highways."

Do you hear the voice—ye that love God with all your heart—OBEY! Look for the outcasts!

—What the people say: Sister M. P. of South Dakota writes:

"We enjoy the blessed Guide as we have all these years. We cannot afford to be without it so long as we can possibly raise the dollar."

This is one among many testimonies. We are thankful.

—A useful dollar! One of the Lord's stewards writes:

"I send you a dollar to put with Sister Snow's, for Sister Hughes in India."

Thank you, beloved. Dollars are needed.

—A comforting word. Mrs. T. A. of Mass. writes:

"Bless the Lord for Bible Holiness, or, perfect love! The Guide is full of Gospel truths."

We aim to make it so—and will try to crowd it full of life-truths.

—Do it. "Render unto God the things that are God's"

Do you want to know what things are God's? Consult His book. He there gives a particular inventory. Be honest!

—How sad! A sister in the West writes:

"Poverty compels me to ask you to discontinue the precious Guide. With five growing children to feed, clothe and educate, I am hard pressed all the time."

Do we yield to this request? Not exactly. The Publishers of The Guide are not making money out of it. Note this, all of you! We tax our resources to the utmost, and continue the magazine. Help our "Guide Benevolent Fund."

—No mistake! Our beloved contemporary Rev. Isaiah Reid, of Nevada, Iowa, is a live man on the line of holiness. His paper, "The Highway," his "Bible Readings," "Gospel Arrows" and other publications are instinct with life. Lend him a hand.

—Are you willing? "Search me, O God, and know my heart: try me, and know my thoughts."

That is close work. God searches with a lighted candle, of His own lighting. Well, let Him do it—know the worst of yourself.

—Glad of it! That is, we are glad that the "Young People's Methodist Alliance" is not dead. It lives—and it proposes to live. It is strictly on the line of Holiness, proposes to lead the young people first into "Beulah Land" and then get them out on the lines of salvation work. Its paper "The Alliance Herald" should be circulated. 50 cents per year. Address the Secy., Miss Lulu Higgins, Evanston, Ill., for information.

—Crowd on sail! The sailors understand that order. Gospel mariners do also. "The Old Ship Zion," of which our fathers used to sing so lustily which "has landed thousands over," needs a little more sail—crowd it on! Man the life-boats and rescue the perishing from the waves. Get them on board "THE OLD SHIP."

—We are in receipt of the 2nd annual report of the New Jersey Home for Feeble Minded Children, Vineland, N. J., Rev. S. Olin Garrison, Superintendent. It is an interesting document. Send for it, and remember this excellent institution in your benefactions.

—A good Institution. "The Invalid's Visitor" is a valuable institution, as also its organ the same name, 50 cents a year. Mrs. Kate Summer Burr, Williamson, N. Y., Publisher and Editor. Write her for particulars.

—Remember it! That is, The Missionary Training Institute, of which Mrs. Rev. W. B. Osborn is Principal, cor. Willoughby and Raymond streets, Brooklyn, N. Y.

—BOOKS RECEIVED. Just as we were putting this number to press we received "By Canoe and Dog-train," By Rev. E. R. Young; "Philosophy of Christian Experience;" "Christian Missions—Probation and Future Punishment." "Blessed are They;" "Sunlit Songs;" "Gathered Jewels;" "The Best Thing in the World;" "Modes of Sanctification." Will notice hereafter.



## THE HARVEST FIELD.

## AT HOME.— THE CAMP MEETINGS.

NEW CARLISLE, OHIO. A blessed Camp meeting. Sinners converted, backsliders reclaimed, and believers sanctified.

CHESTER, PA. The Camp meeting held by the "Heavenly Recruits" was a spiritual success. Between 35 and 40 converted—many believers sanctified.

PIEDMONT, S. C. Evangelist Thos. H. Leitch has had a glorious meeting at this place. The whole community was aroused. Several hundred claimed pardon.

JOANNA HEIGHTS, PA. Rev. John Thompson in charge, aided by Bros. Updegraff, Pepper, and others. The work of conversion and sanctification gracious. The power of the Lord was present to heal.

LAKE BLUFF, ILL.—STORM LAKE, Ia. Bro. G. D. Watson writes, The meeting at Lake Bluff was better than for years. The Camp Meeting opened here last night gloriously—souls saved at every service so far.

CENTREPORT, N. Y. Bro. H. C. Whitney writes: Open air exercises were held here Aug. 8 & 12, with large results—a score sanctified and nearly as many converted. This charge is on fire. Glory to God!

URBANA, OHIO. Bro. Jos. H. Smith, evangelist, reported to *The Christian Standard* that, at this meeting "a deep, steady, spiritual current, with results both as to conversions and sanctifications at every service. Glory!"

BIG RAPIDS, MICH. Every service was victorious. Two hundred were at the altar at one time, and at other times two and three scores. Seekers for pardon and sanctification bowed side by side and arose rejoicing in God.

UNION MEETING, MORLAND, KY. Bro. W. J. McCluney writes from Holly Hill, Ky.: I have just returned from the union meeting of the Kentucky and East Kentucky Holiness Associations at Morland. It was the most glorious time I ever enjoyed in my life—Hallelujah!

NATIONAL CAMP MEETING, Decatur, Ill. We have favorable reports of this meeting in "*The Witness*." Bros. McDonald, J. A. Wood, and C. J. Fowler, preached on Sabbath and the Spirit gave the word effect. The altar was filled at each call with seekers, and the work of salvation proceeded steadily.

SING SING, N. Y. Bro. Merritt says the labors of Bro. Thos. Harrison were abundantly successful. "Constant victory. Conversions all the time. Full salvation had the sway. Bro. Willing and wife were abundant in labors. Chinamen converted. Scandinavians by the score.

## ABROAD.—

—The Presbyterian mission in Korea, has over 100 baptized Christians.

—Russia edicts will result in the expulsion of over one million Jews.

—Along the valley of the Nile from Alexandria to the first cataract are 79 mission stations.

—Dr. Kerr Cross the noble missionary surgeon has returned to Great Britain on a furlough.

—There are now in Palestine double the number of Jews that returned from the Babylonish captivity.

—In heathen countries Protestants occupy 500 mission fields, containing 20,000 stations, 40,000 missionaries.

—Since the last annual meeting the American Board has appointed for missionary service, 60—22 men; 38 women.

—A large number of Irish Episcopalians are sternly determined that their Church shall not be carried over to Romanism.

—A great and mighty door has been opened lately, for the Gospel in the *Shantung Province, China*. A revival wave is in motion.

—The Wesleyan Conference, England, has made an advance movement. Rev. G. A. Bennetts was elected *Temperance Secretary* by a large vote.

—A meeting has been held in London to establish a London Auxiliary of the *Mission to Lepers in India*. There are about 500,000 lepers in India.

—The Waldensian Church of Italy which recently celebrated its 200th anniversary, gives evidence of continued life and vigor—it has 4,074 communicants.

—A Conference on *union*, composed of seven Presbyterian Churches in China, has been held in Shanghai. At a later meeting steps were taken for organic union.

—In response to a telegram from Mr. Douglas Hooper, of Eastern Africa, at a meeting in Exeter Hall, London, 9 volunteers for the work offered themselves in thirty six hours.

—The number of missionary stations in Africa now exceed 500. There are 400,000 converts and increasing 25,000 per year. Within five years more than 200 natives have suffered martyrdom for their faith.

—Rev. John W. McKim, Episcopal missionary from this country writes from Japan "The Church at home may be assured of this, that the religion of Christ is firmly rooted in Japan, no opposition nor persecution can pluck it up."

—Bishop Thoburn reports the work in North India prosperous. No less than 2,364 have been baptized in the Rohilkund Dist. since last October. And there have been 400 baptisms resulting from Dr. Parker's evangelistic work.

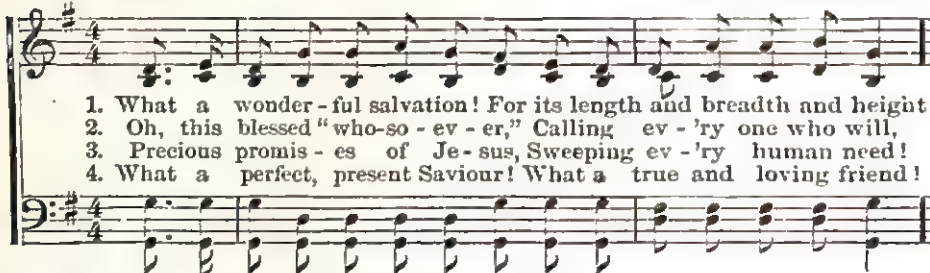
# GUIDE HYMNAL

## It Just Suits Me.

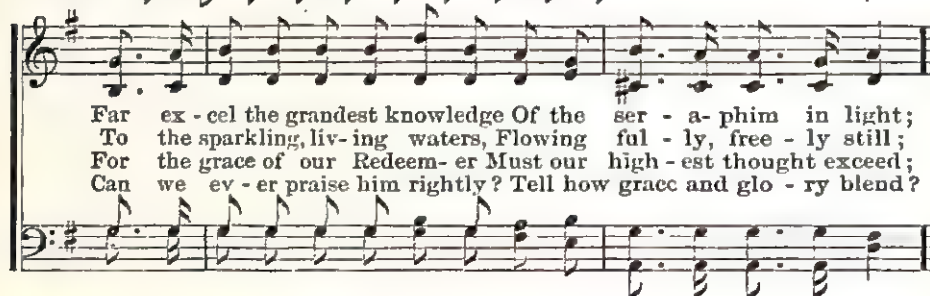
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E. E. HEWITT.

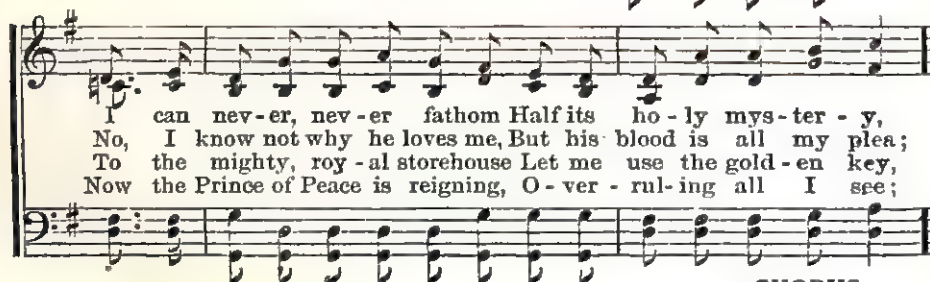
WM. J. KIRKPATRICK.



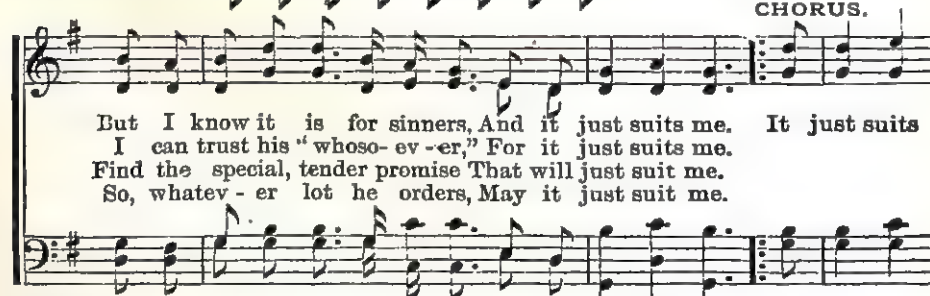
1. What a wonder-ful salvation! For its length and breadth and height  
 2. Oh, this blessed "who-so-ev-er," Calling ev-'ry one who will,  
 3. Precious promis-es of Je-sus, Sweeping ev-'ry human need!  
 4. What a perfect, present Saviour! What a true and loving friend!



Far ex-cel the grandest knowledge Of the ser-a-phim in light;  
 To the sparkling, liv-ing waters, Flowing ful-ly, free-ly still;  
 For the grace of our Redeem-er Must our high-est thought exceed;  
 Can we ev-er praise him rightly? Tell how grace and glo-ry blend?

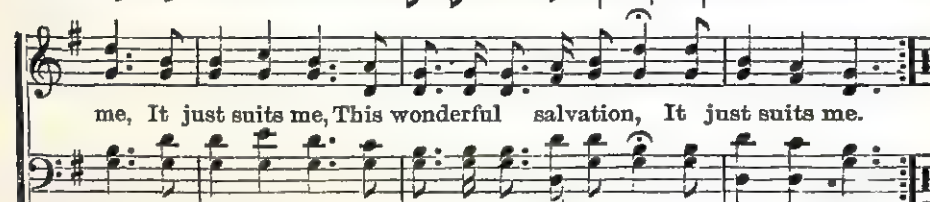


I can nev-er, nev-er fathom Half its ho-ly mys-ter-y,  
 No, I know not why he loves me, But his blood is all my plea;  
 To the mighty, roy-al storehouse Let me use the gold-en key,  
 Now the Prince of Peace is reigning, O-ver-rul-ing all I see;



CHORUS.

But I know it is for sinners, And it just suits me. It just suits  
 I can trust his "whoso-ev-er," For it just suits me.  
 Find the special, tender promise That will just suit me.  
 So, whatev-er lot he orders, May it just suit me.



me, It just suits me, This wonderful salvation, It just suits me.

Copyright, 1890, by Wm. J. Kirkpatrick.

From *Sunlit Songs*, price 35 cents—Published by John J. Hood, 1024 Arch St., Philadelphia, Pa.





NOVEMBER, 1890.

✻ The Monthly Portion. ✻

BY REV. GEO. HUGHES.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1. John, 2: 28.

**T**HE apostle here uses a very endearing appellation, "little children," referring to Christian believers of every stage and age. As a loving father, cherishing a deep interest in their spiritual welfare, he gave them good counsel: "Little children, abide in him"—CHRIST.

What is it to abide in Christ? It is to abide in His love and Spirit, giving expression to our love in holy obedience—deriving our life from Him, being joined unto Him by living faith.

It is one thing to have this union established, and another thing to have it perpetuated. By a continuous faith the union is to be in continuity. We live by faith, moment by moment, and the bliss of its establishment is heightened moment by moment.

And what an incentive is here furnished, to guard with holy jealousy this Divine union: "that, when he shall appear, we may have confidence—or boldness—and not be ashamed." In this same epistle, reference is made to the

glorious appearing of Christ. Hence it is said, "And every man that hath this hope in him"—a lively and felicitous hope of Christ's second advent—"purifieth himself, even as he is pure."

He who is looking for the coming of THE BRIDEGROOM should be white-robed, holding in his hand a burning lamp, and having abundance of oil in his vessel.

When Jesus comes, whether at morn or noon or eve we know not—it will be with exceeding glory. His saints will recognize Him with holy exultation. They will be ready to exclaim, as with one voice: "Lo, this is our God; we have waited for him, we will rejoice and be glad in his salvation!" *Ashamed* at His coming! Nay, verily! They have not been ashamed of Him, or His words, or His work on earth—and when He comes in the clouds of heaven, they will have holy boldness, and stand approved of Him. Hold on, ye blood besprinkled bands! Rejoice, your redemption draweth nigh—the coronation day is at hand! The Lord will be glorified in you.

## THE WORD OF GOD

"Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces."—Jer. 23: 29.

"The power that gave it still supplies  
The gracious light and heat."

## THE SERMON.

### THE BEAUTY OF THE LORD.

BY REV. L. K. REDINGTON.\*

TEXT: "And let the beauty of the Lord our God be upon us." Psalm 90: 17.

**B**EAUTY is attractive; and if we have any degree of intelligence and refined taste, we shall admire it. We behold beauty in the flowers of the field and in the trees of the forest. It is reflected from the starry heavens—flashes in the sunlight, sings in the flowing brooks and rivers, and glows in the human countenance. But the text speaks of the beauty of the Lord our God. We cannot fully explain what this means, but it must embrace the purity of the Divine character—the harmony of His attributes, and the great mercy of His administration toward us in the gift of the Saviour for our salvation from sin.

FIRST. *Let us inquire in what sense the beauty of the Lord our God may be upon us.* It is revealed in our *regeneration*. Man is naturally depraved and unholy—his nature is deformed by reason of sin—his passions are fierce and unsubdued, and his heart in a natural state is "deceitful above all things and desperately wicked." Therefore in order to possess the "beauty of the Lord," he must be changed. Through faith in Christ, he may be brought into harmony with God's will in all things. Therefore "If any man be in Christ he is a new creature; old things are passed away; behold, all things are

become new." In this state he has a revelation of the beauty of the Lord upon him, and his mind is now adorned with all the graces of the Spirit in infantile degree. In the language of the prophet, he exclaims, "He hath clothed me with the garment of salvation; He hath covered me with the robe of His righteousness; as a bridegroom decketh himself with ornaments and a bride adorneth herself with her jewels," (Isaiah 61: 10). He can now worship in the beauty of holiness. I Chron. 16: 29.

This beauty of the Lord in the Christian does not fade or grow dim with age. Earthly beauty soon fades away and dies, but the heavenly beauty is eternal in its duration and "shines more and more even unto the perfect day."

SECOND. This beauty of the Lord shines upon us more brilliantly when we are *entirely sanctified*. I will not here argue the question of the possibility or the necessity of such a state of grace. Such a discussion might prove beneficial but it would make this discourse too long. It is sufficient for my present purpose to maintain, that the Bible teaches the doctrine; the Church sanctions it, and Christian experience confirms the great truth. And its wonderful spread in different branches of the Christian Church, all prove that God is leading His saints into the enjoyment of holiness.

But what is the state of the soul that newly emerges into this glorious experience? All sin is removed from the heart and the mind is filled with the perfect love of God. All the passions and emotions of the soul are purified and move in perfect harmony with the Divine will. How dignified is the position of the Christian! He stands erect in the image of his God, his companions are the angels—and through faith and the agency of the Holy Spirit is now made partaker of the Divine glory; and he will soon be glorified in the kingdom of Heaven.



THIRD. The beauty of the Lord is upon us *in the hour of death*, which is represented in different aspects in the Bible. It is called the "King of Terrors" and we cannot escape it. It is the last enemy to be destroyed, but the Christian encounters him with holy triumph. How could it be otherwise? In his case death is merely a transition from earth to glory—a bright passage-way to the skies. Having fought the good fight, finished his course and kept the faith, through the power of Christ he is dismissed from earth and translated to Heaven.

May I be permitted, in this connection, to refer to the departure of my dear wife, who passed to Heaven last January, in proof that the Gospel "saves to the uttermost? She was converted at six years of age and, during her whole life, lived in the enjoyment of perfect love. I had an excellent opportunity of witnessing her departure. It was calm, peaceful, triumphant—no struggle, no disturbance of the tranquility of her soul; but a peaceful smile rested on her countenance and left its impress on her features. I gazed upon her placid face, so peaceful in its repose, and asked myself, "Can this be death? No; it is life and immortality!"

I will now refer briefly to the manifestation of the beauty of the Lord to His saints *as they enter Paradise*. Heaven as a place is beautiful. It is represented as a city. The walls thereof are of *jasper*, the gates of *pearl*, and the city of *pure gold* like unto clear glass; see Rev. 21 chapter. "And the city had no need of the sun: neither of the moon, to shine in it: for the glory of God did lighten it and the Lamb is the light thereof." The inhabitants are beautiful. They are glorified with Christ, and wear robes of righteousness, crowns of glory and palms of victory. Their worship is beautiful and harmonious. Their songs never cease, their sweet strains of heavenly melody produce emotions of praise in the vast multitude of devout worship-

ers around the throne. O may we all join that happy company in forever ascribing, "Blessing and honor and glory and power unto Him that sitteth upon the throne and unto the Lamb forever and ever!"

What will be the result of the enjoyment in an eminent degree of the "Beauty of the Lord?" We shall be pure and free from all sin and have constant, delightful communion with God, and be filled with light and joy. There can be no darkness or gloom where the "Beauty of the Lord" dwells. There may be severe trials and burdens to bear, but we shall feel the sustaining grace of God, and in the end enjoy an "eternal weight of glory."

The presence of the "Beauty of the Lord" with us will be a wonderful source of strength and power in preparing us for successful work in extending the kingdom of Christ and promoting the spread of holiness among the people. It gives courage, love and wisdom, which enable us to lead others into the enjoyment of a greater degree of holiness and thereby secure the salvation of sinners, the sanctification of believers, and the purity and efficiency of the Church.

Finally we shall be prepared for Heaven. The happiness of Heaven does not wholly consist of the beauty of the place or its worship, but in the purity of the mind and in the possession of the image of God. "When He shall appear, we shall be like Him: for we shall see Him as He is." (I John 3:2). The "Beauty of the Lord" when powerfully revealed to the soul fully qualifies for Heaven. It includes in it everything Christian, prepares him for future advancement in the Divine life, and an enjoyment of a greater degree of holiness.

In every department of Heaven are manifested perfection and beauty. There is no dimness of vision to obstruct the view—no weakness of voice to disturb the harmony of the sweet songs of Paradise.

No interruption of Divine worship, but with increased fervor and rapturous joy, they continually praise God. The "Beauty of the Lord" illumines their souls and spreads a halo of glory over the whole scene, giving to each inhabitant of Heaven an *eternal assurance* that this holy and happy place will be their home FOREVER.

In conclusion. Let us all most earnestly strive to be so filled with the "Beauty of the Lord" as to attract others to this central point of bliss so that they may secure the same blessing—till the whole Church shall be clothed with its glory. Amen.

\*In furnishing this sermon, our beloved brother writes :

"I send you some thoughts on "The Beauty of the Lord," in the form of a sermon. If you think proper you can publish it in The Guide, it was written for that purpose. I am now nearly 88 years of age and am subject to many infirmities, especially defective vision. It was written with a pencil and copied by a sister in the Church—but the latter part of it contained some mistakes, therefore I re-wrote it.

I deeply regret that I could not present it to you in a more perfect state. There is a lack of finish about it, and some redundancy of words—but with all its defects I send it to you. If you have time or patience to improve it you are at liberty to do so. The theme is important and I hope you, or some other brother, will write on it with greater skill.

Let me here express to you my gratitude for the privilege of reading The Guide. I feel while I write that the "Beauty of the Lord" shines through my soul. I trust the Lord will bless you and give you abundant success in your noble work, in advancing Scriptural Holiness.

Yours in Christ

L. K. Redington.

(The above kind note is written in quite a clear hand—remarkably so for one of such advanced age. We deem it best to publish it, believing that the sermon will be read with greater interest on this account. ED.)

LOVE OF PUBLIC WORSHIP.—Ps. cxxii. 1. "I have in my congregation," said a minister of the Gospel, "a worthy aged woman who has for many years been so deaf as not to distinguish the loudest sound, and yet she is always one of the first in the meeting. On asking the reason of her constant attendance, she answered, 'Though I cannot hear you, I come to God's house because I love it, and because I am in the best of company. He gives me many a sweet thought upon the text. I am not satisfied with serving God in private; it is my duty and privilege to honor Him regularly and constantly in public.'—*Set.*

#### THE HOLY COMFORTER.

CHRIST'S PROMISE.—"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever—John 14 : 16. This was a blessed promise to the sorrowing disciples—sorrowful because He was about to leave them. The promise has had a grand fulfilment. Pentecost gives the record. Jesus was the Comforter while present with the disciples. Now He has provided another, the blessed Holy Spirit. We may have Him as our Indweller, our abiding Guest. Does He fill the temple of your heart?

### REGENERATION---ENTIRE SANCTIFICATION.

BY REV. BISHOP R. S. FOSTER.

(From "The Philosophy of Christian Experience," recently published).



soul after regeneration is a forgiven soul with the principle of righteousness implanted in it, but it has the evil of infirmity, of weakness, and strong tendencies to sin remaining in it, as the heirloom of its native abnormality or depravity; and further than that, tendencies to sin which have grown in it by indulgence and by the free choice of evil which has marked its previous life. The throb of the Divine life in it is feeble and subject to fluctuations. There is not only weakness but poverty in its graces. Infancy implies all this. All Christians are conscious of it. Some infants are more robust than others; some are sickly and do not grow. Growth is not determined by time merely, but also by health and nutritious food. The soul like the body, needs good constitution, rich blood to begin with; needs to be well born; it also needs care and nutrition. Truth makes some tissue. Aspiration opens all the avenues to light and warmth. Prayer brings needed supplies. Where these are wanting life pulses feebly and emaciation is painfully visible. There are many sickly souls—not entirely dead, but only just alive. This is not a desirable state. Who is content with weakness and poverty of blood? Who does not see beauty in the



ruddy glow and the strong elastic movement? The other defect we mentioned is that of the life. If the inward life is feeble the outward will be sure to be careless, irregular, unsatisfactory. The stream will not rise above the fountain. There is interaction between the internal and external. A cold heart, absence of inner strength, will manifest itself in the practical life and outward example. So also unfaithfulness in the outward life will bring death to the soul. Fidelity in externals will help to the creation and preservation of internal health, and the contrary.

We raise the question, Can these defects be removed, or, in any degree be removed; and if so, *how and when*? This is a subject among us of great importance, as affecting the question what we are to teach as truth.

Can the defect be removed, or in any degree removed? No one pretends that any amount of gracious agency that may be exerted in the soul can lift it into a state of absolute perfection, or angelic perfection, or even Adamic perfection. Thus by common consent, a damage has come to the soul by sin that in some respects is irreparable while it remains in the body. All admit that a soul in the right adjustment of its affections and development of its intelligence and strength and proper action of its will, is capable of great and progressive improvement. Some believe, and even assert, it is a matter of personal experience, that following regeneration, by a special and separate act of the Holy Ghost, in answer to prayer and faith that claims it, the soul may immediately and consciously be raised to a state in which all evil tendencies will be eradicated and all temptations cease to have any influence with it. Others believe that by continuous growth it may ultimately come into this state while yet in the body. But even those who hold this high view do not pretend that, while rendered ethically perfect, it is freed

from infirmities of judgment or delivered from defects which do not affect character.

All along through the Christian ages there have been Johannine spirits of such saintliness as to give sanction to the most extreme views as to the possibilities of grace, Thomas a' Kempis, Fe'nelon, Fletcher, Madame Guyon, and others dead, and some living might be added to the list. For more than a hundred years it has been a subject of deep interest among Christians of mystical tendencies in all sects, and especially among the Methodist family of Churches. It has undoubtedly given rise to fanaticisms and delusions to an alarming degree.

Meantime there is a great truth which must be conserved, and, as far as possible, rescued from the abuses to which it has become subjected. The odium that gathers about it by evil associations is no excuse for its desertion. Christ, if on the gibbet, is still Christ. A jewel is a jewel, however incrustated with base alloys. The alloys may hide the precious gem or disfigure its beauty, but cannot destroy its value. It is the task of Christian patience to remove the debasing incrustations and set it in position.

The truth to be preserved is that there is a higher experience possible to Christians than that which is attained in and at the time of regeneration; and this must be so taught as not to reflect discredit on regeneration on the one hand or to excite fanaticism on the other, and so as to inspire aspiration after it as duty and privilege. The possibility of enlargement is beyond question. The duty is plain. The desire is felt by every truly regenerate soul. It may and ought to be by growth in grace day by day. It may be by sudden and overwhelming manifestations to and in the soul at any moment when earnestly sought.

It is precisely the same grace of life in

all stages of possible enlargement—God more and more, or in a moment, completely filling the regenerate soul with His presence and His love, so that it effloresces in all the graces of righteousness; its love is perfect and its peace is undisturbed.

There is such an enlargement possible at any moment. There is no limit to the possibilities of grace short of perfect love which keeps perpetual sunshine of God's favor. The limits are in ourselves. God wills that His people should be a holy people; that every facet of the saved soul should reflect His image; that the seed of life implanted in it should grow to a tree of righteousness, every bough of which should come to perfect fruitage. He would have all His soldiers valiant, all His saints appearing before the Lord and going from strength to strength. He would have no schisms in the ranks and no laggards in the march. He would see all clothed in the beautiful garments of meekness, gentleness and love. He would have a glorious Church, without spot or wrinkle, whose priests are clothed with salvation and whose saints shout aloud for joy. He would have His Zion a city set on a hill whose glory cannot be hid, and whose shining would lighten the nations. For this He would have each soul filled with the glory and joy of His presence—a sacred temple all of whose recesses are undefiled. We are sure that this is so. There is no Christian soul that does not feel it so. It is the ringing cry resounding through all the corridors of every Christian soul: "Be ye holy that bear the vessels of the Lord."

MANY a man when he begins to accumulate wealth commences at the same moment to ruin his soul, and the more he acquires the more closely he blocks his liberality, which is, so to speak, the very mouth of spiritual life. Instead of doing more for God, he does less. The more he saves the more he wants, and the more he wants of this world the less he cares for the world to come.—*Sel.*

#### THE HOLY COMFORTER.

"EVEN THE SPIRIT OF TRUTH"—John 14:17. The Holy Spirit is a divine person, the third person of the holy trinity, proceeding from the Father and the Son, and co-equal with them in attributes and dominion. As such He possesses infinite wisdom, and is the source of all truth. As our Indweller He puts us in possession of the secrets of truth. The Holy Spirit within us is a great body of light. He throws light upon the sacred page—searches all things, and makes marvellous revelations of the things of God.

#### COMMON SLANDERS.

BY REV. ENOCH STUBBS.

**N**OTHING is more important to the existence of society than the enforcement of the law of *meum and tuum*. The rights of personal possession are carefully guarded in the Divine law—we are neither to take, covet or injure what pertains to another. God draws a line around personal possessions and says to all, "Touch not." None must cross this line.

One of the most sacred of a man's possessions is his reputation—the respect of his fellows. Houses, lands and merchandise are of value, but a "good name is better than great riches," says Solomon, and a great authority has declared that the purse is "trash" in comparison with a "good name." He who filches this is not to be tolerated. The former, if lost, may be replaced, but the loss of the latter is often irreparable. A good name is often one's only stock in trade among men. Without it he may be utterly impoverished. It is the key to confidence—it opens the door to position and opportunity. Without reputation or respect a crown or a fortune is a bauble. A good name is a diadem.

Certainly, then, it should be regarded with special sacredness by all—for all are alike liable to injury by its loss. Yet few things are regarded with less care. Although the sparks of aspersion are as dangerous to ourselves as to others, yet how wantonly we fill the air with them. People shoot their social rockets as the



merest pastime, though liable to burn down a neighbor's house. Bits of gossip, though only guesses, are thrown down like matches for others to tread upon to their hurt. "How great a fire a little matter kindleth!" The merest remark has often created a conflagration of scandal which a Niagara of explanations cannot extinguish. A suggestion or interrogation point with regard to one's character may bring disaster that whole paragraphs of apologies cannot repair. It needs not a flash of lightning to fire the neighbor's barn. One unkind *innuendo*, like a spark from a smoker's pipe on a windy day, is enough, and if you will make the spark the devil will furnish the wind. If you add only "*but*" to the end of a compliment it is all he asks—the prairie is soon on fire.

If the art of conversation is so far lost that men cannot engage in it without practising vivisection upon each other, or being guilty of cannibalism, it would be better to be silent—or, if that remedy be too severe then let them be "slow to speak." A tongue whetted for such work is more dangerous than a Damascus blade. To be deaf in an age of reckless talking is not an unmixed evil. One such said, "he only got the cream." Talking to him was difficult, and the skim-milk of *tittle tattle* was therefore omitted, while slanders being mostly in whispers did not reach him. Surely in this life of fact and work, slander and fiction are not indispensable as subjects of conversation. There is plenty to talk about besides motes in the eye of personal character.

Indeed this habit has its dangers to the author as well as the victim. What looks wrong to him may be right. Only the Omniscient can see things in all their relations. A small camera cannot take a large picture without distorting side objects from the perpendicular; only those in direct range retain their upright position in the representation. The human mind is such a camera, and can

represent safely and accurately only what is the direct line of its vision. What we venture about the rest is sure to be distorted and inaccurate. No wonder we are Divinely warned against such ventures. We are to "think no evil." "Judge not," said the Saviour. What looks to us suspicious is to be covered with the mantle of that charity which "rejoiceth not in iniquity." Happily it is not necessary to form a judgment upon everything we see or hear. A day is coming when He who knoweth all things shall "declare it." We can wait. We may yet "judge angels," for "it doth not yet appear what we SHALL BE," but as we now are we use the microscope and scalpel at our peril, even upon men, if "with what judgment we judge we shall be judged." There are too many possibilities of error in the logical processes by which our poor conclusions are reached. Keep off the throne until God lifts us up there—our safest place is in humble silence at His footstool.

The dissecting of private character, which is too common, implies the power to read the heart and know the secret motive. Without this no character can be weighed. The social chemist who analyses his neighbor and displays the alloy he has discovered, assumes, of course, that were he placed in the crucible no dross could be found in him. What contrast with an apostle who called himself "chief of sinners," and whose perfect deliverance from sin led him to write down as the greatest of the graces, "*Charity*." (Love) "Above all things put on *charity* (love) which is the bond of perfectness." Col. 3 : 14.

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HOLINESS and happiness are twin sisters. We may, for the sake of explanation, speak of one as older and as introducing the other; but really they are born at the same time, and grow side by side. Blessed are the undefiled in the way, or, in other words, "happy are the holy who walk in the law of the Lord."—*Francis C. Monfort, D. D.*

### THE HOLY COMFORTER.

KNOWN OF US.—“But ye know him; for he dwelleth with you, and shall be in you”—John 14: 17. The world does not know this Comforter. He is unrecognizable by them. It is with him as it was with Christ. The world knew Him not. And yet the Holy Spirit is in close contact with the world, reproving the world of sin. But Christian disciples, into whose hearts He has been introduced as an abiding Guest, they know Him. They are distinctly conscious of His presence—they know His walk and His voice. They are enraptured with His daily communications. Blessed, adorable Holy Spirit!

## HOLINESS ANTAGONIZES EVIL-DOING.

BY REV. L. L. PICKETT.

“Abhor that which is evil; cleave to that which is good.” Rom. 12: 9.



THE twelfth chapter of Romans should be carefully studied. It begins with a demand for consecration: “I beseech you therefore, brethren, by the mercies of God (because ye have realized His mercies), that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” The body stands for the whole being, the entire life, all of which should be completely surrendered to God to be like Him, bearing His image; to suffer His will, to do His work. This requires a non-conformity to the world. God’s holy ones are to be a peculiar people, separate from sinners, antagonistic to sin.

This separation does not mean a cloistered life, but a separation in character, spirit, and deportment. A lady once said to me that if she were sanctified, she would lock herself up in a room and never see the world again. I told her she could not thus retain it, for God required her to let her light shine before men to His glory. (Matt. 5: 14-16).

Holiness is not a spongy, soft quality of ease and worthlessness, that sits idly down to “sing itself away to everlasting bliss.” It is rather, like the glorious God, a “consuming fire.” It consumes

the dross of its possessor and sends him forth among men “a burning and shining light.”; one who has “no fellowship with the unfruitful works of darkness,” but who “rather reproves them.”

We need an army of holy men and women to-day who will go forth as good soldiers of Jesus Christ, enduring hardness, despising the shame, crying aloud and sparing not. (Isa. 58: 1.)

Let them be bold and rugged like Elijah, a terror to evil rulers, with power in prayer that closes the heavens or brings the shower. Else let them be as the loving disciple, the tender John who boldly and unflinchingly declares that: “He that committeth sin is of the devil.” (I John 3: 8).

The devil is intrenched in the wickedness of the carnal world and the Lord calls for soldiers that will storm him in his strongholds. Perfect love makes this kind of soldiers, for it “casts out fear.” (I John 4: 17, 18). We have no use for cowards in this war; it requires courage which is strength. (Josh 1: 6-9).

Glance a moment at some of the evils of the land which call for a type of holy Nehemiahs to meet the violators of God’s law. (Neh. 13: 15: 21).

1. SABBATH DESECRATION. What a demand for holy antagonism. We see Sunday trains on the railroads and some Church members patronizing them. Sunday street-cars, livery teams, newspapers, picnics, pleasure-parties, beer-gardens, etc. Now here comes the “*World’s Fair*” with much talk of keeping it open on the Lord’s day, as many smaller fairs are doing.

2. THE LIQUOR TRAFFIC. This climax of wickedness holds high its hydra-head and laughs in the face of the Church of God, while it annually sweeps down to a yawning hell thousands of immortal blood-bought souls. O that a holy boldness may arouse the friends of God to come forth in solid ranks and sweep away from our land this ally of hell!



**3. GAMBLING.** We have gambling on horses, cards, lotteries, futures, etc.; yea, in many places the Churches have forgotten their holy mission and entered the mad race for money with raffles, theatricals, donkey-parties, etc. Holiness will destroy all these unholy methods of money-getting that curse alike the individual and the Church.

But we cannot enumerate all. Anger, pride, avarice, lust, selfishness, revelings, whiskey, opium, tobacco; costly apparel, showy churches, operatic choirs, eloquent scientific sermonettes, without Christ, holiness, heaven or hell in them. We need a holiness that will purify the heart, cleanse the life, consecrate the possessions. A holiness that will empower the pulpit and energize the pew, for the overthrow of sin and the retaking of this world for Christ. Brother, sister, are you in this war? God bless you, here is my hand.

**REAPING.**—We have the promise, "In due season we shall reap, if we faint not." We shall reap. Others scatter in vain. Of all mankind, only the people of God shall gather a harvest unto everlasting life. They sow the seed that God gives them in the way appointed by him. They deny themselves for the good of others, of property, ease, friends, health; and whatsoever they do for the glory of Christ. From men they oftentimes reap ingratitude, enmity, defamation. But these things only augment the splendor of their reward.

*If we faint not.* This prepares us for a stern trial of faith for a long, long period (at least so seeming), in which we shall be giving much and receiving naught. We spend our days, our golden days, the most precious of all our possessions; we throw them as it were into a gulf, with all our energies, our intellectual efforts, our physical strength, the glow of our aspirations, the enthusiasm of our nature, our property of various kinds; and so far as there is anything to show for it all, we may take up the refrain, "We have spent our strength for naught and our labor in vain." But if we endure unto the end, if we keep Christ's works unto the end, if we faint not, we shall reap, and that, too, with a fullness surpassing our utmost conceptions.—*Bowen.*

#### THE HOLY COMFORTER.

GLORIFIES CHRIST—"He shall glorify me: for he shall receive of mine, and shall shew it unto you."—John 16: 14. The Holy Spirit is Christ's great witness. Every Christian is a witness—but the Holy Spirit is THE witness, pre-eminently. The place of testimony is the human heart—the heart of the believer where He dwells. There He testifies of Christ's glorious character, His atonement, and His bright designs concerning the race—and He reveals to the soul's consciousness Christ in His adorable personality. Under such revelations apprehending authentic 'Tis He—'tis He!

### OUR OPPORTUNITIES---ARE WE IMPROVING THEM?

BY ALICE M. BALL

**I**T is an inquiring age in which we are living. This fact gives cause for gratitude and encouragement. If, in all places and within every soul, the significant cry is *not* raised "what can I do to be saved?" men of all ranks, amidst all people are striving to ascertain what salvation means. But in many instances, poor human hearts, true to our fallen nature, search for some other name than that of Jesus of Nazareth whereby they may not only be saved, but *save*. The natural instincts of our race have a tendency to make provision for a time to come. Show us a man or woman devoid of preliminary calculation concerning the future and we will show you one destitute of that prudence and wisdom that are considered essential to a well-developed mind.

The present age is a stirring one. Young America asserts its eagerness for standing room among us, at such a precocious period we stand back appalled. Bustle and hurry are all about us. All this so plainly indicates a conception of the truth "whatsoever a man findeth to do, do it with thy might;" and that "there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest," we rejoice and are glad.

But amid it all what is the crowning element of success in life and where may

it be found? Heart and lips are tremulous with the inquiry, and oftentimes blanched with terror, as they learn too late, the falsity of earth's replies. The question that the truly aroused soul longs to propound and have wisely answered might be summed up as follows: "What opportunities for safe and remunerative investments are allotted me?" "To what profitable account may I put the few talents that are mine? This slender strength—these earnest heart-longings for a better, broader life—this desire for usefulness and growth?" Our hearts thrill as we begin to realize the blessedness of the response that it is ours to give; yea, they glow with holy joy as we point to the fountain of cleansing—the feast prepared, for all who will come over into the highway of holiness and journey with us to the land where satisfaction flows.

During our wilderness march it is true there are trials to encounter. Many of us are perhaps passed daily by fellow travelers who, in view of their superiority in worldly rank, wealth and position, deem it improper to recognize us whom, we are quite sure, could not fill the trying position allotted to us any better than the Lord enables us to do—thanks to His holy name! Some of us may be receiving scornful glances from fellow mortals whose environments have enabled them to reach the heights of scholarship and literary proficiency that we believe, with *the same opportunities*, we might have reached as easily and have adorned as well.

These things are hard to bear until the soul reaches a certain stand-point where heavenly truths, in their rich effulgence, begin to break in upon the vision. Then from henceforth, old things are done away and all things become new. The plain declaration from our King that "he that *overcometh*" shall inherit the land, comes with a grandeur and depth of meaning unperceived before. And who among us can

plead lack of opportunity for engaging in this holy war? Not he, surely, whose earthly prospects have been darkened, whose worldly schemes have failed. Not she whose daily cares or pains are complicated and so trying—whose temptations are so pressing that the flesh quivers and the heart cries out "*How long?*"

Before such as these the battle-ground is spread while, above and beyond, for those who overcome, the victor's palm is waving. Not a day passes without opportunities for contending for the prize. A silent tongue that a natural heart prompts, perhaps urges, to retaliate, instead of the soft answer that so marvelously turneth away wrath—the gentle and continuous spread of charity over weakness and frailties of fellow creatures.

These are some of the places where Christ delights to reign, and will, when self is properly destroyed. To the soul that through Christ has thus overcome, the gospel comes with healing in its wings and shows the promises and the preciousness of the "hidden manna," and "the white stone with the new name written which no man knoweth save he that receiveth it." These sparkle with a lustre surpassing any earthly gem and become so real. True faith would not exchange them for any earthly thing. Are we among the overcomers? Is self dethroned? Does Christ reign? "Without holiness no man shall see the Lord."

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GOD'S DELIVERANCE.—Ps. xxxiv. 17. As two carbon points when the electric stream is poured upon them are gnawed to nothingness by the fierce heat, and you can see them wasting before your eyes, so the concentrated ardor of the breath of God falls upon the hostile evil, and lo! it is not. We on whom the ends of the earth are come have the same Helper, the same Friend, that "the world's grey patriarchs" had. As in some ancestral home in which a family has lived for centuries, son after father has rested in these great chambers and been safe behind the strong walls, so age after age they who love Him abide in God.



## THE HOLY COMFORTER.

A REMEMBRANCER— 'He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you.'—John 14 : 26. This is a precious office of the Holy Spirit, to bring the beautiful words of Jesus to remembrance. Often, when reading the Scriptures, the Spirit-anointed eye apprehends exceeding beauty in the words of Jesus. Or, in some hour of holy meditation, some word of Jesus starts up before the mind, clothed in garments of light. The soul is in glad surprise, and is led to exclaim, "How surpassingly beautiful—why, I never saw it so before!" Let us pray, Open Thou mine eyes that I may see!

## SCRIPTURAL HOLINESS.

## Part II.

BY ISABELLA S. LEONARD.

(From a Tract recently published. Price, 75 cents per hundred, post free. This will do to scatter everywhere. *It is what God says.*)

## FOR THIS LIFE.

**THAT** He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life.—Luke i. 74, 75.

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.—Titus ii. 12.

Herein is our love made perfect, that we may have boldness in the day of judgment : because as He is, so are we in this world—1 John iv. 17.

## DOCTRINE IMPLIED.

And Enoch walked with God : and he was not ; for God took him.—Genesis v. 24.

Depart from evil and do good ; and dwell for evermore.—Psalm xxxvii. 27.

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree : and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.—Isaiah lv. 13.

That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the

inner man : that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.—Ephesians iii. 16—19.

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.—Ephes. iv. 22.

And that ye put on the new man, which after God is created in righteousness and true holiness.—Ephesians iv. 24.

Husbands, love your wives, even as Christ also loved the church, and gave Himself for it.—Ephes. v. 25.

That He might sanctify and cleanse it with the washing of water by the word—Ephes. v. 26.

That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish.—Ephes. v. 27.

Whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus.—Colossians i. 28.

Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.—Titus ii. 14.

Follow peace with all men, and holiness, without which no man shall see the Lord.—Hebrews xii. 14.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.—1 Pet. i. 22.

Whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.—2 Peter i. 4.

Ye are witnesses, and God also, how

holily and justly and unblameably we behaved ourselves among you that believe.—1 Thessalonians ii. 10.

Let us, therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.—Phil. iii. 15.

And every man that hath this hope in him purifieth himself, even as He is pure.—1 John iii. 3.

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.—1 John iii. 8.

Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world.—1 John iv. 17.

There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.—1 John iv. 18.

#### HOW OBTAINED.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Romans xii. 1, 2.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.—Acts xxvi. 18.

And put no difference between us and them, purifying their hearts by faith.—Acts xv. 9.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption.—1 Corinthians i. 30.

#### PROMISES FOR KEEPING.

Who shall also confirm you unto the end, that ye may be blameless in the day

of our Lord Jesus Christ.—1 Corinthians i. 8.

If ye keep My commandments, ye shall abide in my love; even as I have kept My Father's commandments, and abide in His love.—John xv. 10.

Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.—Isaiah xxvi. 3.

For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.—2 Timothy i. 12.

For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him.—2 Chronicles xvi. 9.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.—Jude 24.

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.—Jude 25.

If the "manifold wisdom of God" is to be shown forth in us and by us to the principalities and powers in heavenly places, we must try to discover how it can be accomplished. We ask of a complicated machine, how does it go? And we mean, how do its different parts move in reference to one another, and what is the power that keeps them in motion. If a machine "goes" the way its maker meant it to go, it will move easily and without friction. And we can only have easy and frictionless lives, if our inward machinery moves according to the divine plan. My hand was made to shut inward on my palm, and it shuts that way easily and without friction. But if I try to shut it outward over on its back, I cannot do it without breaking something. My heart was made to love and serve its Creator, and when I do this, all my inward machinery moves without friction or jar. But if I love and serve the creature more than the Creator, all goes wrong, and something is sure to break.

A great deal of the friction and failure in our spiritual lives arise from this fact, that we do not "go" as God meant us to.—*Sel.*



## THE HOLY COMFORTER.

HELPER AND INTERCESSOR. "I have known the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought—hence the Spirit in life our petitions. And He also helps us by His intercessory power, making intercession for us with groanings which cannot be uttered." Prayer, so offered in the Holy Ghost, is effectual.

## TRUTH FROM VARIOUS STAND-POINTS.

## WALKING WITH GOD.

BY MRS. ANNIE E. BOLTON.



WHERE? Heavenward, homeward—to a city whose maker and builder is God, the foundations of which are garnished with all manner of precious stones. The streets are of pure gold like transparent glass, and the inhabitants never say I am sick. "The nations of them which are saved walk in the light of the Lamb." No tears or sighs, or dying—"no night there." A river of water, clear as crystal flows in the midst of it. "There shall in no wise enter into it anything that defileth."

Blessed Home! I shall reach it after a while, for He is faithful that hath promised. O, my Saviour, help me to be more united with Thee, and to walk more closely with Thee! Let me love those who are Thine, so that my whole life may be for Thee.

The secret sins, and false ways, that David hated, should all be put aside forever. There should be "truth in the inward parts." "Many walk who are the enemies of the cross of Christ." They trust in some outward form of worship, some works that shall burn as hay or stubble, without the inward renewing of the mind. O, what can the world do for us in sickness, in death, and at the judgment? On the way we

must expect a traveler's fare—not always quiet and delightful surroundings. The din and confusion of this rushing, tumbling world, dangerous roads full of snares and pitfalls, poor accommodations. Contrary winds that blow the rain in our faces—the sound of muttering thunders and the vivid glare of lightning flashing upon our pathway. Disappointments, losses, persecutions, trials, temptations will be our allotments. Many revelations of glory, and words of cheer from Him who walks with us will, however, be intermingled.

As a mother comforteth her son so shall we be comforted. Our blessed Guide, whose eyes never slumber nor sleep, who goeth before His sheep and whose voice they know, will ever go before us. O, may my eyes be ever toward Thee! Our spiritual enemies are lively and strong, but the Lord shall pluck my feet out of the net. The work begun in a true believer, weak though it may seem now will, if he is faithful, last forever. Christ is the author and finisher of our faith. There are many that watch for our halting, but the promise "I will not fail thee nor forsake thee," is sure. We may take hold of it and cling to it amid the conflicts of life. We are nearing the shore and, though the landing may be perilous, Jesus the great High Priest standing Himself with His feet in the waters, will ensure us a passport, and present us faultless before the throne. We shall join in the song "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

FRUITS OF THE GOSPEL. As seed sown brings forth grain according to its kind; so the gospel preached brings forth that which it teaches; to wit, faith in Christ, amendment of life, the knowledge of God, love to God and our neighbor, and such other fruits as are preached.—Cawdray.

## PRECIOUS PROMISES.

BY M. (CANADA.)

"All things work together for good to them that love God." Precious Promise! O how sweet to know that each day, whatever comes, whether joy or grief, ease or pain, all are alike blessings from the hand of our Heavenly Father. All is for our good. But this precious promise is to those who love God. I ask myself the question to-night: Do I love God? My whole being answers, "Yes, I do love God, for Jesus has said, 'He that hath my commandments and keepeth them, he it is that loveth me' and, thanks be to God, day by day, moment by moment, His grace enables me to do His will, and every day He fills my heart with His perfect love. So that promise is for me and I have proved it to be true. Many times I have been called to pass through great suffering and trials, and they have all drawn me nearer to my blessed Saviour.

I have now just been called to part with my dearest earthly friend, my mother. This, too, has proved a blessing to my soul, for when I saw her bright experience, I was dissatisfied with my own, for I had at some time (I do not know just when) lost that blessing of perfect love that casteth out all fear, and I determined never to rest until I too could say "my mind is kept in perfect peace." I have since been enabled to yield my all to God and trust Him for a perfect cure, and "now I am trusting every moment." My one thought is to live for the glory of God and win souls to Christ. I never before realized as now my dependence upon Christ. O, how weak I am, but how glorious the promise, "I can do all things through Christ." "When I am weak then I am strong," Christ said, "He that abideth in me and I in him the same bringeth forth much fruit." He also said that our "fruit shall remain." O, precious promises, how I love to feed on them!

How it comforts and strengthens me and encourages me to work for Jesus, knowing that His promises are true, that He will always give me grace to do His will. He will always guide me, and I can glorify my Heavenly Father here, and when my days on earth are past, He will say to me "Enter thou into the joy of thy Lord." He will take me as He did my mother, without a doubt or a fear. I will be enabled to say as she did "*All is well.*"

## MY EXPERIENCE.

BY REV. W. S. HOLCOMB.



was converted in January, 1870, and united with the M. E. Church in which I have lived since. During most of these years there was a continual warfare waging within my heart. I was ever sinning and bringing reproach on the Church, and on the name of the blessed Lord, who gave me a being and loved me so much. I would repent and confess, and the Lord would forgive me—then I would sin again, and so for years a continual warfare with the powers of darkness was raging in my being. I knew that this was not the right way to live, and yet I did not know what was the matter. It seemed that I, "being justified by faith had peace with God," yet my sinful nature troubled me. Why is it I am so sinful, I inquired? Sometimes I would kneel down to pray, and get up angry, and other times God would bless me and I would rejoice. O, I wonder how God bore with me so long!

In my sorrow I was led to God's Word where I found I had a depraved nature and, while I am not responsible for this depraved nature in its sinward tendencies, I was led, partly, to believe God could sanctify this nature and make it holy. I realized then that my heart was impure, and out of such a heart proceeds evil, and that continually. I heard that wonderful man of God, Sheridan Baker, preach at Delaware, Ohio. Yet my sinful heart would not allow me to believe in the doctrine of holiness. I thought justification was all God had for me—thousands of Christians think the same—I began to argue the question. I fought it bitterly for four



years. Then God led me to hear the Rev. bro. Ashcraft, who were able advocates of Holiness, at a Holiness Camp-meeting held at Medical Lake, Wash. Ter., my present home. I could realize that what these men of God preached was just what I needed, yet I thought it was impossible for us to be holy in this life. At this camp-meeting I purchased a book called "Perfect Love" by Rev. J. A. Wood. This book I read. I prayed God to give me light, but it seemed everything became darker. I realized that "without holiness no man can see God." So I took my Bible and "Perfect Love," which book is next to the Bible to me—O, I thank God that "Perfect Love" ever came into my possession, I went off among the rocky-wilds of Wash. Ter., far from any earthly being, and there, alone with God, I asked Him "if there was anything for me which I did not possess, to give it to me in the name of Jesus."

The struggle lasted perhaps for an hour. Then there appeared to be such an emptiness—and there came such a *fulness*. O praise the name of Jesus! I realized for the first time what that *fulness* meant. O that all Christendom could realize this *full salvation*, and that Jesus can save to the uttermost.

It has been six years since this second work was wrought in me, and there has never been a time since, that I have doubted holiness. My peace has been like a river. For five years I have been trying to tell the blessed story to others, some may make sport of it, others accept it. The results we leave with God, and eternity alone will reveal the work done. I owe much to the blessed Guide as it has been a monthly visitor, for years, into my home.

**REWARD IN DOING GOOD.** The shepherds led the pilgrims to Mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less. Then said they, "What should this be?"—"This is," said the shepherds, "to show you, that he who has a heart to give of his labor to the poor shall never want where-withal. 'He that watereth shall be watered himself.' And the cake that the widow gave to the prophet did not cause that she had the less in her barrel."

## SOUL REST.

BY REV. JOHN PARKER.

**T**HERE'S rest for weary hearts down here;  
And home for stainless souls up there;  
I need not wear the chain till death,  
I need not till my latest breath  
In bondage go.

The pastures green are here—not there;  
His love brings love and peace, not fear;  
Believing now—I share that rest,  
For God is sure to give what's best  
His trusting child.

God asks no service life from me;  
I will His will—that makes me free;  
What wonder then—if all along  
My lips and life are full of song  
For He is mine.

A life of worry, want and wear;  
A life of discord, doubt and care,  
I may not,—will not live on earth  
It ill becomes the second birth  
Of God's own child.

Though others wear a yoke that galls,  
A service which the soul enthalls;  
I can be strong,—I will be free;  
God shall be glorified in me,  
In life and death.

Not in some envied store of wealth,  
Nor in the blushing glow of health;  
Nor in the favor of some friend,  
Nor aught that with this world can end  
Is found my Joy.

My Joy, and O, this Joy is mine  
That I may in His image shine;  
That to my soul His will is sweet,  
And I am sitting at His feet  
To hear His words.

And He is king in this poor heart,  
And I am glad to take a part  
In any burden, work or cross;  
Reproach or sorrow; pain or loss  
That honors Him.

Not what He gives is my chief bliss;  
But what He is—and mine be this  
To know; to love, to serve; adore  
My Saviour King—forevermore,  
This is my Heaven.

**RULE OF DRESS.** Madam, so dress and so conduct yourself, that persons who have been in your company shall not recollect what you had on.—*Rev. John Newton.*



"Thy word is a lamp unto my feet and a light unto my path"

—PSA. 119 : 105.

"Father of mercies, in Thy word  
What endless glory shines!"

## The International Lessons.

(From a Holiness Stand-point.)

BY REV. JAMES MUDGE.

Lesson V. Luke XII. 54-71. Nov. 2.

*Verse 54. A far off.* This popular method of following Christ has led more people than Peter into trouble. To follow fully—that is, closely, courageously, continually—like Caleb, brings a totally different result. He who is lukewarm in his love, and has little faith and small zeal, trembles before the most insignificant opponent and flees, like the wicked, when no man pursueth. Only he who keeps in living contact with Jesus draws from Him the strength each hour demands, and is able to convey divine power to the needy suffering multitude around. Beware of the first step away.

*55. Sat in the midst of them.* "Evil society is the death of piety." Peter was not in a sufficiently vigorous spiritual condition to adventure himself into the midst of his Lord's enemies. To go among the bad safely one must be in a prime religious state, just as to go among the diseased, one must be physically healthy and strong.

*61. The Lord looked.* Well was it for Peter that he was not so far from Christ just then but what the Saviour's loving glance of tenderest pity and deepest sorrow could reach him. As that reproachful glance fell on him bringing to mind his previous protestations and all the baseness of his conduct, an arrow of remorse keen as death must have pierced his bosom. The loud and bitter weeping which followed as "he thought thereon," and took in the full depth of his fall, testifies to the wide difference between his remorse and that of Judas; his was the sudden sin of weakness and surprise, while the other was the deep-laid plot of long-concocted villainy.

*67. Ye will not believe.* Christ here again with fitting dignity firmly protests against the evil spirit which so manifestly actuated them in the whole proceedings and which made it utterly useless for Him to attempt any vindication. When others are deaf it is well for us to be dumb. To cast pearls before swine is a useless and a dangerous proceeding.

*70. I Am.* Enough, said His enemies; and so also say His friends. This calm, courteous confession in face of the certain death which He knew it would bring upon Him, and which it ought to have brought upon Him had He not been the Divine being that He claimed to be, makes it forever impossible to rank Him with any mere earthly teacher without uniting with the Jews to slay Him.

Lesson VI. Luke XXIII, 1-12. Nov. 9.

*Verse 1. Pilate.* This man, with whose conduct this lesson and the one following are largely occupied, is the exact model of a great multitude who compromise with sin for fear of the consequences of doing precisely right.

*2. A King.* Yes, He was a king, but not in the sense they meant. His kingdom was that of the truth, as He plainly told the judge, (I John XVIII 37), and every one that is "of the truth" heareth His voice. What is it to be of the truth? To be thoroughly sincere, ready to follow the light wherever it leads, hating all shams, and refusing to be blindfolded by the delusive transitory pleasures of this world.

*4. No Fault.* Such has been the verdict of all who have examined this matchless character unbiassed. It is our privilege to live so much like the Master that we too can look the world in the face and challenge boldly all fair and just on-lookers with the question "Which of you convicteth me of sin?" When the Church to any large extent occupies this high position different results will be seen among sinners.

*5. The more urgent.* Obstacles only aroused them to fiercer determination to carry out their fell purpose. Would that the children of light were always as much in earnest as these children of darkness.

*9. Answered nothing.* This "fox," as Christ had already contemptuously called him (XIII 32), was utterly unworthy of the slightest response to the idle queries which his wanton



curiosity prompted him to put. So Jesus maintained a dignified silence in quiet scorn. Happy he who knows when silence is truly golden, as it was here, and when it is time to speak.

12. *Herod and Pilate, Friends.* Unlike in much, but equally unwilling to do the right in this crisis hour of their history as they come in contact with the Holy One, they are types of other strange alliances that these days behold, in politics and elsewhere. No friendship formed by trifling with the claims of Jesus or turning one's back on Him can be profitable or permanent.

Lesson VII. Luke XXIII, 13-23. Nov. 16.

*Verse 16. I will chastise him.* Here spoke that fatal miserable spirit of compromise which some seem to think is the mark of great wisdom, but which is usually, and always where moral questions are concerned, a mark of great weakness and folly. He should have done the right and taken the results without fear; but his cruelty and greed in the past had so deeply offended the Jews that he did not dare to offend them more now.

18. *Barabbas.* They chose Barabbas because they were more in sympathy with his selfish murderous spirit than with the spirit of Jesus. Every generation has its Barabbas; nay, every sinner chooses some form of him instead of choosing Christ.

20. *Desiring to release Jesus.* Yes, he desired it, but he did not determine it, he wished it but he did not will it. There is a vast difference between the two. Nothing of importance can be accomplished in the warfare with sin or in making high advances in holiness except by the stiffest kind of will.

23. *Their voices prevailed.* Right upon the scaffold, Wrong upon the throne. How often this scene has been re-enacted. Yet who would not prefer to be in Jesus' place rather than in Pilate's? The vacillating coward, not so hardened but that he much preferred to do the right but thoroughly unwilling to run any special personal risk in order to do it, has had plenty of followers, and has them to-day. Blessed is he, and only he, who would rather be right than be President, rather be alone with God and an approving conscience than be surrounded by applauding thousands, that is real manhood.

Lesson VIII. Luke XXIII, 33-47. Nov. 23.

*Verse 33. They crucified Him.* The cross reveals to us sin, its guilt and power; also the means of deliverance from it through the love of God there manifested. Unless we get the cross into our own heart the cross on Calvary will not save us. We must be crucified with Christ, like Paul, we must crucify the flesh with its affections and lusts, the world must be crucified unto us and we unto the world. These Scripture expressions refer to spiritual processes that include keenest suffering, but issue in ripest glory.

34. *Forgive them.* How beautiful this first of the seven words from the cross illustrates His own teaching. It is the most generally loved of the seven, it is the utmost height of the morally sublime. Self is lost sight of. He feels the injury these men are doing their own selves more than the wounds they are giving Him; He forgets His anguish out of concern for their salvation. What an example to us!

35. *Others, Himself.* He who makes it his first object to save himself will certainly not save others. The Christ-spirit heeds not the scoffing or the suffering, but simply keeps right on saving, so far as possible, those that most bitterly deride.

42. *In Thy kingdom.* O man, great indeed, great beyond all parallel, is thy faith! For surely no earthly kingdom can be meant in connection with Him already hanging on the cross. How humble too is His request, merely that He might not be forgotten by this monarch in such strange disguise.

43. *With Me in Paradise.* To be with Jesus in the full sense that some enjoy, is to have delights close akin to those of Paradise. Where Jesus is revealed to waiting trusting hearts is at least Beulah Land, on the very borders of the Celestial country.

46. *Into Thy hands.* The last words from the cross, like the first, begin with Father. Into the same blessed Father's hands we too may commit our spirits, may and should, day by day in one sense, as well as at the last in the supremest sense. We must commit the keeping of our souls unto Him as unto our faithful Creator, and the keeping of our bodies from the many dangers that surround the pathway through life. In so doing we shall not be disappointed, the final issue will be glorious, and eternity will be too short to utter our great Redeemer's praise.

## HOLINESS AT HOME

"And in thee (Abram) shall the families of the earth be blessed."

Gen. 12:3.

"Lord, may our union form a part  
Of that thrice happy whole."

### HOME LESSON FOR NOVEMBER.

*Visit of Christ's mother and brethren—Matt. 12:46 c 5.* 1. The announcement made, v. 46 c 47. 2. Christ's reply, 48 c 50. He deemed this an unseasonable interruption, calculated to dissipate the minds of those to whom He was addressing such momentous words. Without directly rebuking it, He seizes upon the occasion to convey a sublime lesson concerning spiritual relations, which are of transcendent value. He taught, as one has said "Filial subjection to the will of His Father in heaven is the indissoluble bond of union between Him and all its members; and whosoever enters this hallowed circle becomes to Him brother, and sister, and mother."

### HOME PROVERBS.

"Pride goeth before destruction, and a haughty spirit before a fall."

"Better is it to be of an humble spirit with the lowly than to divide the spoil with the proud." Prov. 16: 18 c 19.



RIDE caused man's fall. It was the spoiler of Eden. The whole race of mankind is tainted with it. The deadly poison runs in every vein of humanity, and the world groans under the penalty of violated law.

The times in which we live are largely characterized by pride. Multitudes are aiming to make a fair show in the flesh. Hence we see luxury and extravagance on every hand. Families are vying with each other in all manner of excess. In so doing they plunge themselves headlong in destruction—parents and children go down into one common ruin. In order to keep up to the all-prevalent standard, men in business resort to all sorts of dishonest methods to amass fortunes. They must, at all hazards, keep up with their flashy neighbors. Hence the papers are full of recitals of fraud, forgeries, and other criminal transactions. By some sudden and desperate act a fair business reputation is sacrificed and, in the downward plunge, the head of the household involves

wife and children in disgrace. How true it is, as the Proverb declares, "Pride goeth before destruction, and a haughty spirit before a fall." The world is full of examples standing like beacon lights along the pathway of humanity.

The haughty spirit is pride in its most revolting manifestations. "The *haughty spirit*" as one says, "carries the head high." The man looks upward, instead of to his steps. What wonder therefore, if, not seeing what is before him, he *falls*? He loves to climb. The enemy is always at hand to assist him; and the greater the height, the more dreadful the fall.

There is a better way—a way of light and comfort and contentment. Here is the way of true wisdom into which Christian parents, by example and precept, should lead their children. Here it is: "Better is it to be of an humble spirit with the lowly," etc. Humility is the preserving grace. As one says, "Better then—more happy, more honorable, more acceptable to God and man—is a *humble spirit* companying with the lowly, than the spoil of the haughty conqueror, ministering only to his destruction." May my Lord's example keep me low! "When majesty—said the pious Bernard—humbled Himself, shall the worm swell with pride"?

### LETTER TO THE CHILDREN.

#### COMMON MERCIES.

DEAR children: One morning while thanking the dear Father for His loving care over us during the night, the thought came to me, how easily we forget that even for the unbroken sleep of the night, the awakening in the morning in health and strength, even for these blessings so common, we forget so often that it is only because He has watched over us. Every pulse that beats in our bodies we owe to His care; yet can we be so careless as to forget God in His gifts. The sun shining day by day—the blessed rain soaking in the parched earth—the ripening of the fruits in their season, all speak of a Heavenly Father's love and daily care over us. O, think, if God should forget us for one little moment all nature would die! Think again; suppose Jesus our blessed Saviour had never given himself a sacrifice for our sins. O, no heart can conceive what would have been the result in such a case! Let us thank Him with our whole heart for the gift



of *Himself* and that we are "with Him of every good possessed." Have you ever thought, dear little ones, that God's gifts are not *Himself*—He is not obliged to bestow all these blessings so liberally—but He does give them, because He loves us so much. Blessed be His dear name! O, He is worthy of our entire devotion—our fullest confidence, and loving, trustful obedience.

### THE CHILDREN'S STUDY.

**THE MONTHLY TEXT.** "Redeeming the time, because the days are evil." Ephes. 5: 16.

"Our wasting lives grow shorter still,  
As days and months increase;  
And every beating pulse we tell  
Leaves but the number less."

The evenings of this month will be favorable for those connected with our "*Guide Study*" to give themselves to Bible searching. We hope they will be faithfully improved. Avail yourselves of every help that you can to get a thorough acquaintance with the Holy Scriptures. You will find this to be a great blessing. And do not fail to let us hear from you. We want to know that those who belong to our "*Guide School*" are at work.

**ELEVENTH LESSON.** *Christ eateth with publicans and sinners.* Matt. 9: 10 c 13. Points for consideration: 1. The character of those who came to Jesus while He was at meat, v. 10. 2. The caviling of the Pharisees, v. 11. 3. Christ's explanation of His course, v. 12. 4. His important instruction, v. 13. Do you know what that means, young friends? If not, try to study it out—and let us hear from you.

**LETTERS RECEIVED.** May Smith, Stony Brook, Nannie Harrison, Yates Centre, Kansas; Roy E. Pikens, Duffy, W. Va.; Jennie Philo, Farmer City, Iowa.

**QUESTIONS FOR THE MONTH.** 1. What are the ten names of the Bible? 2. Name the kings of Israel? 3. Mention the ten prominent heathen monarchs of the Bible. 4. Mention all the seas named in the Bible.

#### BIBLE ANIMALS HIDDEN IN BIBLE TEXTS.

1. "Therefore he made the rampart and the wall to lament."
2. "And Elam bare the quiver with chariots of men and horsemen."
3. "The words of a man's mouth are as the well spring of wisdom."

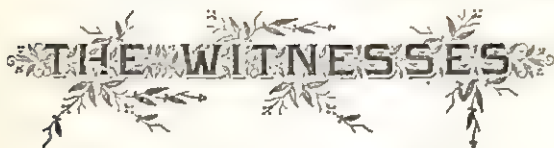
### LOVED ONES GONE BEFORE.

MRS. LUCY GLENN KNAPP.

Wife of Rev. A. W. Knapp, of Albion, Mich., entered her heavenly home, Sept. 5th, 1890. She was born in Dexter, Mich. March 28, 1835. In early childhood she was graciously visited by the Holy Spirit, prompting her to give her heart to the Saviour. In hearing her mother pray at an unusual hour or place, it would impress her tender mind and lead her to go away to some secluded spot to weep and wish she was a Christian too. Had her dear mother understood better the kingdom of heaven she might have led her to Christ. But, like too many parents in those days, she did not apprehend the possibility of child-conversion. Once at the family worship Lucy's tender heart was almost broken with desire to become a Christian, but Satanic suggestions constrained her to defer it. In her thirteenth year a friend became deeply interested for her salvation and, through her conversation and prayers, the dear lamb was led into the fold of the Good Shepherd. Her new found joy, however, continued only for a few weeks. But under special services held by Rev. Thos. Nichols, shortly after, she earnestly sought the Lord. One Sabbath afternoon she requested her parents to leave her at home alone, while they went to church. As soon as they had gone she fell upon her knees and told the Lord she would never rise again until He saved her. She was desperately in earnest. Very soon the burden of guilt rolled away and she sprang to her feet, saying, Glory to God! Glory to God! Every thing in this outer world seemed changed—but it was *herself* and not the world that was changed.

Very soon after her conversion, under the light of the Spirit, she discovered elements in her nature that were contrary to God's will. Her minister was a faithful man of God, who declared the whole gospel, and she saw her need of heart-purity and obtained it. The evidence of it was as real as that of her conversion.

Subsequently, she felt the call of God to proclaim this glorious Gospel. She waited until sure that it was a veritable call of God. For years past she and her husband have been true evangelists. Their Conference gave its sanction to her work by including her name, with that of her husband, in commendatory resolutions adopted when they entered the evangelistic field. "Her commission," as she expressed it, "meant to tell the glad tidings of salvation to a lost world." Many seals have been given to her ministry. She has received her crown—but not a starless one.



"And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

Psa. 107: 22

"Awake! awake! my tuneful powers,  
With this delightful song."

## The Tuesday Meeting.

Held each TUESDAY AFTERNOON at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

[The afternoon was stormy when this report was taken, but there was a fair attendance and the spirit of the meeting was excellent.]

**T**HE exercises were opened by singing the 523d hymn, commencing,

"God of eternal truth and grace,

Thy faithful promise seal,"

Thy word, thy oath, to Abrah'm's race,

In me, O Lord, fulfil."

A number of requests for prayer were read by Rev. George Hughes, and several persons present also made them.

Mrs. Palmer stated that there were loved ones whose spiritual condition pressed very much upon her heart, for whom she desired prayer to be offered, and also for herself, that she might have an increase of faith.

Dr. Lowrey offered prayer.

*Singing.*—"Come thou fount of every blessing."

Mrs. Palmer then said: We will hear the blessed Jesus talk to us. When a little child I used to think how much I would like to have seen Him as He appeared in the days of His flesh. I want a clearer light upon the teachings of His word, and especially upon the lesson that I am about to read, Matt. 7th, commencing at 7th verse. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." You will notice how often it is said it shall be given—shall find, etc. Every one that asketh receiveth. Does it mean every one? Yes, every one that asketh aright. Jesus says, "How can ye believe that receive honor one of another? And again it is written, "If I regard iniquity in my heart, the Lord will not hear me." The blessed Spirit gives us to know how we may present our

petitions. I had a very hard case to deal with at one time, who was full of doubts and fears. I said, I suppose you know One who is able to hear and answer our prayers. She replied, "I used to pray, but He never answered my prayers. He allowed my home to be taken away, etc"—something like that. I remember the Bible says, "Ye ask, and receive not, because ye ask amiss." How true! It is possible to ask amiss.

Jesus continues: "What man is there of you, whom, if his son ask bread, will he give him a stone? Or, if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" A thought came to mind once when I was young, and at one time much tempted. Satan said, "Are you not proud?" For a moment it dampened my joy. I went to my room. I had a little text book in my hand which I usually carried with me. I asked the Lord, "May I not have a more positive assurance that my heart is clean? I arose and opened my little text book and this passage greeted my eye: "Now ye are clean, through the word that I have spoken unto you." I was filled with joy and praise. O, the Lord gives precious lessons by applying the revealed Word. I will go a little further. On these two verses, "If ye being evil," etc.; at another time, under the temptation, "You are deceived." I was asking the Lord to relieve me; I thought of this passage, "If he ask bread will he give him a stone," etc., and I said "O, no! the Lord will not let me be deceived.

Mrs. Palmer continued to read unto the end of the chapter, when she turned to Mark 11th, in which the withering of the fig tree is recorded, and when Peter exclaimed, "Behold, Master, the fig tree which Thou cursedst is withered away!" And Jesus said, "Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." I have been praying for my loved ones—but the mountains are very high and strong. I am looking for an increase of faith. One of the hymns of Mr. Wesley says:

"I ask in confidence the grace,  
That I may do Thy will,  
As angels who behold Thy face,  
And all Thy words fulfil."

Let us look for an increase of our faith.

*Singing.*

Rev. George Hughes said: It is three weeks since I was privileged to be in this meeting At



that time I stated that I was going West, to visit my son, and attend the Des Moines Conference, with which he is connected. I asked prayer that God would pour out His Spirit abundantly on that Conference. I am happy to tell you that the prayer was graciously answered. It was the most remarkable Conference that I have ever attended. (He gave particulars concerning this Divine visitation, similar to what are contained in an editorial given on another page, so we will not repeat here.)

*Rev. W. C. Stockton*, at this point, called to prayer, and he was followed by *Rev. Bro. Blandy*, and a blessed revelation of the Holy Spirit was made while they were praying.

*Singing*.—"Praise God from whom all blessings flow," etc.

#### REMARKS ON THE LESSON.

*Dr. A. Lowrey*.—The services were opened by the reading of a lesson containing the precepts and promises of our Lord: "Ask and ye shall receive," etc. It is the simple statement of a glorious truth, but throughout the passages the Lord seems to make special effort to persuade us to believe. They teach that asking and receiving are inseparable—that seeking and finding take place at the same time—that knocking and opening are coetaneous. They are not in the future but in the present tense; so of the others. Now, brethren, here is a challenge to our faith. I fear that I do not measure up to it. Jesus proceeds to argue the case, to batter down our unbelief. He reasons from the lesser to the greater. If a parent loving a child is ready to gratify his desire, what will God do for us? God, who is infinite in love, tenderness and sympathy. Further: If a child ask bread, will a tender, loving father give him a stone, and say, eat that? It is unnatural. But what will God do? Or, if a child ask a fish, which is proper food, will a loving father say, "Here, take that serpent! Will God be less kind? Surely I shall be condemned in view of these statements if I am unbelieving. I, too, have been in Pentecostal scenes at my Conference (Cincinnati), such as those realized at Des Moines. It shows that if our bishops were to fling themselves into it, the holy fire would spread everywhere.

*Singing*.—"We may change, but Jesus never."

#### TRUSTING THE WORD.

*Rev. A. C. Morehouse*.—I praise the Lord that that passage ever dawned upon my soul, when I was seeking full salvation: "For every one that asketh receiveth," etc. *Every one*—there is no exception. Thank God that He enabled me to trust the promise, for salvation. I was saved in the very moment. So, also, when I was seeking

entire sanctification—in the moment when I trusted, I was fully saved. Never from that time has logic, or sophistry, been able to shake my confidence. The enemy suggested, when I was seeking, that I would be subjected to severe criticism, but it has not been half as much as represented. O, there is so much of joy in this full salvation! It is very much like the Gulf stream—there may be a ripple on the surface, but down in the depths, undisturbed serenity. Christ has said, "All power is given unto me in heaven and in earth," and He will bring us out right.

#### OUR DESIRE GRANTED.

*A Sister*.—The Lord gives us the desire of our heart, if we love Him. I have greatly desired to come to this meeting, and to-day I have the privilege. I did not think that He would so soon grant my desire. But He is often so good to me. I often say, "Lord, why art Thou so good to me?" Best of all, He gives me the Holy Spirit, the Comforter, to abide in my heart—He is my Indweller. This morning I was blessed in my private devotions, while meditating upon the words of Jesus, saying, "I am the way." My heart was filled to overflowing—it was a real Bethel.

#### AN OLD PILGRIM.

*A Mother in Israel*.—Like my daughter, I have desired to be at Sister Palmer's meeting, but little did I think that I should be here so soon. I am so greatly blest—the Lord so fills me that I cannot praise Him enough. I have passed my *four score years*, and yet I am able to go about and work for Jesus. I desire to live in heaven with the Lord forever.

*Mrs. Palmer*.—Bro. Stockton, we shall soon get home, suppose you sing, "*Yes, I will rejoice!*" Brother S. led the congregation in this inspiring song, all joining heartily.

#### LONG IN THE WAY.

*A Sister*.—I thought that I was older than any one here; but when I heard the one of four score years, I felt quite young. I have long been in the way, and I am not tired yet. The Lord has always fulfilled his promise to me. "As thy days, so shall thy strength be." I have just come from Indiana. I have been laboring among the miners, who are very poor. You don't know anything about it here in New York. It is uphill work for missionaries, but there is much to make them rejoice. When 1,300 miles away I was inspired with the thought that I might some day attend Sister Palmer's meeting, and so I am here. My every power is given to the Lord.

## A DESIRE GRATIFIED.

*A Sister.*—For years the thought has been present with me that the dear Lord would permit me to go to New York. I felt as if I would like to give my testimony in this meeting. A time came in my experience when, from my heart, I said, "Thy will be done!" I gladly grasped the blessed experience. For five years I have found Jesus as a well of water in my heart, springing up unto everlasting life.

## YOUTH RENEWED.

*Rev. W. C. Stockton.*—I am unspeakably glad to be here. God is leading me by a way that I knew not. Somehow my youth has been renewed. God has not quite done with me yet. He condescends to use me—even me. I am in my seventy-first year, and yet I feel as though I was just getting to work. It is wonderful how God dwells in me. In the night season I am often prompted to rise from my bed, fall upon my knees, and praise the God of my salvation. The Lord brought me here. I am sojourning at the "*Berachah Home*," and the Holy Ghost seems to fill the place. God is opening my way for further missionary work. I never so much delighted to sing, and pray, and preach.

## SET ON FIRE.

*Brother J. C. Rose.*—When I hear some of those requests for prayer, it sets me on fire. While sitting in the Police Court to-day, with Brother Merritt, seeing a poor feeble old creature, under the influence of liquor, I have been constrained to say, What a curse this liquor traffic is! It is awful for a nation like this! Brother Merritt, they think, makes too much noise, and must not keep up his meetings later than eleven o'clock; and yet these saloons may keep open all night, destroying the bodies and souls of men. If we will let Him, God will fill us with the Holy Ghost. The work is going on in Jane Sireet, and it would not be closed day or night only for the order of the Court against it. Jesus is riding on, and my soul says, *Ride on!* He lives, and is going to conquer.

*Mrs. Palmer.*—I did think that every one here might have an opportunity to speak to-day, as our number is so small, but the time is nearly gone. If all would fully submit to God, Brother Rose, all would be *Prohibitionists*. I am so glad they have put the word *Gospel* to the Temperance organizations. Only let Jesus, have the whole heart, and good and strong foundations are laid. Let us each be sure that one heart is entirely consecrated and doing all it can for Jesus. I would like to have those who have not testified put on record. You know there is a Book of Remembrance for those who speak often one to another. All, therefore, desiring to be on

record as being all the Lord's, let them rise. (Quite a number responded.)

While standing, Mrs. Palmer said, "I have often such sweet experiences in letting my heart go out to Jesus, praying, "Breathe on me, Lord, and say the Holy Ghost receive." At such times I have a blessed consciousness of the pervading presence of the Holy Spirit—bless the Lord!

The often used and familiar hymn was sung:

"I rise to walk in heaven's own light,"

then the Doxology, and Mrs. Palmer offered prayer, and the Benediction was given by Rev. W. C. Stockton.

## A CLASS LEADER'S TESTIMONY.

I was appointed class leader in the Eighth Avenue Church, Newark, N. J., in 1885. I was convinced that if any man ought to be holy it was a class leader. I began to search the Bible and found it plain from John 17th, Chap. that it was my privilege. Jesus prays, "Sanctify them through thy truth; thy word is truth: I said, "that is for me and, the Lord helping, I would have it, But I had a terrible fight with the Devil, He suggested, "If the Lord did that work in me. it would kill me. But I had wonderful strength given me to contend with him. One evening I was walking in the street, the moon was shining brightly, I closed my eyes for a moment and saw the path clear up to the gates of pearl, and the Lord let me see that none should go in but the pure, and I made up my mind to be one of them. But this struggle with Satan continued nine months. The trouble was I was unwilling to die. At my class on Sabbath, July 6th 1886, we had a powerful time, and I became willing to die. On the way home myself and wife stopped in at a prayer meeting in a private house. I was prostrate before the Lord and Bro. Sherman prayed that the shackles might be taken off, and that I might be a free man. As we arose to sing the Doxology, there came such a draught of the heavenly wine that I seemed to be light as a feather." The power of the Holy Ghost came upon me and it was just glorious. As we left the house the brother that prayed for me said: "Do you believe it now, brother Collver?" to which I replied: "All the devils in hell cannot make me believe otherwise, glory to God!" The dear old GUIDE is a precious visitor to our home each month.—*E. Collver.*

Self-conceit is the very daughter of self-will, and of that loud crying out about I, and me, and mine, which is the very bird-call for all devils and the broad road which leads to death.—*C. Kingsley.*



## OUR SOCIAL MEETING.

*MOTTO: "But sanctify the Lord God in your hearts,"*  
*II Peter 3: 15.*

## THE PRAYER IN SONG:

"What is my being but for Thee,  
 Its sure support, its noblest end?"

*All the Lord's.* Mrs. J. J. E. Thomas, Owen Sound, Can. I am glad to be able to say, I am all the Lord's. For twenty one years I thought I was loving and serving Him, but now I know that my service then could not have been well pleasing in His sight. I am so glad that He did not cut me down as a cumberer of the ground, but He spared me and opened my eyes to see what I might be through faith in Him. Last March, while attending a Conference of Mennonites, in Elmwood, He enabled me to see that these people had something that I did not possess—I was led to seek for that second blessing of sanctification. Immediately after Conference our minister, (Methodist), started a four days' meeting, but I did not receive the blessing until I came out publicly as a seeker. Then the Lord heard and answered. O, the joy that filled my soul. The desire for sin is taken away. My husband received the blessing the night before I did. Now we are the Lord's—soul, body and spirit.

*The Lord a Guide.* Mary E. Jackson, Eureka Springs, Ark. I have taken the Lord Jesus for my Guide. O, I am so happy in Jesus to-day! I thought I would write and tell you of it. My soul is full almost to bursting.

*Perfect Rest.* Rev. J. W. Totten, Oshawa, Canada. During the time I have been walking in this "Highway," my soul has greatly delighted in the Lord. O, the perfect rest which I find in Him! The way grows brighter and Christ more precious. How glorious to know that the blood cleanses and that we are wholly and forever the Lord's, and that our every interest for time and eternity is safe in His hands. Beloved, I greet you in His name, and here pledge myself with you to hold up the banner of holiness till we meet above with the blood-washed company.

*Meditation sweet.* Joseph Grosvenor, Guilford, Ct. Last night upon my bed, I was meditating on the love of Jesus, and the words came to my mind, "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders, etc." Well might the angels at His birth sing, "Glory to God in the highest!" While meditating on these things I was melted to tears and was full of praise to Jesus.

*Saved and healed.* Salome Hansford, Mt Clare, W. Va. I became an invalid in early life, and at times have been a great sufferer. I tried various physicians and remedies, but without effect. At length I read a little tract on "Christ as a physician"—which inspired hope that, if entirely consecrated to the Lord, I might be cured. In attending the ministry of one who preached a full salvation, I made a full surrender of myself to God, and I immediately began to improve slowly until restored—Praise the Lord!

*The Guide a blessing.* Mary Daniels, Huxley, Neb. I have been intending to write you concerning *The Guide*, and the endless amount of good which it has done us all. Several years ago I was induced to send for it by one of its faithful advocates. At that time I knew nothing of and scarcely believed in holiness. Therefore it appeared rather dry and monotonous. However, I began to feel the need of a deeper work of grace, and sought it at times, but my heart was very rebellious. I also found that those who professed it were greatly persecuted which was something I thought I never could bear. But, by the grace of God, whom I thank for sending me such valuable help as *The Guide*, in reading it the Scriptures have been opened, and doubts have been removed. I have been led nearer and nearer to a full surrender—and I pray God to show me the way into "the holiest."

(God's time is now—If our sister has not from the heart, said now—Do it at once. ED.)

*The narrow way.* John W. Pennell, Marshalltown, W. Va. I thank God for the narrow way that leads to heaven. The Lord said to me "Fear not, I have redeemed thee; thou art mine." I love the Lord with all my heart, soul, mind and strength; and my neighbor as myself. I am walking in the light, and the blood of Jesus Christ His Son cleanse me from all sin. Glory to His dear name—let all the earth give Him praise!

*None of these things move me.* Alexander Bagley. I have had trials and difficulties, but thanks be to God, I have so learned Christ that none of these things move nor disturb my peace. I joy in God and, at times exult, and am lifted up above the petty trials and disappointments of this life. Glory to the bleeding Lamb! I like the teachings of *The Guide* so well—it teaches the doctrines which I cherish. The doctrine of holiness, and the baptism of the Holy Ghost, is the principal doctrine preached here now, and the Christians are all alive and we have a continual revival going on all the time. Glory to God in the highest, for his wonderful mercy!

## EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No  
Malice, Enmity, or Evil-Speaking,—  
Love, Love—only Love.

### UNSEARCHABLE RICHES.

In a recent address on the "Unsearchable Riches of Christ," Rev. F. B. Meyer, used this simile: Standing, he said, on the Rock of Gibraltar, he had gazed on the blue, tideless Mediterranean, and wondered why there was no ebb in its waters, no stretch of sand and seaweed by its shore; but when he mounted higher and saw the mighty Atlantic pouring its floods into that sea, he marveled no longer; and so it was when the channel between God and the human heart was kept open, there was no ebb in the fulness and joy of man's life.

### SOUL PANTINGS.

**I**N all parts of the country, so far as our observation goes, there are people who have deep *soul-pantings*. The Psalmist gives us a striking image of this class of persons in his 42nd Psalm: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" The image is that of a hart pursued by the hunter, well-nigh exhausted by its efforts to escape its swift pursuer, and panting for the cooling water brook. This is a portrayal of the heart-longings of one who has set before him THE LIVING GOD, as the great object of his pursuit. Note the high designation here employed, "THE LIVING GOD!" All other objects dwindle into insignificance in comparison. And when a soul is in the ardor of pursuit here described it is grand. Angels contemplate the scene with delight. The Eternal Father is well-pleased with this holy intensity.

Those who know most of these *soul-pantings* are those who are walking in the clear light of New Testament *justification*. They have

a Divinely wrought experience. They have come to a blessed acquaintance with God. He is their Father, and they are His children by adoption, and the Spirit witnesses sweetly to this relation. "And if children then heirs, heirs of God and joint heirs with Christ Jesus." In this high estate of *justification* they walk in the light of their Father's countenance, and count it their highest joy to obey His commandments. This is not "a wilderness state," as some teach—nor is it a legal state, a state of bondage, but of glorious liberty.

This experience of the justified is so sweet and precious as to beget longings for fuller Divine revelations, longings for a deeper plunge into the Godhead's deepest sea. He stands gazing into this ocean of infinite love, and would go fathoms upon fathoms into its translucent waters until wholly lost in God. He is ready to exclaim,

"O God, of good the unfathomed sea!

Who would not give his heart to Thee?

Who would not love Thee with his might?

O Jesus, lover of mankind,

Who would not his whole soul and mind

With all his strength, to thee unite?"

We would emphasize the fact that it is the *truly justified* who have these *soul-pantings*. Not worldly professors, or mere nominal Christians "who have a name to live while they are dead." No! These are of the earth—they are earthy. They have on them *outwardly* the Christian habiliments—but inwardly there is no life, no joy, no spiritual aspiration. Alas, for us, how many dead souls there are in our spiritual Zion! To them the loveliness of Jesus has no attractions. He is indeed "The Chiefest among ten thousand, and the One altogether lovely" to those who have eyes anointed by the Holy Ghost. But to the worldly professor He is, as to the Jews in the days of His incarnation, "One without form or comeliness—a root out of dry ground."

*Soul-pantings*, such as we are considering, are evidences of a healthful, vigorous Christian life. They are indicative of the inner workings of the Holy Spirit. He is the author of these pure aspirations. He moves upon the face of the soul—deep, designing to evolve out of the surging elements the beauty of the new creation. Wherever there is a soul thus stirred, it is the harbinger of coming glory. Are you, dear reader, thus exercised, panting after the true and living God.



"Better be small and shine, than be great and cast a shadow."

### A CONFERENCE ON FIRE.

We have seen A CONFERENCE ON FIRE! which is something we have long desired to see. We have recently attended the session of the *Des Moines Conference* at Indianola, Ia. We went with the double purpose of visiting the Conference and our beloved son who became connected therewith a year ago. We arrived there on Thursday morning. Bishop Joyce was presiding. In company with other visiting brethren we were introduced to the Conference. There came to greet us, Rev. C. C. Mabie, who was one of our class of eighteen that entered the New Jersey Conference in 1844. We had not seen our classmate for over thirty years, during which time he has been an honored member of the Des Moines Conference, beloved by the brethren, and having occupied some of the best positions. In the afternoon we listened to a good, practical missionary sermon by Rev. D. Austin. In the evening the anniversary of the Preachers' Aid Society.

On Friday morning Bishop Joyce was pleased to appoint "*A Pentecostal Meeting*," as he called it, to be held from 4 to 5 in the afternoon, requesting us to take charge of it. Bishop Taylor was to have from 2½ to 4 to present the cause of missions in Africa. The Church was crowded and the dear Bishop greatly impressed preachers and people. At four we opened our "*Pentecostal Meeting*." There was no time for preaching, one hour being the allotted time. We gave them a simple personal testimony and invited them to come forward for the Pentecostal anointing. There was a quick and decided response. The altar, stretching across the church, the singers' enclosure behind the preacher's stand, and all around the altar, were filled with ministers. Indeed the whole house was made into an altar. All came down before the Lord seeking the Pentecostal endowment. It was a time of glorious power. Many received the promised grace, and the meeting closed with tears and shouts and songs.

The Bishop appointed another meeting for Saturday afternoon. It was of like character. The lines were a little more definitely drawn, but the altar was quickly filled, and the

space round about, and quite a number joyously passed over into Canaan. Among the fully saved were five of the fourteen young men who had been received on trial in the morning.

At night, the Missionary and Church Extension anniversaries were united and Drs. Leonard and Spencer represented these interests. Then Dr. Spencer launched out into a revival service, exhorted, and invited both seekers of pardon and purity to come forward. The altar was soon filled, and the tide of salvation rolled high. The meeting could not be closed until near eleven o'clock—a grand preparation for the holy Sabbath.

Sabbath was indeed "*a high day*." The love-feast was spirited—many testimonies for full salvation. At 10½ Bishop Joyce preached—preached with the Holy Ghost sent down from heaven—preached until he was in a flood of tears. Then he sprang to the front of the altar and, with tears running down his cheeks, exhorted the unsaved to flee to Christ. The effect was indescribable. Scores rose for prayers. At night Dr. Spencer preached in the Church. His appeal to the unconverted was irresistible. During the evening about 75 went forward as seekers—many saved. Dr. Payne preached in the College, with power. We crowded our way out of the Church and went to the College, and found Dr. Payne pleading with the students to seek Christ, and they came, and 24 were converted! It was blessed! O, what a Conference Sabbath night—fire and power and glory all around! Who can ever forget it?

We requested the Bishop to let us have one more "*Pentecostal Meeting*," on Monday morning at 5 o'clock. He readily assented and announced it. It was a meeting never to be forgotten. The house was packed—mostly ministers. The testimonies were rich. Some crossed the border line into Canaan. Among them a young *Japanese*, a student in the College. He sprang to his feet, his face radiant, clapping his hands, and praising the Lord, saying, "*O, my heart is so clean!*"

Conference adjourned about noon. Never did we see a body of Methodist ministers receive appointments more joyfully. Bishop Joyce will have a perpetual enshrinement in their hearts. We must style him *A Pentecostal Bishop*. Wherever he goes and pursues the course he did in the Des Moines Conference, the Lord God will put the seal of His

love on his forehead. May he live long to hold *Pentecostal Conferences*. The whole Church is waiting for such Divine manifestations. May every Conference, and the whole Methodist Episcopal Church, be struck by these *Jerusalem avalanches*!

We were entertained in the home of Rev. Dr. Holmes, the President of Simpson College, and our sojourn with them was delightful. We are greatly indebted for the kindness of this dear brother and his excellent wife. Dr. Holmes is at the head of this young College, and he himself is a young man in the full vigor of manhood. He deserves success. Like many other institutions it needs monetary aid. Perhaps the blessed revival now started, may move some one or more to give it an uplift. O, for some one like "*W. C. De Pauw*" to be sanctified, soul and *pocket-book*, who shall put an adequate endowment upon *Simpson College*!

We are glad that we went to the Des Moines Conference—and have seen for once, A CONFERENCE ON FIRE! We somehow felt that we *must* go—and yet hardly knew how. The brethren kindly recognized our humble services in a resolution—and they *gripped* "our hand as we" never had it *gripped*—saying, *Come again!* Perhaps we may. We are glad that God has directed the steps of our son to be associated with them. Praise God!

After the Conference we went with our son to his home in Logan, stopping on the way for a night in Denison and enjoyed a brief visit with our friends H. C. Laub, Esq. and his excellent wife. Brother Laub was with us in the *Pentecostal scenes* in Indianola. His wife preferred to remain at home and send the money to Nebraska to help in the great Prohibition fight. She is an earnest worker in the W. C. T. U. and was instrumental in securing a handsome hall in the town. In answer to prayer the money was furnished by a lady.

Logan, the scene of our son's labors, is a beautiful town. We preached twice for him on the Sabbath, and scores of his people came forward to seek heart purity. We baptized a dear little babe, and the next Sabbath Jesus called him home. The Lord pour floods of salvation upon Iowa!

On our return we had the pleasure of spending a few hours pleasantly at the residence of our class-mate, Brother Mabie, in Des Moines, and sharing the kind hospitality of himself and wife. God bless them.

"Where faith and love go not together, they are both wanting; they are both dead if once divided."

### "IN NOTHING TERRIFIED."

Paul, in writing to the Philippians, was instructing them to let "their conversation be as it becometh the gospel of Christ"—their mode of life. In so doing they would fulfil "their calling's glorious hope." In knowing that their conversation so magnified the Lord he declared he would rejoice, whether present or absent, knowing that they were standing fast "in one spirit, with one mind striving together for the faith of the gospel."

Then follows this sentence: "*In nothing terrified by your adversaries.*" Christians have many adversaries—evil spirits in multitudinous array, and wicked men in countless numbers, assuming an attitude of dire hostility. They come with fiery helmet on and with drawn sword, and their attitude is full of malice and destructive determination. The Psalmist says, "Mine enemies would daily swallow me up."

How are we to meet these furious onsets of our adversaries? Shall we be terrified? Shall we flee? Never; no NEVER! The spirit of holy courage, and of bold defiance should characterize us. We admire the noble spirit of Nehemiah. When Sanballat heard of his work, and sought by craft, by rumors, and by hired prophecies to terrify Nehemiah he said, "*Should such a man as I flee?*" A man of God flee! A man in panoply divine, with all the sources of eternity at his back? No, indeed! Let him confront the foe, stand the storm, and in the strength of God "drive the armies of the aliens back." In each conflict a new conquest may be won, and he may come forth in triumph from the field. Beloved, put on the whole armor of God—be "in nothing terrified by your adversaries"—in nothing—mark the sweep of this "*nothing*"—in nothing terrified—positively in NOTHING.

In the days of the martyrs, when death stared them in the face the heroic spirit was demanded. And, in our day, though our circumstances are different, yet, if we maintain our integrity inviolate, we shall find occasion for true heroism. Let our motto be, "IN NOTHING TERRIFIED."



"If thou would'st be borne with, bear with others."  
Fuller.

### GOD'S WILL.

Charles Wesley gives beautiful expression to this in one of his hymns :

"He wills that I should holy be ;  
What can withstand His will ?  
The counsel of His grace in me  
He surely shall fulfil."

God's will is that we should be holy. The Scriptures fully express this. The Divine command is, "*Be ye holy.*" It is authoritative and imperative. What Jesus said to the leper touching his diseased body, was, "*I will, be thou clean.*" So is the voice of God to every one who will accept the great salvation : "*I will, be thou clean*"—clean in heart—thought, will, affection—clean.

"What can withstand His will ?" Our inward impurity ? The great adversary, who revels in uncleanness ? Nay, verily. Only one thing can withstand His will. What is it ? *Our will.* That can do the deed. God will not force it. Then let us gladly say "Thy will be done !"

### A GOOD PRAYER.

Our Christian poet puts it into our lips in the following stanza :

"Since Thou wouldst have us free from sin,  
And pure as those above,  
Make haste to bring Thy nature in,  
And perfect us in love."

A soul in such prostration at the Mercy Seat is a beautiful sight. Angels look on joyously. The saints in glory are jubilant. The Lord from His throne looks upon him with delight. A soul thus prostrate is responding to the call of the Father. He is recognizing the infinite value of the blood of atonement. He is invoking the gracious operations of the Holy Ghost. He is within a hair's breadth of glorious things. His hand is on the door of entrance into the holiest. It is not ajar, but wide open. With eager steps he urges his way. "Make haste, make haste !" he cries. "Make haste, to bring Thy nature in !" Surely, at such bidding the Lord will come speedily, revealing himself graciously in perfecting our love.

"The true Christian is like the ripening corn—the riper it grows the more lowly he bends his head."

### THE FIRE SONG !

We often sing, with zest and power these very expressive lines :

"O that in me the sacred fire  
Might now begin to glow,  
Burn up the dross of base desire,  
And make the mountains flow !"

This may be called the FIRE SONG. When it not only emanates from the lips, but from the heart, it is grand.

Sacred fire ! What is that ? It is fire out of heaven, Divine fire ! It is intense, all-diffusive, all-consuming fire. It *burns*—you may depend on that. If it has the right of way in the human soul it will consume the dross utterly. Nothing unholy or unclean can hide from its presence. The glowing currents will sweep into every hiding place of iniquity—searching out every enemy and thoroughly purifying God's temple.

There is a potential word in the stanza—Now ! Our *now* brought into conjunction with God's NOW will bring the fire.

### IS IT POSSIBLE ?

A human mind is opened to gracious possibilities. Listen !

"What ! never speak one evil word,  
Or rash, or idle, or unkind !  
O how shall I, most gracious Lord,  
This mark of true perfection find ?"

Is it possible—possible for a human tongue to be thus governed ? That tongue which is such an unruly member, set on fire of hell ? No *man* can tame it. He can bring the most furious animals into subjection—but the tongue overmasters him. The thing, however, impossible with men is possible with God.

By what process is this desirable consummation wrought ? By a very simple process. It is to *fill the heart with pure love*. That will fill the *mouth* with love. A loving heart will not allow the use of rash, or idle, or unkind words. No, no ! Let us have it done. Who desires to be scattering firebrands, arrows and death ? Rather let us be emulous to be like Jesus—mild, gentle, kind—in word as well as deed.

## OUR INQUIRY ROOM.

*Motto*: "Beloved, if God so loved us, we ought also to love one another." 1 John 4: 11.

"Build we each the other up;  
Pray we for our faith's increase;  
Solid comfort, settled hope,  
Constant joy and lasting peace."

## HOLY STUDIES.

**SUBJECT FOR THE MONTH.** *The Sermon on the Mount. Matt. 7: 15 c 20.* Here we have an important caution given by our Lord, viz: "Beware of false prophets." They are in the world, and we need to be on our guard. Note 1st. Their plausible appearance—well calculated to deceive, v. 15. 2. How we are to discern their real character, v. 16 c 19. 3. An emphatic re-iteration—giving an infallible rule of judgment, v. 20. No excuse therefore, for being carried away by cunning craftiness and the sleight of men.

## PRACTICAL QUESTIONS.

1. Have you considered this fully? "*And the world passeth away, and the lust thereof.*" 1 John 2: 17.

The second member of the sentence lets us understand what is meant by "*the world.*" Alford says, "It means man and man's world, in his and its state as fallen from God"—the carnal world, in which there is pride and fashion and lust. All its glory—its wealth, honors, enjoyments—are passing away. It is evanescent and unsatisfactory. The immortal mind cannot find real sustenance therein. And yet, what multitudes are in breathless pursuit thereof.

To Christians the apostle's injunction comes with tremendous force: "Love not the world, neither the things that are in the world."

2. Do you fully appreciate this: "*But he that doeth the will of God abideth forever.*" 1 John 2: 17.

It is declared that the word of the Lord abideth forever. And it is true.

"Firm as a rock His truth shall stand,  
When rolling years shall cease to move."

Here it is also declared of the one who doeth the will of God, as revealed in His word. Love prompts to obedience. To the real child of God it is his supreme delight to *obey*. And, obeying, he may appropriate the promise—he "*abideth forever.*" He is upon the rock of ages—and shall live eternally. Is God's will our will?

## WHAT OUR CORRESPONDENTS ASK?

1. A brother in Florida asks, "Can holy people remain in silent complicity with such an institution (A Secret Society) for fear of controversy or any thing else?"

*Ans.* Our brother thinks *The Guide* is non-committal. He is mistaken. We have again and again pronounced against them, counseling all who would maintain the life of God in the soul to stand clear of them. We have referred our readers—and now repeat it—to Ephes. 5: 11, as governing the case.

2. A sister in Ohio: Bro. Mudge says, It is a sin to be anxious about anything—please explain what is meant by "Take no thought for to-morrow"—and, "Be careful for nothing."

*Ans.* If the passage should be translated, "Be anxious for nothing" it would give the full sense—so our Lord's precept is the same. Take no (anxious) thought for to-morrow. When our "thought" or, "carefulness" takes the form of anxiety it is sin. There is a state of sweet repose of mind, in which there a calm-committal of all our interests to God which it is our privilege to possess.

## WILL YOU DO IT?

That is will you see that your pastor has *The Guide* to read throughout the year 1891, each month. It has come over us with indescribable impressiveness, as a voice from Heaven, to make the proposition that *each subscriber provide for his or her pastor*. Many ministers think they cannot subscribe for it, in view of the number of other periodicals taken, and then others are not in sufficient sympathy with the theme to induce them. The only way to reach this is for each of our subscribers to see that a copy finds its way to their pastor's study table every month. Who can tell how much good will thus be accomplished? Who? Eternity will show. How can this be done? In one of two ways. 1st. Let those who are able subscribe for a copy for their pastor in addition to their own, as a *New Year's token of love*. 2nd. If you cannot subscribe for it yourself get some friend to do it, or, a few friends. Better collect it in *ten cent subscriptions* than not have the pastor get it. To help you, we make this offer—we will furnish it to ministers whose names are thus sent at *sixty cents*. We will make some sacrifice, if necessary, to secure it. Now, send on the names—let us have thousands before January 1st, do it in the name of Jesus.

"GUIDE BENEVOLENT FUND."—Do not forget in your Holiday remittances to send something for this Fund. We have so many pressing calls, and we must if possible, supply the *MAGAZINE* free to the colored preachers in the South.



## HELPS TO CHRISTIAN DEVOTION.

*A Divine Inflection.*—"Bless them which persecute you; bless, and curse not."—Romans 12: 14.

"Teach us to love each other, Lord,  
As we are loved by Thee;  
None who are truly born of God  
Can live in enmity."

## I.- THE HOLY WORD.

## DAILY BIBLE CALENDAR—NOVEMBER.

1. 2 Kings 6; 16. Psa. 27: 5, 6. Psa. 76: 10.
2. Rom. 13: 12. Acts 2: 21. Psa. 80: 7.
3. Psa. 149: 5. Matt. 25: 34. Psa. 13: 5.
4. Luke 6: 27, 28. Luke 11: 28. Psa. 119: 68.
5. Deut. 11: 16. 2 Pet. 2: 9. Jer. 31: 7.
6. Jer. 2: 19. Luke 19: 10. Rom. 7: 24.
7. Deut. 10: 20. Hab. 3: 19. Psa. 31: 1.
8. Psa. 96: 9. Psa. 147: 2. Psa. 145: 10.
9. Psa. 62: 10. Prov. 10: 22. Prov. 30: 8, 9.
10. Deut. 5: 33. Rom. 6: 22. Psa. 63: 3.
11. 2 Pet. 3: 2. Acts 10: 43. Psa. 3: 4.
12. Prov. 3: 7. Psa. 91: 1. Psa. 30: 7.
13. Psa. 130: 7. Psa. 130: 7, 8. Psa. 101: 2.
14. 2 Cor. 13: 5. Gal. 6: 4. Psa. 26: 2.
15. Deut. 10: 12. Psa. 147: 11. Psa. 144: 3.
16. 2 Tim. 2: 21, 25. Dan. 12: 3. Psa. 132: 8, 9.
17. 1 Cor. 1: 31. Psa. 64: 10. Psa. 36: 7.
18. 1 Kings 18: 21. Jer. 3: 22. Jer. 3: 22.
19. John 8: 7. Psa. 110: 3. Psa. 3: 8.
20. 1 Thess. 5: 15. Rom. 2: 4. Psa. 118: 29.
21. Psa. 62: 8. Matt. 11: 28. Lamm. 3: 53-57.
22. Exod. 20: 8. Isa. 56: 2. Psa. 84: 2.
23. Rom. 13: 14. Acts 13: 38, 39. Psa. 51: 9.
24. Rom. 13: 13. Rom. 8: 1. Psa. 35: 3.
25. Col. 3: 23. Col. 3: 24. Psa. 113: 1, 2.
26. 2 Pet. 3: 17. Psa. 121: 8. Psa. 118: 25.
27. Matt. 24: 42. Rev. 16: 15. Isa. 8: 17.
28. 2 Tim. 2: 15. John 15: 16. Psa. 119: 41.
29. Psa. 107: 1. Isa. 42: 2. Psa. 119: 94.
30. Isa. 42: 18. Isa. 29: 18. Psa. 17: 7.

## STUDIES FOR THE MONTH.

## 1st Week.—ATONEMENT.

Necessity for—Isa. 59: 6; Luke 19: 10; Heb. 9: 22.  
Made but once—Heb. 7: 27; 9: 21 c 28; 1 Pet. 3: 18.  
Sanctification by it—II Cor. 5: 15; Ephes. 5: 26 c 27; Titus 2: 14.

## 2nd Week.—BAPTISM WITH THE HOLY GHOST.

Necessity for—John 3: 5; Acts 19: 2 c 6.  
Renews and cleanses the soul—Titus 3: 5; I Peter 3: 20 c 21.  
The Word of God instrumental to—Acts 10: 44; Ephes. 5: 26.

## 3rd Week.—Care about earthly things forbidden.

—Matt. 6: 25; Luke 12: 22, 29; John 6: 27.  
God's providential goodness should keep us from—Matt. 6: 26, 28, 30; Luke 22: 35.  
Trust in God should free us from—Jer. 17: 7 c 8; Dan. 3: 16.

## 4th Week.—COVETOUSNESS.

Engrosses the heart—Ezek. 33: 31; II Pet. 2: 14.  
Is Idolatry—Ephes. 5: 5; Col. 3: 5.  
Is vanity—Psa. 39: 6; Eccles. 4: 8.

## II.—CLOSET PRAYER.

PEARL TEXT—"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." I Peter 3: 12.

CLOSET LESSON to be read in concert at the morning devotions, II Peter, 4th Chapter.

CLOSET HYMN—to be read or sung in connection with the above Lesson: Methodist Hymnal, No. 534, commencing—

"Jesus, the sinner's rest Thou art  
From guilt, and fear, and pain," etc.

## PRAYER REQUESTS.

## FOR SPECIAL OBJECTS.

1. For the fall Conferences, recently held, that God will pour out His Spirit throughout their bounds.

2. That the work of Holiness may be widely extended in all branches of the evangelical Church.

## FOR INDIVIDUALS AND FAMILIES.

Georgia—G—For one longing to be sanctified.  
Indiana—B—For a mother to be sanctified and two sons converted. Kansas—N—For a father to be converted, and a daughter healed. Minnesota—F—F—For a brother to be sanctified—M—For a husband and wife to be sanctified, and three children converted—Missouri—K—C—For a husband and two daughters to be converted, and a wife to be wholly sanctified. New York—S—L—For a husband and daughter to be converted—For a sister to be sanctified and healed, and for the one sending this request to be filled with the Spirit—B—For a cottage prayer meeting, and for a friend's conversion—For a brother, given to drinking, to be saved. New Jersey—S—For a backslidden husband—and for a mother and brother to be sanctified—For two daughters to be sanctified. Pennsylvania—C—S—For a sister to be blessed in working for Christ—and for a revival.

## III PERSONAL CHRISTIAN EFFORT.

IMPORTANT TRUTH—"For this is the message that ye heard from the beginning, that we should love one another. I John 3: 11.

"Lo! I come with joy to do  
The Master's blessed will;  
Him in outward works pursue  
And serve His pleasure still."

WHAT WE MAY DO: 1. Is any member of your choir unconverted? Endeavor to bring to Jesus.

2. Do you know an unsaved Sabbath School teacher? Try and bring that one to Christ.

3. Are any with whom you trade without God and without hope? Strive to win them to Christ.

4. Are any in your employ unreconciled to God? Labor for their salvation.

5. Is your next door neighbor unsaved? Point them to the Cross.

6. Read the Scriptures for some sick person.

## SPECIAL NOTICE.

If any of our subscribers are solicited to take a small paper, 10 cents per year, they will please understand that it is not in any way connected with us.

## THE GUIDE PRAYER DAY.

Our friends will please set apart

TUESDAY, NOVEMBER 18TH.

as the Guide Prayer Day, and we trust that many will receive bounteous gifts from our Heavenly Father's hand.

Sister Lizzie T. Hunt, of Salem, N. J., writes: "I had a very precious season at the Mercy Seat on the last 'Guide Prayer Day.' How my heart was filled and thrilled with the love of God! I thank you for remembering me in your prayers—I know they aided me much, and *The Guide* is very precious to me.

## EDITORIAL BRIEFS.

A GRAND INVITATION! "*Let the people praise Thee, O God; let all the people praise Thee!*"

—We hear of "the sound of a-going in the tops of the mulberry trees," in certain directions—the harbinger, we trust, of gracious revivals.

Mrs. Jennie Torrence writes: "I am hungry to return to my work in Monrovia, Liberia. Am well in body, and God has opened the way again, praise His name. My soul is inspired at the thought of meeting my dusky boys and girls again, to teach them "God palaver," and "book palaver."

—Paul says: Jesus "was delivered for our offences"—delivered unto death. Ought we not to love Him with our whole heart?

—Bro. O. Wendell, evangelist, writes from Ozark, Ia.: "I have been holding a tent meeting here in a neglected place where they have no regular preaching. God owned the word. Eight converted last Sunday. I am to have a meeting near Maquoketa, Iowa, where Dr. and Mrs. Palmer held a Holiness meeting in an early day. The seed sown *then* has taken root, and abides and flourishes to-day. God's Word is verified, 'Ye shall reap if ye faint not.'"

"*The Christian Alliance*," under the direction of Rev. A. B. Simpson, has recently had its annual gathering in his Gospel Tabernacle in this city. It was large as to numbers, embracing representatives from various evangelical Churches. The exercises were varied, and the spirit of the occasion was as usual, excellent.

"PHILIP PHILLIPS" is one of the sweet singers of Zion. He has sung for Jesus all around the world. His "*Song Services*" are spiritually edifying. His address is 56 Bible House, N. Y.

The services of Rev. Dr. Talmage in the Brooklyn Academy of Music, on Sabbath mornings, and in the Academy of Music, New York, on Sabbath evenings, are being attended by multitudes of people. Great numbers are turned away

who cannot gain admission. W. Louis Klopsch is active in making the arrangements, and much credit is due to him therefor. The collections are generously donated to the New York Hospitals. Dr. Talmage's magnificent new tabernacle in Brooklyn is progressing—until its completion these popular services are to be continued.

A GREAT DECLARATION! Jesus is "*declared to be the Son of God with power.*" Do you know His full power to save!

*What is the pulpit for?* asked Bishop Joyce, in addressing the candidates for ordination in the Des Moines Conference. He answered: "It is to cushion weary hearts upon the tender, loving bosom of Jesus!"

*Stand Clear?* Keep aloof from all improper Church Entertainments during the Holidays, "*Keep thyself pure.*"

A new movement. The friends of holiness in the North West are getting up a Holiness Publishing Company, with headquarters at Des Moines—a stock company. It is proposed, if successful, to adopt "*The Highway*" as its organ thus placing it on a firmer basis. The shares of stock are ten dollars each. We wish the enterprise success. If any of our friends desire to take a little stock let them communicate with Rev. Isaiah Reid, Nevada, Iowa.

## OUR BOOK TABLE.

THE BOOK AND ITS THEME—By Rev. L. L. Pickett. An examination of the Divine origin of the Scriptures, and a theological statement of the doctrine of holiness—the two happily blended, and calmly and practically considered—an excellent treatise. Published by Rev. L. L. Pickett, Columbia, S. C., and on sale by us. Price \$1.00.

TOBACCO, ITS USE AND ABUSE—By Rev. J. B. Wight, of the Georgia Conference. We think this is a profitable work. Whatever tends to show the evil of using these narcotics, by the presentation of facts, is to be hailed as contributing to human welfare. Published by Rev. L. L. Pickett, Columbia, S. C. Price, \$1.00.

LEAVES FROM THE TREE OF LIFE; OR, GLEANINGS FROM THE WORD OF GOD.—By Rev. L. L. Pickett. A series of excellent practical Bible Readings, on a variety of useful topics. A good book to circulate. Price, \$1.00.

HONEY FROM THE ROCK OF AGES.—By Rev. Albert Sims. It contains interesting chapters illustrating points relating to vital godliness. It will edify the reader. Published by the author, and on sale by us. Price, 25 cents.

SUN-LIT SONGS—A new work by Profs. Sweney, Kirkpatrick and Gilmour. Price 35 cents. On sale by us.

BY CANOE AND DOG-TRAIN—Among the Cree and Salteaux Indians—By Rev. Egerton Ryerson Young—Introduction by Mark Guy Pearse. This is a thrilling story of missionary life for a series of years, among the Indians of the North West. Whoever reads it will see the name of Jesus magnified by these self-denying and heroic labors. It will interest and profit. It has a portrait of the author. Published by Hunt and Eaton, and on sale by us. Price \$1.25.

PHILOSOPHY OF CHRISTIAN EXPERIENCE—By Bishop R. S. Foster. A series of able addresses. Published by Hunt and Eaton. Price, \$1.00.

PROBATION AND PUNISHMENT; OR, THE FUTURE STATE OF THE WICKED, AND THE DOCTRINE OF A SECOND PROBATION.—By S. M. Vernon D. D. The arguments are clear and cogent. It is an able work. Published by Wilbur B. Ketcham, New York, and on sale by us. Price, \$1.50.

ANOTHER COMFORTER; OR, THE PERSON AND MISSION OF THE HOLY SPIRIT—By Rev. W. McDonald. A good, practical treatise on this all important theme. Published by McDonald, Gill Co, Boston. Price, 50 cents.

BLESSED ARE THEY—By Rev. Jesse S. Gilbert. A profitable little volume on "*The Beatitudes*" a good help to Christian devotion. Price, \$1.00.



## THE HARVEST FIELD.

## AT HOME.—

HUTCHISON, KANS.—Camp Meeting, held by Bros. Haney, Miller and Rhodes, was crowned with blessed results. From eighty to one hundred were converted or sanctified.

—At the Central Kansas Camp meeting fifty were converted, one hundred and fifty received a definite experience (we suppose obtained the evidence of their acceptance), and one hundred were sanctified.

—The M. E. Church in Tonawanda, N. Y., has had eighty-two new members added since January.

—Fayette St. Church, Baltimore, has been in special revival services for several weeks and quite a number have been converted. The revival fires are aglow in Mt. Vernon, South Baltimore, Wesley Chapel and Jefferson.

—The First Church, Wichita, Kans., under the pastorate of Rev. W. T. Savin, within a year and a half has had an addition of two hundred and eighty members.

—Under the labors of Revs. Levick and Yeakley, and others, at a Tabernacle meeting held in Nemaha, Neb., fifty-one were converted.

—Dr. Talmage is preaching in the Academy of Music, in this city, on Sabbath evenings, to great crowds.

—The Northfield Camp Meeting, according to the report of Rev. L. E. Taylor, Secretary of Vermont Holiness Association, was blessed of the Lord, notwithstanding unfavorable weather. He says, "The spirit of the meeting was excellent from the first, and there were seekers at nearly every altar service, and many were gloriously sanctified and sinners converted."

—The second annual Camp Meeting of the East Tennessee Holiness Association, at Bell's Camp Ground, near Knoxville, was a success. A number sanctified and converted.

—Rev. R. Y. Thomas, of the Louisville, Ky., Conference, reports two hundred and eighteen conversions for the year, and many sanctified.

—The Congregational Year Book for 1890 gives the following: Number of Churches, 4,689; new churches, 241; members, 491,985; added in 1889, 49,859; added on confession, 29,286.

—In revival services held by Rev. J. B. Culpepper, evangelist, in Cleveland, Tenn., there were five hundred conversions.

—The First M. E. Church, South, Fort Worth, Tex., under the pastorate of Brother R. C. Armstrong, has added more than one hundred and fifty.

—The *Christian Advocate*, Nashville, Tenn., reports revivals aggregating four thousand two hundred and eight conversions.

## ABROAD.—

—The General Conference of Protestant Missionaries in China, has made a special appeal for a largely increased force of missionaries.

—In the first Japanese Parliament, elected July 1st, there are *ten Christians*, one in thirty.

—The ratio in the gain of converts in China during the last decade, is 140 per cent., and in Japan, over 300 per cent.

—The Christian Karens number two hundred thousand, or fully one-third of the Karen people.

—To-day thirty-four Missionary Societies are at work in Africa, and all its two hundred million souls are practically within the reach of Christian missions.

—At the annual meeting of the Denmark Mission, Bishop Warren presiding, one thousand seven hundred and sixty-four members in full connection were reported, an increase of two hundred and thirty, and two hundred and eighty-three probationers.

—In Brazil the Protestants are known in some provinces as "Bibles," in others as "Jesuses."

—Over one thousand Africans are now at work on the Congo railroad. (A highway for the Gospel.)

—The population of the Chinese Empire is now reckoned to be 382,000,000, and the annual increase 4,000,000. Not one in 10,000 ever heard of the religion of Jesus Christ. (When shall they?)

—Rev. Dr. McAll, of Paris, proposes to have anchored in the Seine "*A Missionary Boat*."

—In this country there are three thousand Japanese, two hundred of whom were baptized by missionaries in their own land, or since they came to the United States.

—In New Zealand 95 per cent. of the population have professed Christianity.

—There are now in Jerusalem double the number of Jews that returned from the Babylonish captivity—and "*the latter rains*" which have been withheld since the times of the exile, have been granted again during the past two years.

—The Switzerland Conference of the M. E. Church, recently held, reported five thousand one hundred and nine members.

—The great revival which has taken place in connection with the Turco-American Mission, at Aintab, in Armenia, has resulted in the addition of five hundred and thirty-four members to the Church.

—The proportions of missionaries to the population is thus given:

China has one to . . . . .	733,000
Siam " " . . . . .	600,000
Korea " " . . . . .	500,000
India " " . . . . .	350,000
Africa " " . . . . .	300,000

In Central Africa and the Soudan, one to each 5,000,000 of people. What are these among so many.

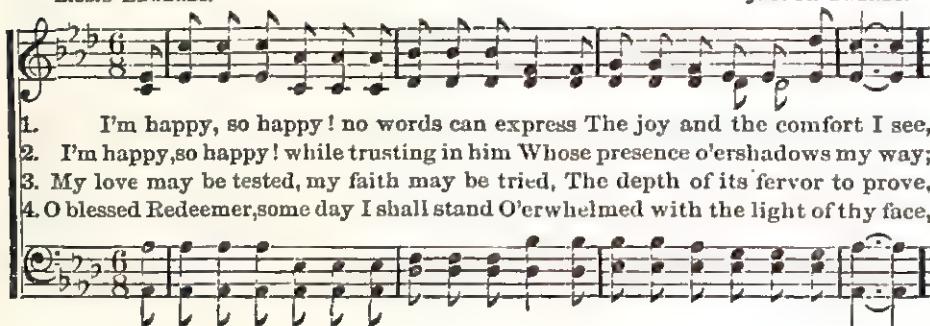
# GUIDE HYMNAL

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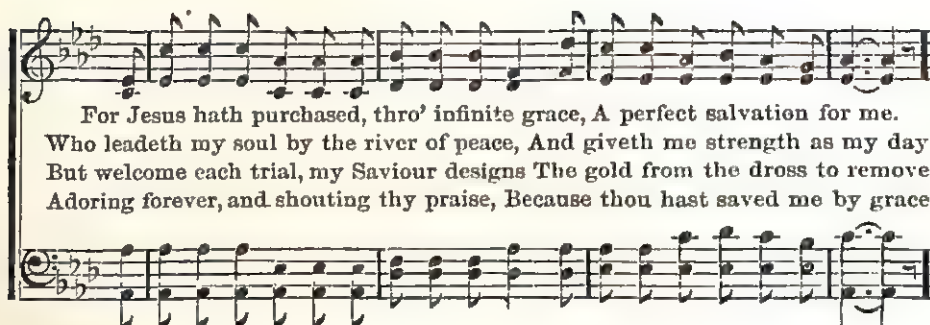
## I'm Happy, so Happy!

LIZZIE EDWARDS.

JNO. R. SWENEY.

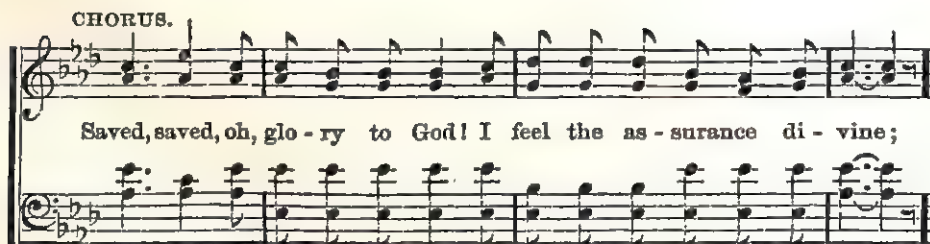


1. I'm happy, so happy! no words can express The joy and the comfort I see,  
 2. I'm happy, so happy! while trusting in him Whose presence o'ershadows my way;  
 3. My love may be tested, my faith may be tried, The depth of its fervor to prove,  
 4. O blessed Redeemer, some day I shall stand O'erwhelmed with the light of thy face,



For Jesus hath purchased, thro' infinite grace, A perfect salvation for me.  
 Who leadeth my soul by the river of peace, And giveth me strength as my day.  
 But welcome each trial, my Saviour designs The gold from the dross to remove.  
 Adoring forever, and shouting thy praise, Because thou hast saved me by grace.

CHORUS.



Saved, saved, oh, glo - ry to God! I feel the as - surance di - vine;



Saved, saved, oh, glo - ry to God! His Spir - it bears witness with mine.

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From *Sunlit Songs*, price 35 cents—Published by John J. Hood, 1024 Arch St., Philadelphia, Pa





DECEMBER, 1880.

— The Monthly Portion. —

BY REV. GEO. HUGHES.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Daniel 12:3.

**W**HAT a promise! A note of inspiration truly for December! We drop it on the hearts of our thousands of readers, amid the stormy winds and snows of winter. If in solitude, in the chamber of sorrow, or, under the pressure of adversity, it will gird you with gladness. It was fitting that this great promise should emanate from the pen of the loyal, heroic Daniel. How his own soul must have feasted on it as the Holy Ghost indited it!

"*They that be wise.*" Who are the wise—wise in the highest sense? The answer may be given briefly. Webster says: "Wisdom is right judgment and feelings concerning religious and moral truth; godliness; piety; religion." But a greater than Webster says: "Behold the fear of the Lord, that is *wisdom*; and to depart from evil is understanding." The fear of the Lord is the filial, loving fear of one adopted into His family, bearing His image, and the family name—the royal family of Heaven. What an

exalted estate! And, one in this royal relation will be emulous to claim all his present inheritance, as a pledge of the fuller, eternal inheritance. What, is that? ENTIRE HOLINESS. And, the highest development of understanding is to fully depart from evil, *sin*, by having "the life hid with Christ in God."

Thus, mightily endowed, the truly holy ones become *soul-winners*—not one or two trophies—but to "turn many to righteousness." They make their life a harvest time, and joyously and grandly they swing the sickle! "Many, MANY SOULS"—that is the life watchword!

How sublime the issue—how immeasurable the reward! Who can describe or measure it? "Shine as the brightness of the firmament, and as the stars forever and ever." Did you ever see the heavens aglow with the sun's meridian glory; or, at night studded with multitudinous stars? Yes, indeed you have. Such is the image of your eternal reward. Make your calling and election sure. To God be glory!

## THE WORD OF GOD

"Is not my word like as a fire?" saith the Lord and like a hammer that breaketh the rock in pieces."—Jer. 23:29.

"The power that gave it still supplies  
The precious light and heat."

### THE SERMON.

#### THE AFTER CONDITION OF DISCIPLESHIP.

BY REV. GEORGE F. PENTECOST, D. D.

TEXT—"If any man will come after me let him deny himself, take up his cross, and follow me." Matt. 16:24.

**B**ELIEVE on the Lord Jesus Christ and thou shalt be saved," was the concise answer of Paul to the jailer's vehement and anxious question: "What shall I do to be saved?" This is simple and is to be taken at its face value. It means just what it says—no more, no less. It was a frank and honest answer to an honest and blunt question. I fancy there was no hair-splitting by the apostle with the jailer concerning the difference between historical and evangelical faith. "Believe," was a common every-day word with a common and every-day meaning. When it was applied to the Lord Jesus Christ, it did not change its meaning in the least, only it mounted from earth to heaven, and grappled with an object it had hitherto had no dealings with, so vast and grand, so laden with life and love, and joy and peace, not for time, but for eternity—that it became transfigured in its new relation. That only is the difference between "secular" and "Scriptural" faith. In the one case faith deals with man, with reference to temporal things, in the other case it deals with God in Christ, laden with grace and glory, concerning spiritual and eternal things.

But this simple transaction is *not the end* of the believer's relation to Christ. It is but the beginning. It puts him *on*, perhaps *across*, the threshold of the kingdom of Heaven, but certainly not beyond the vestibule of God's salvation. Here the believer is met with another condition; not indeed a justifying condition, but a testing and qualifying one. "If any man will come after me, let him deny himself, take up his cross and follow me." Now this may fairly be called *the after condition of salvation*.

There are many who stumble and turn back when they come to the cross on which the Son of God died; but I am persuaded that many more turn back (if not openly, at least in heart) when they come to the cross upon which they who are Christ's, must "crucify the flesh with its affections and lusts."

The contemplation of this cross presented by Jesus, to every one who will be His disciple, leads inevitably to the conclusion that if there is anything in this life that should be entered upon with careful consideration, it is the open confession of Christianity and Christ, or for that matter a secret confession of it to one's own hope, for this cross lies in the way of the secret, as well as the other confessor—if indeed there can be any such thing as secretly confessing Christ, or such a person as a secret disciple. The Christian life should be begun with consideration; for these two reasons at least, if not for others: *First*:—Mistaken views of Christ and His salvation are seldom corrected. That is to say, most people continue in the direction in which they start. *Second*:—If mistaken views are embraced and entertained until they become more or less fixed, they are corrected, if at all, through great pain and sorrow. Far better not enter upon the profession of Christianity, than to do so to your own deceiving, and to the dishonor of Him whose name you have confessed.

In this connection, there is no more



painful sight than to see a multitude running after Christ, apparently following on well for a season, and then turning back to the world, deceiving themselves, it may be, and misrepresenting Christ to the world, as they certainly do, who are not showing forth His praises and beauties, whose ostensible witnesses they are. And yet this is no uncommon spectacle in our day and generation. The yoke of service and cross of discipleship are taken gayly and lightly, the one to be quickly thrown away as soon as it crosses the flesh; and the other, if not slipped entirely, is worn unwillingly and rather as the badge of a service that is galling, than as an honored, easy, and joyous instrument of practical allegiance to the Lord of life and glory. Against such mistakes the Saviour repeatedly guarded His hearers, and even those most devoted disciples of the inner circle: as for instance, when in answer to Peter's unconsidered remonstrance against His avowed purpose to go up to Jerusalem, there to be betrayed and put to death (Matt. 16: 21-23), He clearly lays down the law. As it was needful for Him to *purchase* salvation by *His* self-abnegation and death on the cross, so it was needful for all those who were to come after Him to *win* it by their self-abnegation and death on the cross. And again in the same connection, He cautions them against hasty discipleship, by the parable of the man who began building a house without counting the cost; and the king who went out to fight his adversary without first ascertaining whether he was able with ten thousand to meet him who came against him with twenty thousand. "So likewise, whosoever he be of you, who forsaketh not all that he hath, he cannot be my disciple." Luke 14: 23-33. And so again, not to call to mind more, His most emphatic assertion, that no man could serve two masters, that is God and Mammon, (Matt. 6: 24) spoken of and to those who were attempting to compass and harmonize two entirely different

things, viz.: the worship of God and the gratification of their natural desires and inclinations.

These and many similar Scriptures are worthy of a fresh and profound study by the Church of God to-day. We draw from them at least these three practical thoughts:

*First.*—That discipleship must always be a matter of absolutely free and voluntary choice. There may be, and truly is, in the case of every truly converted man, Divine influence and power brought to bear upon his all-inclusive mind, will, affection, hopes, and fears,—but there is no *violence*, no compulsion, by the Spirit of God, by which a man is forced against his will into a confession of his faith in Christ, and so into the ranks of His disciples. His followers are *recruited*, not drafted. "If any one *will* be my disciple, let him come," but with the understanding that it involves on his part (1) self-denial, (2) cross bearing, (3) continuance, endurance to the very end. Indeed, the voluntary principle is so far developed in Christianity that it keeps the door open for withdrawal at *will*. There is no violent compulsion to make good the doctrine of the saint's perseverance. It is true that the saints, if faithful, will be kept by the power of God through faith unto salvation; not, however, against, but with the full and eager consent and energy of their wills. At the time of a great apostasy among the early followers of Christ, developed by some preaching of His, which to-day is called "high doctrine," John 5: 66-69, Jesus turned to those remaining, and said: "Will ye also go away?" As if to say, I will not keep you against your will, but will suffer you to go too. How precious the answer of Peter: "Lord, to whom shall we go?" and they clave to Him, as Ruth did to Naomi, while Orpah kissed her and went back to her own country from whence she came out, as many do now. What a vast difference between kisses and cleaving to one.

*Second.*—Let this truth, on both sides of it, be so fully established, that all make-believe disciples may hesitate before enrolling themselves among Christ's disciples. There are too many of them in the Church now, and every added one increases her weakness. In proportion as the house is large, and the material poor, the fall is imminent, and the calamity great. So it is, and will be, with the nominal Church of Christ. Let the after condition be carefully considered both by the Church and the professor.

*Third.*—Let it be fully realized by those who have already numbered themselves with the disciples, who have brought their bodies into the Church, but left their hearts in the world, that the door is open for them to depart, with Demas and others, "who loved the present world." If any man love not the Lord Jesus Christ, and is not willing to take the cross and follow Him in self-denial

"Through duties and through trials too,"

let him go out from among the disciples, and let it be known that *the after condition* was too hard for the flesh. For, be assured that the Master wants no unwilling disciples—no drafted soldiers in His army. If unwilling, He asks you not to enter; if, having entered, you find the cross too heavy, or too repulsive to the flesh, or the way too long, or diverging too much from the world, and the crown and palm and robe too far off, or, not to your mind, then the door is open behind you, and you can depart as you came in. He will have all men know the truth of this saying: "He that taketh not up his cross, and followeth after me, *cannot* be my disciple."

NOTE.—The above sermon was sent to us by a dear sister, desiring that it should be put in a tract for general circulation, believing it would do good to *worldly professors*. We accorded with her judgment and we shall furnish them at two cents each, or 20 cents per dozen. It was originally published, we believe, in *Zion's Watchman*. We hope our friends will order them and distribute them where they will be useful.

## IMPORTANT FOR METHODISTS.

BY REV. PHILIP HAENDIGES.

Pastor of the German M. E. Church, Brooklyn.)

At the wondrous Holiness camp meeting at Mount Tabor, N. J., last summer, I heard an Episcopal lady testify how, through the leading of the Holy Spirit she was, after her conversion, brought to see the remaining depravity in her heart, and the need of a second work of grace. The Lord had led her step by step to the point where she saw her privilege to ask God for the entire cleansing of her heart, and the Lord had helped her by faith to take of His fulness, grace for grace. But she did not know what name to give to her new experience, and therefore called it "being possessed of God." Later on she attended a Methodist meeting and there testified of this grace, thinking that all Methodists enjoyed the same experience. But to her astonishment the minister of the Church arose after her and said to the congregation, "Brothers and sisters, this is the experience which we must have." But her astonishment became still greater when she was told that members of the Methodist Church even found fault with such Scriptural terms as "entire sanctification," "perfect love," "Christian perfection," &c. Said she, "I, as a member of the Episcopal Church could not find fault with these terms, but rather was glad to have found the right name for the glorious work of grace which God had wrought in my heart."

Hearken, ye Methodists, what this Episcopal sister says! How inconsistent it appears in the eyes of outsiders for the Methodists to prove, by word and conversation, that they are strangers to the experience of perfect love, or even to protest, as many do, against the terms by which inspired writers have designated this blessed experience.

A true Methodist can only occupy one of two positions in regard to this specific Methodist doctrine and experience. He must either live in the enjoyment of entire sanctification; or, if that is not the case, he must earnestly seek and be groaning after it. God help all to be true Methodists indeed.

The "fruit of our own way" may look like goodly fruit to the eye of flesh, but the soul that is compelled to "eat" of it, will find itself starved as to its true inner life.



## HAPPY EXPERIENCES.

"Behold, God is my salvation: I will trust, and will not be afraid." (Is. 41.)

This is a significant declaration: "God is my salvation." Salvation is an embracing verb, and here it embraces all that is in God. Ample provision here for both words. The latter implies present realization and duty-fulfillment. The inference drawn is natural and satisfying: "I will trust and not be afraid."

THE KESWICK CONVENTION,  
ENGLAND.

This is an annual undenominational Convocation of ministers, and people representing various branches of the evangelical Church, largely of the Church of England. It was held this year in a large tent, capable of seating 2,500, pitched in a field near the Church of St. John's, in which the late Canon Harford Battersby, the initiator of the Convention, so long ministered. Open air services were held, as the weather permitted. It was in fact a Convention for Holiness.

## Dwelling at Heaven's Gate.

OPENING ADDRESS, BY REV. J. ELDER  
CUMMING, D. D.

(Read Gen. 35: 1 c 15.)

**I**T is a solemn thing to raise the first voice of admonition at another Keswick Conference. I gladly, therefore, take refuge in the fact that it is God's voice that is set in the foreground of these verses. As God said to Jacob: "Go up to Bethel, where already God has appeared unto thee, and where thou hast had dealings with Him in time past," so He has said to us: "Go up to this place—to the tent—where, in days gone by, God has appeared and has dealt with His people." In other words we heard God's voice calling us here, have we not? It has come in many ways directly, and in many other ways indirectly; though some may not have quite realized the motives which have brought them here, and that the call addressed to them to come has been from God.

That is my first point. Let us realize and acknowledge this night, each one of

us, that it is God who has called us to come here, and it is in direct obedience to that voice and call of God that we are here before Him. Then we may be sure that we are here to be dealt with; and that we shall be dealt with separately by our Lord.

"Go up to Bethel and dwell there, and build thee an altar at Bethel."

## WHAT WAS BETHEL TO JACOB?

What was the great truth that God had revealed to him there for the first time? What had he come to think Bethel to be? The gate of heaven: the place on earth nearest to heaven. He understood that call of God to mean: "Go and dwell at heaven's gate; let thy future residence as a child of God be at the open gate of heaven. Thou hast seen at Bethel the heavens open, the ladder rising up and the angels of God ascending and descending—thou hast seen it:

## DWELL THERE.

Is not that God's word to you and to me to-night? Where would He have us dwell? In the heavenly places. He has put us there—at Bethel. This is Bethel. Your home is Bethel, if you knew it. Heaven is open above you. The ladder is close to you in the midst of your tent as you dwell there. What a wonderful change it would make in the lives of most Christians if they dwelt beneath the open heaven, and had their communion with God perfect, increasing and unbroken. That is dwelling at the gate of heaven.

## BUT WHAT ARE THE CONDITIONS?

We must build an altar there. What is the object of an altar? For sacrifice. Before you can dwell at the gate of heaven you must have a sacrifice to present to God. You say you want to dwell for ever in the heavenlies; where is your altar of sacrifice? The one all-sufficient sacrifice of Jesus Christ. But let us never forget that we begin and end at the Cross. Keep this ever in view.

But the sacrifice of Christ calls for a sacrifice in us. What is our sacrifice? It is ourselves. And, dear Christian friends, we meet together again at this Convention to face the solemn truth that we must begin our new life, if it is to be new, by a sacrifice of ourselves. What shall we sacrifice? We must be ready to sacrifice anything God wishes; prepared to put ourselves and all that we have on the altar, saying to God, "That is Thine."

You say you do not know what God desires of you. My answer is, Take, in thought, what is dearest to you at this moment—are you ready to offer that to God? Shall we begin our Convention with this awful, but blessed reality? What I most prize I put now into God's hand, and lay it on his altar that He may deal with it as it pleaseth Him—for Him to take and consume, so that I never see it again; or to return it to me as His gift, and continue it as His gift.

#### PUTTING AWAY STRANGE GODS.

What was Jacob's answer? He turned to his household and said: "Put away the strange gods from among you." What an extraordinary reply. These strange gods had been there in his wandering tent ever since he left Padan-aram. They had been in his tent, perhaps, all the time he was there; why had he never thought before of the need or the duty of putting them away? Because up to that moment he had never heard God's voice calling him to live the heavenly life. But now the voice of conscience spoke and said: "What about those miserable idols in your tent?" The home-life—that was the place where the arrow of conviction pointed.

#### WHAT ARE STRANGE GODS?

Those things that take the place which belongs to God alone. "Thou shalt love the Lord thy God." What is the measure of that love? "With all thy heart and soul, and strength and mind." Show me any one: show me anything that a

Christian confesses to himself that he is loving more than Jehovah; and I will show you a strange god in that man's house and heart. "Put away the strange gods from among you." Remember that is not God's voice. It is the call of Jacob in response to the call of God, and in response to the invitation to live at the feet of God in heavenly places.

"Put away the strange gods from among you, and be clean and change your garments." I do not stop to go into detail, but it seems that Jacob's conscience was at once aroused to searching out other things besides strange gods—impurity of heart, unbefitting garments. Probably there was a reference here to what was originally idolatrous ornaments. Such ornaments

STILL EXIST IN WONDROUS PROFUSION among Christian people—things that stand between the soul and God. O! it is a reality, this confessing to God at the beginning of the Convention; this speaking of conscience from its depths in response to the call and invitation of Jehovah. Listen to God's voice to you to-night.

"Jacob came to Luz, and he built there an altar and offered sacrifice." Then God was ready to deal with him. What does God then promise? He gives to him again, for the second time, the name of Israel, and puts away the name of Jacob. You remember the awful scenes that had taken place in his family and home-life since he had been blessed at Peniel by God. But God meets him again for sacrifice and confession of penitence: "Though you have gone back from the wondrous blessing you had at Peniel, and have taken up the old life, thou shalt no more be called Jacob, but Israel." There was a new name for the future, and a new life to be spent at Bethel—a life of sacrifice, of heavenly peace and purity. Dear friends have we come up here to receive a new name—

#### GOD'S NEW NAME?

Is it to be different with us? Is our



past life to be put away ; our past Christian life ; everything that cannot bear the inspection of God ; everything that cannot bear our own inspection ? God will show us how unreal our lives have been, and He will show us how our lives in the future may be something entirely different. "Thy name shall no more be called Jacob." All his life is to be so entirely different, he needs a new name for it. So shall it be with us. We may be called the same man or woman, but the life is all transfigured ; the light of heaven is upon it. God gives me this new name and He keeps me there. Notice how all the promises of God given to Abraham and Isaac are given here to Jacob. Every blessing bestowed upon his fathers is here formally offered to him by God. Here is the marvelous truth that falls on our ears. It is difficult for us to take into our minds, but here it is : Every promise, every offer of grace given to the Son of God, recorded in this book, is offered, shall I say, to you and me ?

And remember it was not the natural character of these men that made them blessed and holy.

#### THEY WERE FALLEN MEN

as truly as we are. It was the grace of God that made them the saints they were, and that is the grace which is offered to us this night. O wondrous truth, that you and I may be sons of God as they were, living at heaven's gate all our days ! We may have that sustaining grace that made the most corrupt men a true picture of the Son of God Himself. You and I may be so kept by the wondrous power of God, that, giving up everything to God Himself—His own life—in exchange. These are the things that God is offering to us ; and the only condition that He makes is that we should part from ourselves, from our own life, and that Christ should be our life, our all in all.

When he heard these promises Jacob

set up again a new stone at Bethel. The old one was very precious from its memories, and now there was

#### ANOTHER STONE OF MEMORY.

set up, telling of still greater blessing. And on it he poured oil. You know what that means. First, there was the memorial that he had taken God at his word ; by God's grace he was put to live at heaven's gate. Secondly, the oil is all through Scripture the special emblem of the agency and work of the Holy Ghost Himself. Already we have been most significantly reminded in the opening prayer that the beginning and end of this Convention must be in the presence and power of the Holy Ghost. I close by this solemn word with which the narrative ends. Your pillar, when you set it as a memorial of God's mercy and grace, must be anointed with oil by the Holy Ghost. You must let into your heart the Holy Ghost in all His fulness, if you are to have His blessing. May this time of meeting, may this tent, for every Christian man and woman be signalized by earnest seeking to be filled with the Spirit of God, that we may go forth from this place men full of the Holy Ghost and of faith. Then indeed we shall live at the feet of God ; then, indeed, we shall live by and in the power of God from day to day.

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A DIVIDED HEART.—In every age and country, there are some found with divided hearts on the subject of religion. Such was Hiram, king of Tyre, who, while he blessed the Lord that Solomon was king, and gladly traded with him for some of the materials for building a temple to Jehovah, also contributed one hundred talents of gold towards its erection ; and yet, in his own country, he dedicated a golded pillar to Jupiter, built the temples of Hercules and Astarte (the Ashtaroth of the Sidonians), and enriched the shrines of the god and goddess by valuable gifts. So there are some people now who appear very religious at times, and yet their hearts go after covetousness, and they are quite at home in the circles of the gay, and in the indulgence of sinful pleasures.—*W. J. F.*

## HAPPY EXPERIENCES.

"I will not forget thy precepts; for with them thou hast quickened me." Psa. 119 : 93

Quickened! What an experience—made alive! A soul alive is a grand thing—all its powers instinct with life. Quickened by the Divine precepts—that is the life—agency—God's precepts. No wonder it is said, "In keeping them there is great reward. His resolution is in happy accord. I will never forget thy precepts." Why should he? How could he?

## TWO OPPOSITE ERRORS.

BY DOUGAN CLARK, M. D.



HERE are some excellent Christian teachers, who believe that Christ's baptism with the Holy Ghost was an experience of a special character, given to the Apostles for a special purpose, and that it is not given to the Church since Apostolic times. The Holy Ghost they admit was poured out at Pentecost, upon the Church of the Hundred-and-Twenty; but this bestowment with its miraculous accompaniments, they suppose, was for the purpose of giving the Divine sanction to the religion of Christ, and to the witnesses of His resurrection. As Christianity was just being introduced into the world, and Jesus Himself had departed, it was reasonable, they think, that the wondrous manifestations of the Spirit's presence, which are described in the second chapter of Acts, should occur *at that time*, but that after the gospel had once been promulgated and the Church of Christ established among men, it would then be left to grow like the mustard seed, by silent and gradual processes of development; and hence, that after the age of the Apostles no *supernatural* or *extraordinary* manifestations of the Spirit are to be expected; or, if such manifestations do sometimes occur, they are to be regarded as the rare exception, and by no means the rule.

A degree of plausibility is conferred upon this way of reasoning, by the fact that to a large extent, the visible and audible manifestations of the Pentecostal effusion, are no longer witnessed in the

Church. We do not hear the "sound as of a rushing mighty wind," We do not see the "cloven tongues like as of fire." We do not find everybody in a congregation, speaking in languages which they have never learned, and understood by all of every tongue who may be present. But we should not forget that *even then*, these outward and visible signs were only the *attendants* of the Holy Ghost baptism and *not* the baptism itself. The outward phenomena were strange and blessed in the highest degree, but they were not the *essential features* of the glorious experience of Pentecost. The necessary and all-important fact was that "they were all filled with the Holy Ghost," and by being so filled or baptized they received, according to Peter's testimony in the 15th of Acts, the purifying of their hearts by faith, and they received also the enduement of power; for Christ had said unto them, "Ye shall receive power after that the Holy Ghost is come upon you."

Entire sanctification therefore, which is always accompanied by perfect love—the former being the negative and the latter the positive side of Christian holiness—and the enduement of power, *these* are the real and necessary characteristics of Christ's baptism with the Holy Ghost and with fire. And, it may be added, that these are just as necessary for Christian believers, and just as certainly bestowed upon Christian believers who fulfil the conditions *now* as they were eighteen hundred years ago.

The opinion that the baptism with the Holy Spirit was confined to Apostolic times, is contrary both to Scripture and to experience. When the trembling multitude on the day of Pentecost cried out, "Men and brethren, what shall we do?" Peter was ready with an answer, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." For the promise is unto you and to your



children, and to all that are afar off, even as many as the Lord our God shall call." Now it certainly cannot be disputed that the promise here spoken of is the promise of the Holy Spirit, in the same justifying and empowering offices which He had that day exercised upon the Apostles, and the men and the women who were present in the upper chamber, and the promise is unquestionably extended to all Christians, are surely those whom the Lord our God has called.

And then, the experience to-day of thousands of witnesses, contradicts the assumption that there has been no Holy Ghost baptism since the age of the Apostles. These can testify from their own conscious and joyous experience that at a definite period subsequent to their conversion, they *have* been baptized with the Holy Ghost, their hearts *have* been purified by faith, and they *have* been endued with power for Christian service. Thus although the outward miracles of Pentecost were not present, yet if their testimony is true—and who will dare gainsay it?—they have received the *essentials* of the Pentecostal effusion. Praise the Lord.

But many Christians who escape Scylla fall into Charybdis. Finding it impossible to maintain the doctrine that the Holy Ghost baptism was confined to Apostolic times, they rush to the opposite extreme and maintain that this baptism is received by all Christians, *when they are converted*.

But the experience of the early Church itself is a sufficient refutation of such an assumption. Surely the day is over when any intelligent reader of the Bible will assert that the Apostles were not *converted* till the day of Pentecost. We shall therefore assume without argument that they and all the rest of the hundred-and-twenty were converted men and women already, when the Holy Ghost fell on them on that memorable day. Again, if we turn to the 8th chapter of Acts, we shall be compelled to acknowledge that

the multitudes of converts brought into the kingdom by the preaching of Philip the deacon, at Samaria, received the baptism with the Spirit at a later period under the ministry of Peter and John and by the imposition of Apostolic hands. So far as I know, there is not a single well-authenticated instance, either in the New Testament, or in the centuries that have passed since the Apostles left the world—in which any individual has received the Holy Ghost baptism co-instantaneously with his conversion.

Another thought. Whoever receives the baptism with the Holy Ghost is sanctified wholly. If therefore all Christians receive this baptism at their conversion, all are sanctified wholly when they are regenerated and the Church of Christ on earth must consist at all periods of wholly sanctified members. But the testimony of tens of thousands, who cannot at all doubt their sonship—who are *sure* that they have passed from death unto life, by faith in Christ, but are equally sure that their hearts are not free from carnality, would probably contradict such an assumption. The great majority of Christian believers of all sects and denominations do not *claim* to be sanctified wholly—nay, they do not even believe in entire sanctification. Must we therefore conclude like the Zinzendorffians that they never were converted at all? Must we unchristianize all who have not been made perfect in love? Assuredly not.

Again, we find frequent and emphatic exhortations in the Holy Scriptures, addressed to Christian believers; such as: "Be ye holy!" "Be perfect!" "Go on to perfection!" "The very God of peace sanctify you wholly!" and many others, which would be totally inapplicable if all Christians are baptized with the Holy Ghost and sanctified wholly at their conversion.

There is, no doubt, a sense in which the Holy Ghost is given to the believer at his conversion. All Christians have

the Holy Spirit, for "If any man have not the spirit of Christ he is none of His." But this reception of the Spirit *in measure*, is nowhere in the New Testament identified with the Holy Ghost baptism. The distinction may not be easy to understand and to explain, but Jesus Himself clearly pointed to the fact of such a distinction when He said, "I will pray the Father and He shall give you another Comforter, that He may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth Him not neither knoweth Him, but ye know Him; for He dwelleth with you and shall be in you." Now, just the difference between "dwelling with" and being "in"—however mysterious it may be—expresses, nevertheless, as I conceive, the different relation of the Holy Spirit to the justified believer on the one hand, and the sanctified believer on the other.

Therefore we conclude that the reception of the Holy Spirit which occurs in connection with conversion, is not at all the baptism with the Holy Ghost, to which believers are called, and furthermore, that the partial cleansing which accompanies regeneration, is only the beginning of what is consummated, when by Christ's baptism the believer is sanctified wholly. O Lord, bless Thy truth, and we will praise Thee. Amen.

**CHRIST'S HUMILIATION.**—It is said that when the story of West India slavery was told to the Moravians, and it was impossible to reach the slave population because they were so separated from the ruling classes, two Moravian missionaries offered themselves, and said, "We will go and be slaves on the plantations, and work and toil under the barbarous lash, to get right beside the poor slaves and instruct them." And they left their homes, and went to the West Indies as slaves, and lived in the company of slaves, to get close to the hearts of slaves. And the slaves heard them because they had humbled themselves to their condition. That was grand; it was glorious; and yet Christ's example was more glorious, for He stepped from Heaven to earth to get by our side; He laid Himself down beside us that we might feel the throbings of His bosom and be drawn so close as to hear Him whisper, "God is love."—*Bishop Simpson.*

## REV. JOHN FLETCHER.

BY REV. E. DAVIES.



HAVE just read the life of the seraphic John Fletcher by Rev. F. W. McDonald, whose soul was a flame of pure devotion; who, like Enoch, walked with God, and "was not, for God took him," and the change was almost as natural as to cease the praises of God on earth and begin them in heaven. What an inspiration it is to read the life of such a *spiritual* man! You seem to breathe the spirit of this saint of God, while you follow his devotion to the King of Kings. Such men do not die.

"A sweet and virtuous soul,

Like seasoned timber never gives :

But though the whole world turn to coal,  
Then chiefly lives."

John Fletcher was as truly raised up to defend John Wesley and help to make permanent the reformation in the days of Wesley, as Melancthon was to defend and establish the reformation of Martin Luther. His wonderful checks to Antinomianism have immortalized his name. He was such a saint of God that his heart was in heaven, while his body was upon earth.

I cannot but think that he shortened his valuable life by living alone and neglecting to take substantial food, and other comforts, that he might have had, if he had married Miss Bosanquet twenty years before he did, who was willing to marry, but he thought her fortune was in the way. He might have prolonged his life and helped her to take care of the fortune, and used it for God, and had a great worker to help him in his parish twenty-four instead of four years.

John Fletcher was a Swiss by birth, and was born September 12, 1729, at Nyon, fifteen miles from Geneva. He was educated in early life, and had an eye to the ministry, convinced that he must be a minister. His conscience was tender and the Spirit strove with him.



He yielded his heart to God in his youth, but was led away from God in his student life by evil companions, but he was soon reclaimed and came to England, and became acquainted with John Wesley and joined the Methodists. He had the *direct witness of the Spirit that he was a child of God*, and then went on to entire sanctification. John Wesley had a peculiar regard for him, and felt that he had in him a fellow-helper when his cause was in its infancy.

Fletcher was a great student of the Bible and of "The Christian Pattern." He lived in close communion with God, and drew up excellent rules of devotion, and *exercised himself unto godliness*, and insisted on the necessity of entire sanctification after a distinct conversion, and the witness of the Spirit. He lived with God in his closet, which gave him power with the people in public, and had a winning spirit of simplicity. After consulting with Mr. Wesley, he entered the ministry, but refused one parish because the work was so small and the pay so great, and preferred the small parish of Madeley, where most of the people were poor, and lived on the plainest fare that he might have more to give to *his poor*, who were always welcome at the parsonage to share what he had.

Wesley wanted him for the itinerancy, but Fletcher was fully satisfied to stay at Madeley. Soon Lady Huntingdon invited him to be the president of her ministerial college at Trenscar, in South Wales, where she moved herself. The students were evangelists, and went out in every direction. Mr. Fletcher visited the college frequently, and was received as an angel of God. He was like Elijah in the school of the prophets. Mr. Benson says: "He was like an angel in human flesh: a descendant of fallen Adam so fully raised above the ruins of the fall that his whole conversation was in heaven." His full heart would not suffer him to be silent. His students were often in tears, and all caught fire from the flame that

burned in his soul. "They became convinced that to be filled with the Holy Ghost was the best qualification for the work of the ministry. He intermingled prayer with all his teachings. The students were struck with awe and charmed with his love, as if in the presence of an angel. I thought he looked more like Moses or Elijah."

Alas, that the *Calvinistic controversy* broke up this well appointed engagement. Arminian and Calvinistic Methodism had to part. Antinomianism was grafting itself on to the Methodist stock. This controversy called out those *Checks to Antinomianism* that have kept fresh the name of John Fletcher throughout the ages. "Spiritual pride flourished along with a crude and coarse belief in unconditional election and imputed righteousness." Wesley's Conference of 1770 said: "We have leaned too much toward Calvinism, 1. With regard to man's faithfulness. 2. With regard to working *for* as well as *from* life. 3. We have received as a maxim that a man is to do nothing in order to justification. Nothing can be more false. Whoever desires to find favor with God should cease to do evil, and learn to do well. Whoever repents should do works meet for repentance." He is accepted of God who now believes in Christ with a loving obedient heart.

These minutes caused a great commotion, and a seven years' controversy, in which Fletcher took a most active part, and did it in such a heavenly spirit that he disarmed his adversaries and defined the plain teachings of Jesus Christ, and of the Methodists.

Lady Huntingdon could no longer countenance Wesley's preachers, and all Arminian students must leave the college. John Fletcher was discharged. Still he defended the gospel way of salvation against both Calvinism and Antinomianism, and did it all in the spirit of Christ, and for the glory of God, and for the benefit of all coming ages.

Fletcher brought out, more distinctly, the doctrine of Christian Perfection, and "rescued Christian ethics from disparagement and neglect; so that Fletcher's Checks took the foremost place in Methodist literature, and did much to nourish the spirit of true devotion in the hearts of the saints, and gives the Church of today an *after-glow* of a heavenly character."

Wesley was old and feeble and wanted Fletcher to be his successor. Fletcher thought Charles Wesley ought to take that place; but Fletcher died before Wesley. Fletcher had a long sickness and went to his native land and partly recovered. Returned to England and married Miss Bosanquet. Spent the rest of his days at Madeley. Died suddenly a most glorious death, leaving Mrs. Fletcher to carry on the good work of Madeley and the surrounding region. Shall we ever look upon his like again?

Wesley was led to execute a Deed of Declaration in 1784, and named one-hundred of his preachers to constitute a legal conference at his death. This was the Magna Charta of Methodism to stand to the end of time. Fletcher was invited to this conference for counsel and comfort, for many ministers were vexed because they were not chosen. Fletcher expostulated with the ministers even upon his knees. "The conference was bathed in tears: many sobbed aloud," and the Deed of Declaration was adopted.

This preeminently godly man will be remembered, not merely for what he did, but for what he *was*. Like his Master he was "holy, and harmless, and undefiled." Southey says: "Fletcher in any community would have been a saint." Isaac Taylor says: "He was a saint, as unearthly a being as could tread the earth at all." Robert Hall said, Fletcher is a seraph who burns with the ardor of Divine love. Spurning the fetters of mortality, he almost habitually seemed to have anticipated the rapture of the beatific vision."

A recent writer says: "None, perhaps, since the rise of Christianity, has the mind which was in Christ been more faithfully copied than it was in the Vicar of Madeley. To say that he was a good Christian is saying too little. He was more than Christian; he was Christ like."

### "HOLD FAST."

MRS. L. P. BAKER.

"Beloved, *now* are we the sons of God and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is."—1. John, 3: 2.

"The Sons of God!" This strange and wondrous name,

For us, the helpless creatures of the clay;  
Through death and Hades taking His sad way,  
Our "Eden Brother" gave us right to claim  
Birthright so royal—and at least to stand  
The trophies of His love, at his right hand.

And more than this—"it doth not yet appear  
What we shall be"—but to His own is told  
That when His presence shall their lives enfold  
They shall be all "like Him"—beholding clear  
With heavenly vision Jesus as He is.  
Can thought e'er picture such high joy as this?

"The Sons of God!" What are we doing here  
On this dull earth to make it shine for Him?  
So oft we walk in pathways chill and dim,  
And let the damps of care and faithless fear,  
Cloud our soul light, which else would shed afar  
A radiance pure and calm as Bethlehem's star.

Our Lord looks on, and sees us poor and weak,  
While we should be in Him so rich and strong,  
Since all His might and wealth to us belong.  
How slow we are His wondrous powers to speak!  
How taken with the worthless things that die,  
When far above our royal treasures lie!

"The Sons of God!" O, Church his blood has  
bought,  
Arise and wear the garments that He gave!  
Dost thou forget a world He died to save  
Looks unto thee to know what He hath wrought?  
While from His throne, a warning voice comes  
down,

"Hold fast and see that no man take thy crown."

God will always take the best time to hand out mercies to His people: there is no mercy so ripe, so beautiful as that which He gives in His own time. Though God delays thee, yet be silent, for there is no possibility of taking a mercy out of God's hand till the mercy be ripe for us, and we ripe for the mercy.—*Rev. Thomas Brooks.*



## HAPPY EXPERIENCES.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

There is a fellowship of kindred minds, both on earth and in heaven. The sweetest of all is that fellowship which is enjoyed among the people of God. There is an ardent love. They speak the same language—and there are mutual sympathies which bring them closely together. This Christian unity impresses the children of this world. "By this," said Jesus, "shall all men know that ye are my disciples, if ye have love one to another."

## THE SHELTER OF HIS LOVE.

BY MRS. M. N. VAN BENSCHOTEN.



A CHRISTIAN lady was sorely beset by an irritating and aggravating trial. It was undeserved and unjust. She became greatly oppressed. Feeling the need of special help and deliverance, she arose early before the dawn, and sought the secret place of prayer. The thought that "my Saviour is waiting for me" gave reality and a tender confidence to her "drawing near." She knelt before Him, and then waited a little. Clamorous voices had filled her heart for many days; she must become hushed before she spoke to the King, so she might hear His voice.

As she waited, the sky seemed to light up, and a gentle whisper came: "The enemy may think he can trip you by this, he has no hope in any ordinary way." Instantly she saw her danger, and as quickly her soul rose up to shake off the subtle power. As an angel of light he had magnified the injustice until Complaint and Impatience had seemed virtues. "Help me, Saviour," she cried, and He answered, "Resist, and he shall flee from you!" There was a rush as of wings—dark, heavy wings, and then all the air became sweet and clear. She fell at the Master's feet—those blessed, pierced feet. Great was her surprise and contrition as she discovered the snare of the enemy. "I have not been watchful," she said. "My garments are

soiled, how can He desire me, how can He keep me for his chosen one?" Softly, O, so tenderly, came the reply, "Without spot or wrinkle or any such thing, He can present you faultless." O the divine shelter! She ran in under the crimson flow! Words of praise burst from her lips for the gracious deliverance. "Thou art mine," was the beaming response, and a great hush, deep and still fell over her, while the air was fresh and soft and sweet, like the clear shining after rain. She saw Jesus only. The delicate tenderness of the Master's approach, the penetrating, yearning compassion, and power of the "present you faultless," the assuring "Thou art mine," His very own to care for, was beyond expression.

Like a bride leaning on the arm of her beloved, she arose, clad in garments whiter than snow, "faultless, faultless," and pressing to her heart the white blossoms of Peace and assured Love.

WALKING IN LOVE.—"Walk in love, as Christ also hath loved us, and hath given Himself for us." Ephesians 5: 2.

That is to say, carry on the life which Christ lived. In Him love made its advent to the earth; and the prayer recorded in the 17th chapter of John, shows plainly that the idea of the Saviour was not that divine love should take its departure with Him from the earth, but that it should abide and have an inextinguishable life in His disciples, from generation to generation until He should come again. This, then, is your vocation. To walk by faith, and to walk in love, let these things be one in your experience.

What a sublime mission! God on his throne in heaven, is love. Love is with Him enthroned in heaven; love, in you, wanders over the earth. The whole universe is made for the manifestation of His love. It is the law of all created essences; and let there only be in you divine love enthroned, and the whole creation will answer your glance, and say to you "Here am I." It must wait upon you, for it must wait upon love. You are the follower of Christ; consequently you live to love.—Bowen.

## HAPPY EXPERIENCES.

"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Psa. 116: 7.

The Psalmist had found his true resting place in the Lord. He had had an experience of His love and His bountiful manifestations. The "sorrows of death had compassed him," but in calling upon the name of the Lord, He had inclined His ear unto him, and He had tasted that the Lord was gracious. Now, therefore, he was ready to say, "Return unto thy rest, O my soul!"

## REMEMBER INDIA.

BY REV. C. B. WARD,

(Editor of *The India Watchman*.)



HE good old "GUIDE," stands without a peer among Holiness periodicals. Dislike it no Christian can, and hungry souls bless God for its heavenly messages of salvation and perfect love.

In 1870, not a year after my conversion, I entered school at Evanston and soon heard of Mrs. Bishop Hamline's holiness meeting, and I also became acquainted with the *GUIDE*. I did not then know Christ in the sanctification of my soul. But I had been deeply sensible of my need of entire sanctification in my experience. In my reading of Clarke's Commentaries, I came across many assurances that such an experience was my inheritance. But I stumbled about and was stumbled much and, notwithstanding many earnest attempts, many groans and much crying and discouragement, I did not reach Canaan for years.

I labored in Chicago in mission work as I could, Sundays and vacations, but O my sadness and the depths of my spiritual defeats! Yet God held me up or I had been utterly slain of Satan. In 1875 William Taylor, now Bishop, came that way, and I was soon in harmony with convictions that came to me soon after my conversion under appointment to India. November 4 1876, I sailed from New York. William Taylor had let light into my weary heart, but I did not get free. I had put in a few holiness

books for future use. I earnestly read and prayed as we sailed, but some how by reading or groaning came no relief. After leaving England for India, my case became in my own estimation more and more desperate. It came home to me that if I landed in Bombay, unsanctified, my failure in India would be the most terrible in my life. Drs. Scott and Johnson, of North India Conference, were aboard with me out. But these good men could not help me. Col. Oldham, now an Evangelist in Scotland, a sanctified man, took a kindly interest, but no help came. But when hope was dying, the Lord came near. All alone in my berth, in the Red Sea, one afternoon, the Holy Spirit led me to an act of unreserved consecration of everything to Christ forever, and blessed be God, that day, December 10th 1876, God sanctified me wholly. Blackest night became brightest day—heaviest fetters turned to strongest wings—from departed heroic enthusiasm came dismay and trembling, turned into ardent and pure love of Christ and souls. O what a day! It can never be forgotten! I crossed the other sea to Bombay, a conqueror, and am now nearly fourteen years in the Master's service here. Often and again I have grieved the Spirit and my experience has been recovered or lost. But never for one hour have I been willing to remain in an unsanctified state or unfilled with the Spirit.

Without perfect love I cannot work for Jesus. The need of my life in order to success as a missionary in India is a personal experience of the all-cleansing blood of Jesus. This is the secret of success among Christians and workers everywhere. Give us wholly sanctified missionaries and we shall see success. Give us holy Christians and nothing can hinder the speedy evangelization of the millions of India.

As I look out over the rapidly growing Christian Church of India, I feel like weeping over the great need of this Holi-



ness Evangelist, for every convert from heathenism and Mohometism in this Empire. There are some missionaries who have entered "Beulah Land," who eat and advertise its fruits as they go. But, alas, few! Not a few deny its possibility in this life, and others look upon holiness as a thing to be grown into. Meanwhile the lambs of the fold are starving for food—soul-food. We do not wonder much, many missionaries drink and smoke, and native Christians do the same. I can see no other alternative than that Satan will take the missionaries and their converts in hand if they go not "unto perfection" and come to know "He satisfieth the longing soul."

We look about us and find the "Watchman Book Depot," the only place in India where holiness literature can be had, and this is the private enterprise of Wallace T. Gladwin, (now in America), and myself. God has helped us do much, but how little is it! We must have ere long a "holiness literature for India." A literature not only in English, but in a dozen of the great vernaculars of the Empire. Years of work, the devoted energies of holy business men, and many thousands of dollars, are necessary for the great work in India. We want in India, just such a publishing house as PALMER & HUGHES of New York.

Can you not call forth under God a godly layman to come to India with \$50,000 capital and, in the name of the Lord, undertake the opening up of a *Holiness Publishing House for India*? Half a million Christians, hungering for this holiness manna call loudly, "Come over and help us!" and their number increases by 20,000 a year. O, that we had Mrs. Palmer's works in the vernaculars of India, many souls would enter in by her "way." Pray for us and bid your readers "Remember India."

Send us the consecrated layman, with the business talents and the capital. Methinks an angel would fly for such an opportunity.

#### THE ORPHANAGE IN MADRAS.

Miss Hughes represents the W. F. M. S., of the Methodist Episcopal Church in Madras. We found her ensconced in a beautiful and nicely arranged bungalow, near the M. E. Church, Vepery, Madras, on which she pays a monthly rental of R. 130f., or about \$60. In Hyderabad or Bombay she would pay double this amount for so fine a property. Thirty orphan girls from 8 to 15 help to fill this orphanage. Miss Hughes showed them to us in school and nursery. We heard them sing, and delightfully they sang, particularly their own beautiful lyrics. We were taken through all the premises sleeping-rooms, cook-rooms, hospital-room, matron's room and play-ground, etc. It was a sight to see and thank God for.

We can but congratulate Miss H. in somehow being led to follow a line too often overleaped in such institutions in India. This whole work is conducted on lines quite native, minus the sin and the dirt. They sleep, eat, work, bathe, &c., in about the same way as all other natives. This is too often not done in missions, and the result is a course of life and expense is set before those brought up which they cannot maintain when passing out of such charitable institutions. And those thus brought up at great expense are full of ingratitude because the hand of charity does not keep them up to life's end. Miss Hughes told us the food and clothing of her thirty girls cost R. 80f., per month, or about \$1 each. Of course, rent, &c., are outside this figure. We could but see the impress of Mt. Holyoke Seminary, in all this work. The girls are taught to do all their own work, and we saw no servants about the place: thus one grave sense of danger is shut out.

As Rev. G. K. Gilder and myself walked about the spacious compartments and beautiful grounds we could but say, "Thank God!" In this orphanage Miss Hughes is training workers for India.



"Thy word is a lamp unto my feet and a light unto my path"

--Psa. 119 : 105.

"Father of mercies, in Thy word  
What endless glory shines!"

## The International Lessons.

(From a Holiness Stand-point.)

BY REV. JAMES MUDGE.

Lesson IX. Luke XXIV, 1-12. Nov. 30.

*Verse 1. At early dawn.* Fervent love for Jesus admits of no needless delay, but sets out at the earliest possible moment to perform its grateful task.

2. *The stone rolled away.* "Who shall roll us away the stone?" they had said among themselves as they came towards the tomb; and lo, when they reached it an angel had done the work. So if we do faithfully and conscientiously our duty leaving the rest to God, He will see to the removal of what is beyond our strength. But we must do our best to get every thing out of the way that lies between us and our Saviour. No stone is so great but the providence of God can lift it.

3. *Found not.* The absence of the body of Jesus which at first caused them so much perplexity and sorrow was in reality, had they but known it, the true source of their highest happiness, for it meant his victory over the grave. Even so oftentimes what we count a sore misfortune turns out to be a crowning mercy. Jesus is not always found in just the way or place that we seek him.

5. *Why seek ye the living among the dead?* So our friends who have gone to be with Jesus in Paradise live, and we are not, in showing all proper respect for the resting places of their bodies, to give the impression that they themselves are there.

6. *He is risen.* The central fact in the world's history. He rose, and we too shall rise literally at the last day. But already, through our spiritual communion with him who is our head, "being raised together with Christ" (Col. III, 1,) let us "seek the things that are above where Christ is seated." We

may rise from sin and fear and care, to walk in newness of life in heaven's own light. *Remember.* All our trouble and perplexity and grief come from failing to remember the blessed cheering words of our Lord and Saviour.

11. *Idle talk.* What appeared at this time to the apostles to be mere trifling prattle wholly unworthy of the least credence, was the most glorious truth ever uttered by human lips, and in a few hours they were forced to accept it as such. With similar disbelief faint-hearted disciples now receive the narrative of the mighty works of God's Spirit in some human hearts, but it is true all the same and should be boldly and persistently proclaimed.

Lesson, X. Luke XXIV, 13-27. Dec. 7.

*Verse 14. They communed with each other.* How pleasant for brethren to dwell together in unity. Love for the Risen One is the true bond of friendship. If there were more fellowship among Christians they would oftener see the Saviour.

15. *Jesus drew near.* He is near even when we believe him distant. In every Christian friendship Jesus himself is the third. It is when we talk most about him and are most in need of him and are mourning for him that he comes. Jesus would be more frequently with us on our journeys if we spoke more about him.

16. *Their eyes were holden.* Our weakness of faith and love makes it impossible for Him always to reveal himself. We fail to discern Him because we are not looking for Him. Our eyes are closed by our own fault. How strangely the eyes of many good men have been holden in time past, and are holden now, to the appearance of Christ in certain unpopular reforms and unwelcome doctrines.

25. *Slow to believe all.* It is easy to believe some, as much as falls in with our own desires or notions, but the test of genuine faith is to believe all that God speaks. It is also important to be sure that it is indeed God who speaks that which we make the basis of our faith.

26. *It behooved him to suffer.* That the sufferings were a necessary condition of the glory was a strange doctrine to the Jewish mind. We are not any too familiar with it yet as applied to our own life. We crave the glory and shrink from the indispensable pre-



lude of suffering. There is no other way in which we can perfectly learn complete obedience but by the things which we suffer.

27. *He interpreted.* What a marvelous exposition that must have been. And with what fascination, taking no note of the journey, they must have listened, as the old familiar Scriptures, under His wonderful touch, glowed with entirely new meanings. Even so, in large degree, is it with us when a great increase of spiritual insight arising from a larger reception of the Holy Spirit makes well-worn texts to blaze with diviner light. There are few keener joys than these revelations of truth.

Lesson XI. Luke XXIV. 28-43. Dec. 14.

*Verse 29. They constrained him.* Our prayer should be "Lord, abide with me," and that prayer if fervent will by a firm cord hold the Almighty close within our souls. He delights in such sweet compulsion. He will not go away unless we show that we are willing he should.

31. *They knew him.* What a moment! When the soul knows Jesus as Saviour and Lord it is an epoch never to be forgotten. These disciples, though they had probably often seen Him, had never really known Him before.

32. *Heart burning.* Multitudes since then have felt this flame of sacred love kindled in the heart by the quickening power of the Divine Spirit who usually honors the word by making some of its precious passages the medium of the mighty joy.

36. *Peace be unto you.* It is his own familiar salutation and his own most precious gift and legacy. In all our troubles we may hear it sweetly sounding through the night.

37. *Affrighted.* How apt we are when Jesus appears in an unexpected or unfamiliar form to be affrighted, or at least troubled, as though He were some one else, or had an evil purpose.

41. *Disbelieved for joy.* They deemed it too good to be true. Some of our disbelief has a similar root in that we can hardly credit that so much of blessing is really designed for us, or that it is to be had merely by simple faith.

Lesson XII. Luke XXIV. 44:53. Dec. 21.

*Verse 45. He opened their mind.* This enlarging and enlivening of their spiritual

understanding so that they could comprehend spiritual things as they never had done before, was still more fully accomplished at Pentecost. It takes place in some degree with every person at conversion, and in a yet larger degree at the subsequent second blessing.

47. *Unto all the nations.* Or "unto the uttermost part of the earth" as this same writer records it in the corresponding account in Acts (I. 8). They were to begin at Jerusalem, but were by no means to stop there until all the Jews had received their testimony. Each of the four Evangelists takes care to give in some form Christ's great farewell commission to His Church by which its vocation to be a missionary institution is made exceeding plain. The weakest disciple may and should send his influence out to the end of the earth by his contributions.

48. *Witness.* "I preach to testify," said one. The power of testimony is great. He who has no special gifts of oratory or eloquence can tell what God has done in his soul in a way that will make an impression.

40. *The promise of my Father.* Promise here stands for the good thing promised, that is for the Holy Spirit. *Clothed with power.* They had to tarry in the city until Pentecost for this essential equipment. We may have it whenever our faith grasps the promise as meaning us, for the Holy Spirit has come once for all to stay with us forever.

51. *Carried up into Heaven.* Since His glorified body went up it must have gone to some definite place, so that heaven is not simply a state. The ascension completes the resurrection and is the full coronation of the Redeemer. He went away that He might the more effectually stay with us. He will come again in like manner, and we must be ever ready to welcome Him.

52 and 53. *Great joys blessing God.* Fit words with which to close this beautiful story which now for a year has occupied us so profitably. All our sorrows will turn to joy as thoroughly as did those of the Apostles if we see Jesus as plainly, and have our hearts filled with His faith and hope and love, Hallelujah! Amen.

The soul that cannot entirely trust God, whether man be pleased or displeased, can never long be true to him; for while you are eyeing man, you are losing God and stabbing religion at the very heart.

## HOLINESS AT HOME

"And in thee (Abram) shall the families of the earth be blessed."

Gen. 12 '3.

"Lord, may our union form a part  
Of that thrice happy whole."

### HOME LESSON FOR DECEMBER.

*The Parable of the Sower.* Matt. 13: 1c, 23.—1. Jesus by the sea with the multitudes. 3. His peculiar *pulpit*, on shipboard—the people standing on shore—their anxiety to hear Him, noteworthy. 3. The Parable—observe its several parts. 4. The inquiry of the disciples, and its answer by the Lord See verses 10, 5. The interpretation, verses 18 &c.

### HOME PROVERBS.

Let not thy heart envy sinners; but be thou in the fear of the Lord all the day long.

For surely there is an end; and thine expectation shall not be cut off.—Prov. 23: 17, 18.

**T**HESE passages present before us a common and very painful temptation. It is peculiarly powerful as it comes up before the mind of the head of a family, particularly if he has a hard struggle in life. When, under these circumstances, he sees the worldling enjoying great prosperity, heaping up riches, and not being in trouble like other men, the good man is liable to be envious of him in his exalted position.

The Psalmist felt the pressure of his unfavorable circumstances as compared with others. The worldly prosperity of sinners compared with his own "chastening." The snare was, however, broken when he went into the sanctuary and had his eyes open to see that they were after all set in *slippery places*, and there was an end to all their splendor and power.

The author of these passages shows us clearly what is our safeguard. It is to be in the fear of the Lord all the day long." As one has said, Here he gath-

ered confidence for both worlds—"Thou shalt guide me with Thy counsel and afterward receive me to glory." With such a portion, both for time and eternity, could his heart then *envy sinners*? "I have set the Lord always before me." "Thou wilt show me the path of life, the fulness of everlasting joy." What more could he desire?

"But," as is well remarked by an eminent commentator, "this habitual *fear of the Lord* is nothing separate from common life. It gives to it a holy character. It makes all its minute details not only consistent with, but component parts of, godliness. Acts of kindness are "done after a godly sort." Instead of one duty thrusting out another, all are "done heartily, as to the Lord, and not unto man." Some confessors confine their religion to extraordinary occasions. But Elijah seems to have been content to await his translation in his ordinary course of work, an example that may teach us to lay the great stress upon the daily and habitual, not the extraordinary, service."

"In this Christian walk with God, all is safe for eternity. The hope of the ungodly, the hypocrite, the worldling, shall perish. But thine expectation shall not be cut off. It is "a hope that maketh not ashamed." It is grounded upon "the immutability of God's counsel," and entereth into that within the veil. Meanwhile judge not the Lord hastily, by the sense and feeling. Hold fast by God's word."

### LETTER TO THE CHILDREN.

**D**EAR Little Ones:—I want to tell you what I saw one day. There was a gentleman passing by the window where I was sitting; he had a little child with him, that I judged was his own. They came to the crossing and the little one hesitated to step over the gutter, it looked so big to her. As she stood there the strong arm of her big papa lifted her safely over, and as she trotted on, feeling so safe, I thought



how our dear Heavenly Father cares for us! If He does not always lift us over the hard places, He helps us so tenderly that one feels safe through all.

Dear little ones, do you ask Him to help you over the hard places in your lessons? He is just as willing to do this for the weakest and most helpless of his little ones. But you may say, "I am not His child." Well, dear ones, settle that matter *now* by letting go of yourself, just as you are, taking Jesus as *your* Saviour.

"Jesus ready stands to save you,  
Full of pity, love, and power."

May He bless you just now, and make you his own. Amen.

### THE CHILDREN'S STUDY.

**THE MONTHLY TEXT.** "He is in the way of life that keepeth instruction. But he that refuseth reproof erreth." Prov. 10 : 17.

"O may I learn the art,  
With meekness to reprove ;  
To hate the sin with all my heart,  
But still the sinner love.

We are endeavoring to open the way for our young friends who are members of *The Guide Study* to acquire knowledge from the study of the Holy Scriptures. This can only be done by steady and constant application. We know that the children have their school lessons from day to day which must have their attention. But if the time be faithfully improved we think they can devote a little to the Bible Lessons furnished, and we hope they will do so.

**TWELFTH LESSON.** *Christ restoring sight to the Blind.* Matt. 9 : 10 c 13. Points for consideration. 1. The unhappy condition of the two men—*blind*. 2. Their piteous cry, v. 27. 3. Christ's inquiry, testing their faith, v. 28. 4. Their response, v. 28. Christ's action and words. 5. The result, v. 30. 6. Christ's charge to them, v. 30. 7. Their contrary action, v. 31.

**LETTERS RECEIVED.** Judson and Edith Kerr, Bothwell, Can. Nannie Harrison, Yates Centre, Kan. Jennie Belle Philo, Farmer City, Ia. E. V. Alderman, Dayton, Tenn. Mary and Edith Avery, Bonilla, J. Duk.

**QUESTIONS FOR THE MONTH.** 1. Of what was Solomon's Temple a type? 2. Of whom did Solomon purchase the site of the temple? 3. How was the summit of Mount Moriah enlarged by Solomon that there might be space for the temple? 4. Who had collected treasure for the erection of the temple?

Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affection toward Him.—*Spurgeon*.

### LOVED ONES GONE BEFORE.

#### MRS. INGAR DAHLBERG

Peacefully closed her earthly career October 10, 1890. She was born in December, 1807; married 1827, in Sweden. In 1845, having lived in Stockholm nine years and her husband having preceded her by two years, she came to America. While still a girl she had given her heart to Jesus, and was a member of the Lutheran Church. On her settlement in America she found herself at some considerable distance from any Church of her own persuasion, so joined the Baptist: but on becoming more intimately acquainted with Methodist Episcopal doctrines and discipline, she joined that Church in 1858. Since then she has been a consistent member with a rich experience of grace. For many years she has been a subscriber to and reader of *THE GUIDE*. Many clergymen of her Church know "Mother Dahlberg," and it is owing to her continuance in well-doing that the Methodist Church, in Pittsburg, Iowa, was ever built. While meetings were still held in the school-house and there would be an attendance of two or three, "Mother Dahlberg" carried on the society and prayer-meetings, and to-day the Church, the society, and the flourishing Sunday school are monuments to her persistent piety.

#### MRS. S. WALDRON,

Of Sarnia, Canada, fell asleep in Jesus, January 9, 1890. Her earthly pilgrimage continued eighty-seven years, seventy-five of which were spent in laboring for the Master, to whom she consecrated herself in early life. With her late husband, Rev. Solomon Waldron, she was among the pioneer missionaries in Canada, laboring both among the whites and the Indians. She lived to see glorious results of the power of the gospel, especially among the latter. She was chosen as president of the first Woman's Missionary Society in 1834, and her zeal for the cause through life never abated. She took a deep interest in Bishop Taylor's work, and did what she could to aid him with her means and prayers. The fifty-five letters upon the subject of Holiness by the late Mrs. Phoebe Palmer, which appeared in the *Christian Guardian* about thirty years ago, were read by her with great profit, after which she held meetings for the promotion of Holiness in her own home, and her efforts were owned and blessed of God by others being led into the enjoyment of this grace.

Through life she was called to pass through much family affliction as well as personal, and to part with loved ones of the tenderest ties—a husband, an only son, and three loved daughters. She has joined them in the heavenly land.



"And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

Psa. 107: 22

"Awake! awake! my tuneful powers,  
With this delightful song."

## The Tuesday Meeting.

Held each TUESDAY AFTERNOON at 2.30 o'clock  
at the residence of Mrs. Dr. W. C. PALMER, 316  
East Fifteenth Street, New York

**T**HE meeting was opened by singing the  
432d hymn, commencing

"Father of Jesus Christ, my Lord."

A number of requests for prayer were read by Mrs. Palmer. Numerous oral requests were made also, by persons present for prayer for various objects.

Mrs. Palmer said: If there is one here to-day who is not conscious of the possession of a clean heart, I would earnestly advise and entreat that one to use all possible means to that end, and without delay.

Rev. W. G. Browning led in prayer.

Singing.—"My faith looks up to Thee,  
Thou Lamb of Calvary."

Mrs. Palmer.—Now we come to the most important part of our meeting. When I open this blessed Word of God, and think that He has devised a way whereby He communicates to us His will, how important it seems to me that we should understand exactly what God says. I read, for our lesson, from the sixth chapter of Deuteronomy.

"Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it. Hear O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and upon thy gates."

These blessed mandates have had great weight upon our minds in the conducting of these meetings, and they gave us the inspiration for adorning these walls with these divine mottoes and commandments which we see here. These are indeed solemn commands, and we must remember that God has given us a will, and we are responsible for the exercise of that will. How positive was the God of those days: and how much more by reason of our greater light, is the Word to us now! We live in an infinitely better day.

God says (Jeremiah xi: 4.) "Obey my voice, so shall ye be my people, and I will be your God," yet they obeyed not nor inclined their ear; therefore say unto them this is a nation that obeyeth not the voice of the Lord their God." The fountain of which Zechariah speaks is open to us now. God knows who needs these truths. Perhaps I need them. The law of the Lord is plain. "Be ye holy," says God by Peter, "even as I am holy." Let us avoid the terrible danger of stumbling at the word. Shall we join the company that has been called out of darkness into His marvelous light? Shall we not walk in the way cast up by the Lord to walk in, the way that He Himself has said shall be called the way of holiness? Let us not stumble at the name He has given it. If I must I am willing to be misunderstood, if I can but walk alone with Jesus, I have learned that it is always perfectly safe to say yes to God. We must decide; we must stand up with Jesus, and He will walk with us. Now let us ask what would the Lord have us to do? Let every heart say yes to His divine will.

Singing.—"God my everlasting portion."

### GOD'S ORDER.

Bro. Browning.—This afternoon while our beloved Sister Palmer has been reading it has come to me how astonishing it is that those who name the name of Christ can regard the subject of Christian holiness as a strange subject, and those identified with it as strange or "cranky" or fanatical people. This is simply what God has been telling and teaching through all time. He enjoins that we shall love Him with all our might. The first commandment is "Thou shalt love the Lord thy God with all thy heart." O that we may see more cleverly that there is no compromise along that line. If we make it we do it at our peril. Sister Palmer, in that season of perplexity in her early Christian experience, came to rest when she settled the question of being all the Lord's. O may we see the truth just as it is, and strike the Rock! Let us settle this question. The question is, What has God taught in his word to you and me? To attempt to reason, we only get into greater



confusion ; but if we simply get down in the dust and let the Holy Spirit be our Teacher and our Guide, then how clear it all is. Yes, you can have these things ; God has promised them. We are to be simple instruments in His hands, that He may use us. In some of our experiences at Ocean Grove this summer the question was asked, "Shall we go to God for all things?" I said, "Take away from me the privilege of walking with God and you take away everything."

*Singing.*—"Jesus all the day long."

#### SETTLED YEARS AGO.

*Sister Clark.*—I am so glad to be here to-day. Years ago, I settled this question of walking alone with God. How I bless the Lord for this experience—that He has led me so wonderfully by His mighty power. All the way I remember how the Lord has led me, now for more than forty years. I rejoice that I chose the Lord, irrespective of everything of a worldly nature. He is a loving Jesus to me ; He is my life and health and peace. The precious blood cleanseth me from all sin, and I walk ever in the light of His face. He has burned up the chaff, and burned in the lesson. I adore Him, and the remainder of my days shall be given to him.

#### NEARLY FORTY YEARS AGO.

*A Brother.*—Let me say just the thing that comes to me here. Nearly forty years ago when I was a miserable backslider, with little or no hope, this same dear Sister Clark came to me and brought sunshine and peace to my heart. The Lord has made her a blessing to me from that day to the present. May the good Lord spare Sister Clark for many years to come. God made her a blessing to me because of her testimony.

#### WHOLLY THE LORD'S.

*Dr. Ball.*—It is the duty of the Christian to be wholly the Lord's. Many Christians have a religion which has no Christ in it, and this kind of religion is a failure. Professor Upham once came into this meeting and said to Sister Palmer, "I have given myself to the Lord a hundred times, but you have something here I do not understand." She said "I am impressed that I see the reason that you do not have the experience you have described here. You gave yourself to Jesus, but you have not realized that Jesus gave Himself to you." The Lord then came to him for the first time.

#### THE FIRST OPPORTUNITY.

*A Young Clergyman, (Presbyterian).*—This is the first opportunity I have had to meet with the people of God here, and it may be my duty to say a word or two. God has lately led me into the light. When I was preaching recently it came to my mind to tell my people of my experience at

Ocean Grove, and how I had such a blessing as I had never known before. O, I took Jesus, or rather He took me, and I know He will continue to keep me—bless His name.

*Singing.*—"Glory to His name."

*Mrs. Smith.*—My heart says *Amen* to that "Glory to His name." Bishop Taylor said you may consecrate yourself a hundred times a day, but it will not avail unless you believe that Jesus gives himself to you, and you give yourself to Him. Praise the Lord, for He is good, and His mercy endureth forever. I have not been away to camp meeting, but we have had camp meeting at home all summer : and, O how the Lord has blessed me !

#### DEVICES OF THE ENEMY.

*Bro. Morehouse.*—The enemy will always set before us the difficulties we are to meet. We are to be a peculiar people. In seeking these blessings you can trust God with all you have. "Be ye holy ;" that is, do God's will. That is all. I am glad to be counted in with the holiness people. I rejoice in it. If the enemy oppose, the fire makes us happier. It burnt off the fetters from the Hebrew children.

#### ONE WEEK AGO.

*A Sister.*—Just one week ago I took Jesus at His word, and I knew He saved me ; and He shows me more and more that it is only Jesus that can save.

*Singing.*—"Yes, I will rejoice."

*A Brother.*—I rejoice with the Lord to-day, and have for the past year ; and am glad that I ever came here.

#### IN SYMPATHY WITH THE LESSON.

*Sister Dennter.*—I have been all the way in sympathy with the lesson that has been read to us. I am so thankful that I ever came here. I knew nothing of the love of Jesus—never heard of it till I came here. O, I am so safe with Him ! I went through a good deal, but I would not take out one thing, for it made me strong. We cannot walk in darkness if we walk with Jesus. Then we have fellowship with Him, and the blood cleanseth, and we have blessing and rest.

*A Sister.*—I praise the Lord that I have had the advantage of Dr. Watson's Bible readings, at Ocean Grove, and have such light as I have never had before.

*A Sister.*—I love the Lord with all my heart. He is with me all the time. There is no better prayer than "Thy will be done." I love God with all my heart, and am glad to walk alone with him.

#### WALKING WITH GOD.

*Sister Cassie Smith.*—I am glad to be here again to give my testimony with those who rejoice. It is our privilege to have this testimony that we please God. I am so satisfied with walking with

God that I have not talked much of the roughness of the way. The trial of your faith is precious, and I mean to rejoice, and give thanks, even. Last week I may have had a blessing and this week may have brought troubles, but my Bible puts them all together as blessings. He that would be perfect shall suffer persecution. Think it not strange that fiery trials shall try you, but rejoice and be glad with exceeding joy. I feel so secure with His arm around me and His hand in mine, that I care very little for anything else. I do not dare to doubt God, but only to believe on Him. I delight to do the will of God and to suffer His will. They used to say I had "dying grace." It was, indeed, the death of self. I bless God that His grace is sufficient. I want you to pray for me that I may not at any time dishonor God by wavering in my faith. God wants unfailing faith and loyalty. I desire you to pray, also, for the great work that is now going on at Ocean Grove. Though the strangers are mostly gone from there, the people are having meetings that seem like holiness class-meetings, and God is giving victory. They are coming out into the full liberty of God. We are hoping and looking for such a season next year at Ocean Grove as we have never had before.

*Singing.* — "I have a Saviour who is mighty to keep."

#### A MOTHER'S PRAYERS.

*Sister Blandy.* — Some thirty years ago God convicted me of sin. There on the sands of the seashore my sainted mother clasped my hand, and it seemed as if her other hand was in the hand of God, as she said, "Father, guard and save my child." A little time after, I heard the Saviour say, "Follow me," and I found that God was ready to put a cleansing in my heart that would enable me to follow Him. He has led me in some strange paths, but I have realized that He is a Saviour mighty to save and mighty to keep. He is leading me ever to higher heights, and I want to tell everywhere that I have a Saviour who is ready to save all who will come to Him. O, if we but trust Jesus, His blood will cleanse us, and He has not given me this blessed truth to keep it to myself. Do we have trouble? In all our difficulties it is worth everything to have the smile of God. O, may God baptize each of us with the Holy Ghost, and then we cannot keep it to ourselves!

*Bro. Blair.* — Dear friends, take God at His word—that is all you need to do. Only please God by taking and believing His word. O, if you take Him this hour you will go away from here fully satisfied. Take Him and hesitate no longer. Come to Him just now.

*Singing.* — "Lord, in the strength of grace."

After prayer the benediction was pronounced and the meeting closed.

#### TESTIMONY—THE DOUBLE CURE.

Sister Sarah Immel, of Madisonville, Ohio, writes:—I belong to a Methodist family on both sides of the house. I was taught from infancy to prize the truth in all its forms. It was around the family altar one Sabbath evening that God spoke to me, and said, "Now you are old enough to pray, pray for yourself." I was about ten years of age and immediately began to pray, as God said; but I was not converted until some years later. In the winter of 1865 several school girls and myself agreed to join the Church and give our hearts to God, as soon as revival meetings began. My pastor called one day and urged me to seek the Lord, but I did not reply definitely. However I went to Church that evening and, being urged by a cousin, went to the altar, determined to meet my father who had been called home to heaven. I went home praying. Next morning God spoke to me, saying, "Sarah, peace be to thy soul," and it was a peace! Subsequently, the Lord used me in bringing my brother to Jesus, who died and left behind a bright testimony. As I continued in my Christian course the Holy Spirit showed me evils in my nature which needed to be removed—the fear of death and a revengeful spirit, &c.

A friend loaned me the *GUIDE TO HOLINESS*. I was very much in love with its teaching. I had not read it long before I said, "O Lord, this is just the rest of faith that I need, and which I must have." As I began reading the word of God and praying, as I had spare moments, I at length made an entire surrender one Sabbath morning. Jesus was very distinctly revealed to me, and I have found it blessed to serve the Lord with gladness. I am persuaded that He will keep me through all time; until the day of His coming. It is now six years and God has done wonderful things for me, and He will do greater things still.

#### THE GUIDE A BLESSING.

Mrs. M. C. Thompson, of Coldwater, Kansas, writes:—

"Just a few lines to express my thanks for the dear *GUIDE*. O how much good and what a help it is to me! It has led me into the light and comfort of holiness, and I now know that God does own His work—praise His name! I loan the *GUIDE* to others and I have found four others who believe in holiness, and we have organized a Tuesday evening prayer meeting. I ask you in the Tuesday meeting to pray for us, that God will own and bless our efforts out here in Western Kansas." [We will remember you.—ED.]



## OUR SOCIAL MEETING.

**MOTTO:** "If we live in the Spirit, let us also walk in the Spirit.—Gal. 5. 25

## THE PRAYER IN SONG

"Gracious Spirit, Love Divine,  
Let Thy light within me shine!"

*Comfort in affliction.* Mrs. S. A. Jackson, Elk, Neb. This is the nineteenth week that I have been confined to my room, and part of the time to my bed, with inflammatory rheumatism. By the Lord's help I am able to say with the Psalmist, "It is good for me that I am afflicted." It has drawn me nearer to Jesus.

*A Great Salvation.* Mrs. Charles LaBelle, Huntingdon, Mich. I had a wonderful experience last December, from the 18th to the 21st. I was prostrated all that time, and did not taste of anything. Friends thought I was insane, but I was perfectly sensible all the time. The doctor came, and tried to persuade me to take medicine, but I did not need it and would not take any. It was the minister and not the doctor I needed. I thought God was preparing me for death. I was cold and it seemed that the death-sweat was upon me. I felt that it was better to go than to stay. I could go with a smile to God and be at peace. I bade my children "Good-by." My suffering was great, but my joy was still greater. The minister came and administered the sacrament. Then I said in my heart, "Thy will be done, O Lord, in me—to live or to die I will be Thine."

Every night, while lying awake, the Holy Spirit visited me, and by images presented to my mind, instructed me in spiritual things. This experience was brought to me by an entire surrender of myself to God, as a living sacrifice. This is not the first time the Spirit of God has come to me in power. For over thirty-five years I have been trying to be a faithful follower of my Heavenly Father, although, until last December not so faithful as I now wish I had been. I am determined to work faithfully for God the remainder of my life, by His help.

*Remarkably Healed.* C. G. Selleck, Brooklyn, N. Y. In November 1889, I was attacked by a terrible disease of the tongue, accompanied by great distress, day and night, making me speechless. On examination, a skilful physician in New York said it was cancer, and the only remedy was amputation, but he would not undertake it. What was I to do? What ought any believer in God and in the Bible to do? My story is soon told. I took God's word (not man's) and my faith rested on James 4: 14 c. 15. And, lo, the prayer of faith offered to the same Lord has healed

me to day. Now, unto the name of Jesus, with the Father, and the Holy Ghost, be all the glory. Amen.

*Jesus is all.* Chas. B. Wood, Bellevue, Mich. I am satisfied with Jesus. He is everything to me. He saves me from all sin, and has set me free. Hallelujah! I dwell in the secret place of the Most High. He is a wall of fire around me. I have lost my life and it is hid with Christ in God. This perfect love has cast out all fear. He calls me by my name. He leadeth me. I know His voice. I shall not want.

*The Experimental Test.* S. G. Sutherland, Buffalo, N. Y. I was converted from a hard life, about five years ago and, shortly after my conversion, Mrs. Phoebe Palmer's *Way of Holiness*, and *Faith and its Effects*, came into my hands. I followed out that teaching the best way I knew. I have found by experimental test that Jesus is abundantly able to save, and I am now rejoicing in God my Saviour, rooted and grounded and settled in Christ's full salvation; "Whom having not seen I love; in whom, though now I see him not, yet believing," (O, how fully!) I rejoice, with joy unspeakable, and full of glory. I can almost peep over into the heavenly city. Hallelujah!

*A Railroad Man's Testimony.* J. F. Malone, Savannah, Ga. I am sailing safely in the *Old Ship of Zion*, to the heavenly kingdom. Although a railroad man and engineer, I find the voyage is frequently interrupted by storms of temptation, and old Satan's agents, with whom we railroad men are daily companioned. But my faith is ever founded on the Rock of eternal truth, and I am safely quartered in that "old ship" that is able to stand any storm, with Christ as our captain. I shall safely land by and by, on the other shore, to meet my loved ones who have gone before and are now standing at the window watching until I come.

*The Word is Precious.* Mrs. H. E. Friend, Johnstown, Md. I feel like praising God this morning for the comforts of religion; the Lord is precious to my soul. I find so much comfort in reading God's word, it becomes more precious to my soul every day. It rests me when I am tired—it cheers me when in sorrow. I find in it a balm for every wound and a cordial for every fear. There my soul feasts on the bread of heaven. There I drink and drink until it seems a well of water springing up in my soul. I have trusted in frames and feelings too much in my past life, which often cause fits of despondency and doubt—sometimes great darkness. That time is now past. I have found a better way—just to take God at His word, and make the Holy Bible the law of my life.

## EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER

No Censoriousness,—No Wrath,—No Strife—No  
Malice, Enmity, or Evil-Speaking.  
Love, Love—only Love.

### UNSEARCHABLE RICHES.

Beloved, do not sit brooding with folded hands. Get work—which is always better than what you "work to get," because it will bring self-forgiveness. Life is a walk through a dark corridor; we knock at many unyielding doors; but somewhere, sometime the doors will open at the place where the King has business for us."—Sel.

### HOW STANDS THE RECORD?

**T**HE year is rapidly coming to a close. This is the last number of THE GUIDE for 1890. We have been holding converse with our readers from month to month. We trust that the Father of mercies has put an approving seal upon our fellowship. If it shall appear in the "great beyond" that good has been wrought by our well-meant, but imperfect efforts, we shall rejoice and give glory to Him who has, as we believe, indited our thoughts and guided our pen. Each day and week and month has made its record on high as respects ourselves and our readers.

*How stands the Record?* If we could open those pages and read what the God of infinite truth and love has set to our account how, think you, should we be affected? Would the knowledge of the contents of that Book of Divine remembrance give us joy or grief? We cannot, however, know what is there written. At the "Great Assize" it will be opened, and men and angels will be conversant with its contents. Life or death will be the issue. God grant that the breaking of the seal may be joyous to us!

Turn your eye, beloved reader, over the weeks and months of the year that have rolled into eternity. Retrospect your life. Have you had from day to day a conscious sense of union with Christ? Have those life-bonds been tightened and strengthened?

Have you, between each rising and setting sun, drawn from Him soul sustenance? Has Jesus been to you a great personal verity—a living, palpable presence? Has He been to you, more than ever, "the Chiefest among ten thousand, and the One altogether lovely?" Has the Divine process of moral assimilation been steadily proceeding, day by day, so that you bear His image more perfectly than you did a year ago? Has the blessed Holy Ghost been in vital relations with you all the time? Have you known, blissfully known, that HE had entered into your *soul-temple* and that HE was your *Indweller*, your perpetual, loving *Guest*? Has He wrought within you—leading into the truth—testifying of Jesus—showing you things to come—causing you to walk up and down amid the marvels of the kingdom of heaven? Does the temple flame with light? Are the fires upon the soul-altars brightly burning? Are the walls resplendent with inscriptions of righteousness and pictures of truth?

These are questions worth answering, ponderous questions—life questions—with a mighty sweep toward eternity. O, reader, rise, if you can, to the sublimity of the occasion, and grapple with them! If they will admit of affirmative responses, happy are ye! In such a case let the old year swing out into the eternal with jubilee notes!

*How stands the Record*, we ask again? What record? Why the record of *soul-saving*. How many trophies have you gathered? How many brands have you snatched from the burning to be quenched in Jesus' blood? How many names registered on high as the reward of your patient, self-denying, persevering work? Has it been good harvesting? Have you sung the reaper's song again and again? If so, we congratulate you. Is there one of our readers who has no affirmative response to give? What! *A year without one soul for Jesus!* We hope not. But if it be so, sackcloth would seem to be more suitable than gay, holiday attire.

We think that every true Christian, and especially one who is wholly sanctified, ought to be able to lead one soul to Christ in the course of one year. And if this were the universal rule, the world would be speedily converted. We counsel each of our readers to adopt this as a motto: *One soul, at least, a year for Jesus.* Acting on this rule a joy will come into your life of which you can now have no conception.



Is this true? "Every one that asketh receiveth?" S  
Jesus says. Why do you not receive when you ask?

Is it possible? What? "Rejoice evermore." Yes, if  
the Holy Ghost fills you.

### UNSANCTIFIED SANCTIFICATION.

Unsanctified sanctification! What is that? Is it not a misnomer? It seems so, but it is the best form of expression just now presented to enable us to make a point.

Some years ago we remember Bro. John A. Wood made this remark in the "Tuesday Meeting": "There is a good deal of sanctification that needs sanctifying." It made quite an impression on our mind at the time, and we have often thought of it since.

There is such a thing as healing the hurt of God's people *slightly*. These are the days in which the superficial is prevalent in Christian as well as in other circles. We are disposed to hurry people who present themselves at our altars as seekers of entire sanctification. Injudicious persons attempt to instruct them, who need to be instructed themselves. They have only touched the waters of the fountain of purifying with one foot, at most, and know nothing of what it is to take a full plunge. And, for such individuals to attempt to instruct seekers of holiness is not likely to secure thorough work, but rather to leave them with the hurt of inbred sin unhealed. They may, under the manipulation of those who have zeal without knowledge, rise from their knees and say: "I have consecrated all, as far as I know"—or, "I am wholly the Lord's,"—and run away with the idea that they are "sanctified wholly," but they really have no just conception of what it is to be sanctified wholly.

Not long since we saw a lady of position in society and in the Church, at an altar, pleading for the knowledge of personal acceptance. Twenty years ago we saw her at a National Camp meeting, covered over with jewelry and other world trappings, and over zealous sisters were telling her "*just to trust*" for sanctification. She was an acknowledged *backslider* and needed to be reclaimed. This is what damages the cause of holiness. One truly taught of God ascertained her real difficulty and told her what she needed to be told, that she must go back to the point where she stumbled—she knew when and how—and do her first works over again. That was right. Let it be noted.

### "THAT OLD SERPENT."

The Revelator gives the great enemy of all righteousness this appropriate name, "That old serpent, the Devil," and his work is fitly described: "He deceiveth the whole world." Webster writes him "a subtle or malicious person." In his native subtlety he insinuated himself into Eden, spoiling man's beautiful home and laying his diabolical hand upon the occupant of Eden, bringing him down to the ground in utter ruin.

And this old serpent is not dead—he is in full life in this year 1890. He was never more active than now, as if conscious that he has but a short time to stay. Perhaps the Son of God may be about to put on him the great chain. But he is set to do all the mischief he can, and his strokes are deadly indeed. And he is making full proof of his ability to "transform himself into an angel of light, and deceive, as it were, the very elect." After describing "false apostles (the world is now full of them) deceitful workers, transforming themselves into the apostles of Christ," Paul says, "And no marvel; for Satan himself is transformed into an angel of light." The apostle saw him in his light, airy, angelic garb—beautiful to look upon, but unclothed, "full of the deceivableness of unrighteousness."

He is now making his angelic visits to the Churches. He revels during the holidays. He has all the getters-up of **FESTIVALS, FAIRS, SUPPERS and DRAMATIC ENTERTAINMENTS**, at work. Flaming posters on the walls announce these frivolities. Church officaries and gullible old ladies have heard the syren voice of "the old serpent," (disguised as an angel) and they have become his echoes: "What harm in a little fun at Christmas, or New Year's?" Revival work can wait until January. "Let us eat, drink, and be merry!" Beloved, have you any spiritual discernment? If so, you will see the slimy, circuitous track of "the old serpent, the Devil." "**KEEP THYSELF PURE.**"

We cannot too earnestly call upon all who would maintain a good conscience, to have nothing to do with this holiday foolishness, but rather testify against it, lovingly.

A Good Prayer.—"Teach me thy way, O Lord." Use it each morning; if from the heart, God will answer.

"A true life is at once interpreter and proof of the Gospel."

### A MOTHER IN ISRAEL FALLEN.

Mrs. General Booth, of the "Salvation Army," has been "carried by devout men to her burial." After years of intense suffering, under the operation of a terrible disease, the end has come. She bore the days and nights of anguish, through the appointed years, with a Christian fortitude positively sublime. The triumph notes that fell from her lips were an inspiration to the forces which she and her honored companion had led into so many gospel engagements, and to such glorious conquests. The presence of twenty thousand of the self-sacrificing sons and daughters of the army, was a grateful tribute to the intrinsic worth of the one whom they delight to call "OUR MOTHER!" Dirges were not in order on that occasion, but rather the higher jubilee strains celebrating the entrance of a Christian conqueror into the eternal. And the words uttered by her true hearted husband were not of the funereal sort, but festive in their character, and full of the brightness of Christian hope. Would it not be well if many of the sombre hues of funeral processions, and the melancholic aspects of funeral discourses, could be relegated to oblivion. When will Christians cease to put on the sable habiliments, and act like the children of THE KING when their loved ones are translated to His eternal palace? Away with the garments in black, and the soul-harrowing dirges when our Christian friends pass the portals of light! Sing hallelujah, sing hallelujah!

Mrs. Booth has done heroic service for Christ. The greetings of those in immortality saved through her influence will be great. Her works should be circulated by the million. The end is not yet. The army is on the march! Amen!

The valiant General, still left on the field, does not sit down to grieve over the departed one. He has buckled on the harness anew, and has proposed a scheme for the elevation of the besotted masses of "Darkest England" which is attracting wide attention. The Prince of Wales, Canon Farrar, and other eminent men in England, have sanctioned it. He calls for one million pounds sterling. He will, we believe, be successful.

### ON YOUR KNEES!

In the Christian service there are numerous calls for *knee-work*. By this exercise the saints of God are brought to the highest spiritual development, and win their grandest victories. Rev. James Caughey, when in his earnest evangelistic career, often used to cry, "Knee work, brethren, KNEE WORK!" That battle cry nerved thousands of Christian hearts, and brought them under the shadow of the Mercy Seat, where they realized the New Testament enduement.

But it is of a peculiar kind of *knee-work* of which we write at present. There is no need that we should dwell upon the power of prayer, unless it be that we urge our readers to be regular and continuous in the exercise, if they would grow in grace and be mighty in the conflict with the forces of evil.

We desire in this connection to utter a word in behalf of *reading the Scriptures on your knees*. One of God's loved ones recently said to us that when converted she did much of that sort of reading, and found it to be exceedingly profitable. She read the sermon on the Mount on her knees, her eyes fastened upon Jesus, from whose gracious lips proceeded those sentences of infinite love and light, and with her heart longing for the Holy Spirit's illumination. And these upliftings of soul were not in vain. Light from heaven flooded the hallowed page. As she read, the truth was emphasized. She laid hold upon it, and ere long she entered Beulah Land, and ever since has been a dweller in the good land of promise.

How well it would be if all young converts would adopt this method of reading. They would not be spiritual dwarfs—they would surely rise, speedily, into the noble proportions of well-rounded, symmetrical Christians. The posture referred to is indicative of profound reverence for the DIVINE WORD, hence peculiarly pleasing to God—for He hath "magnified his word above all His name"—It denotes humility, and an earnest search for hidden treasure which God will honor. Beloved, try it—Bible reading *on your knees*, at least occasionally. You will surely be profited, and your profiting will be manifest.



"It is easy finding reasons why other folks should be patient!"

### AN APPEAL.

We desire to utter an earnest word to each of our readers. The year is closing—this is the last opportunity that we shall have of addressing you this year. May the new year dawn brightly upon the home of every one of our subscribers. Do you reciprocate this kind wish? Would you have the homes of the editors of *THE GUIDE* full of good cheer? Would you have the "Old Pioneer Magazine"—now in its *fifty-second year*—make the transition from 1890 to 1891 with a firm step and a luminous countenance? If so, let each one of our friends at once come up to our help. If you have not done so already make haste to renew your subscription, and send with it a list of new subscribers, if possible. We rely mainly on the efforts of our subscribers to enable us to keep our lists full. Remember, we have no large endowment or capital at our back to support us. Nor have we any revenue from *advertising pages*. We have all these years kept aloof from this. We have, again and again, been solicited to devote pages to outside advertising—the covers at least—but have steadily refused, determined to keep *THE GUIDE* pure. Others who adopt another course, must judge for themselves, we are not disposed to censure them—but for ourselves, we prefer our long-approved method. Do you approve our decision? If you do, then work earnestly to add to our subscription list. Look at the third page of the cover and consider the liberal offers there made of *Special Premiums*. And, please note, that we treat *both old and new subscribers alike*—the premiums are open to every one. We love old friends who have long stood by us.

We hope the suggestion made in the last number in respect to *pastors* will receive universal attention, and bring us, before January 1, many thousands of responses. The suggestion is that each subscriber, by personal contribution, or by uniting with others, see that his or her pastor receives *THE GUIDE* next year. And we offer to furnish it in such cases for *sixty cents*. It is a strain to do it—but the love of the cause prompts us. Will you help?

Holiday Motto: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

### HOLIDAY HINTS.

**ARE YOU ALIVE!** Not simply physically alive, but *spiritually* alive? Is the life-connection with Jesus clear and undisturbed? If so, maintain this at all hazards. A little Holiday indiscretion will disturb it. Guard well the sacred treasure.

*Are you joyful in the Lord?* Remember the Divine injunction: "Rejoice in the Lord always." Well, but I am sick, or poor, or in sore conflicts, some will say. No matter; the injunction is upon you, "Rejoice in the Lord always." Be an obedient child. Let the songs rise from your heart and home.

*Will you do this?* What? Read: "Send portions unto them for whom nothing is provided." Are you planning something nice for those for whom nothing is provided, that widow and her children—that poor family? Do not let them be overlooked. "Send portions."

*Will you be a Daniel?* In what respect? Consult the record! "Now Daniel purposed in his heart that he would not defile himself with the portion of the king's meat." He had a salvation that amounted to something. You will be solicited to partake of *holiday meat* that will defile you if you eat of it. "Dare to be a Daniel!"

*Will you surely do it?* What? Why, gather the members of your family together at Christmas, and have a good time, looking well after the dear children. We mean an intelligent Christian time, so that on Christmas night you will have no *ugly dreams*?

*Will you stand firm?* You will be solicited to partake in Church Fairs, Festivals, or Entertainments during the holidays. If held in the Church, and so calculated to profane it, will you stand aloof? You will be reproached, and said to be "righteous overmuch"—can you bear it for Christ's sake? *Will you stand firm?* Let nothing move you.

*How will you pass over?* That is, over the line from 1890 to 1891? A fully saved man, or woman? If not *fully* saved already, make no tarrying. Go over the line with the light of true holiness on your path.

## OUR INQUIRY ROOM.

**Motto:** "The Lord is my light and my salvation; whom shall I fear?"

"Now will we bless the Lord,  
And in His strength confide.  
Forever be His name adored,  
For there is none beside."

### HOLY STUDIES.

**SUBJECT FOR THE MONTH, *The Sermon on the Mount. Matt. 7 : 21c, 29.*** 1. A solemn truth is stated in v. 21. 2. A judgment scene, v. 22. 3. Persons disowned by Christ, v. 23. 4. How safety may be secured, 24c, 27. 5. The effect of this wonderful sermon upon the people and the reason, 28c, 29. *Practical test:* How does it affect us?

### PRACTICAL QUESTIONS.

1. Have you pondered this moral possibility? "We, then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." II Cor. 6 : 1.

This opens to our view a solemn possibility, viz. that of receiving the grace of God in vain. Either through indifference, or a positive abuse of the grace of God, so abundantly bestowed upon us, we may frustrate the Divine purpose, and bring upon ourselves disastrous consequences. No other failure is to be compared with this—it is not for a time, merely, but for eternity, and it affects every part of our being. How is this to be averted? By continual watching unto prayer and a diligent use of all the talents with which our Lord has entrusted us.

2. Are you duly impressed with the significance and importance of this injunction?

"Walk in wisdom toward them that are without, redeeming the time." Col. 4 : 5.

Here is a Divinely inspired inculcation of Christian prudence toward "them that are without"—that is, unbelievers. As has well been said, "The brethren, through love, will make allowances for an indiscreet act or word of a brother, the world will make none." Therefore, be the more on your guard in your intercourse with the latter, lest you be a stumbling block to their conversion.

"Redeeming the time."—An eminent commentator says: The Greek expresses buying up for yourselves, and buying off from worldly vanities, the opportunity, whenever it is offered you, of good to yourselves and others. *Forestall the opportunity*; i. e., to buy up an article out of the market so as to make the largest profit from it.

Reader, be wide awake. Make the opportunity yours—let it not slip away from you.

### WHAT OUR CORRESPONDENTS ASK.

1. "Can a person enjoy sanctification and not have an endowment of power, energizing and continually abiding with him?"

When the heart is purified the Holy Ghost comes in to abide. He is in the person as a well of water springing up unto everlasting life. As Mr. Spurgeon said "Jesus not only gave the woman at the well a draught of water, but He let her take the well with her." Now the Spirit is there in the sanctified heart, an abiding guest, and in Him, The Comforter, as in Christ, "all fullness dwells." When called to arduous service, or when in trouble, greatly needing refreshment, there are special effusions of the Spirit, or overflowings of the well, which amply respond to the occasion. There at Pentecost the disciples were first purified, then filled with the Spirit, and when called to enter the battle with the assembled multitude, there was a special anointing or effusion of the Spirit which made them mighty for the occasion, and the saving results were glorious.

2. A brother in Ohio : (a) "Is it consistent in a life of holiness to carry insurance policies on life and property?"

We do not see anything contrary to the spirit of holiness to provide against possible loss, and to make suitable provision for the family. The Bible has numerous passages which call for prudence, forethought, etc., notably, as an example, Prov. 22 : 3 ; I Tim. 5 : 8. It would certainly not honor Christianity for a man to leave a devoted wife, devoted to him all his life, destitute, and his helpless children unprovided for, if, by economy and prudence, he could do otherwise.

(b) "Is it right to spend our money in sporting, hunting, fishing, etc., not for food or profit, but simply for amusement?"

We think this question can be easily settled by reference to I Cor. 6 : 20 and Col. 3 : 17. Certainly Christians have no right to spend an hour, or any portion of physical, intellectual, or spiritual strength in any sort of exercise except such as they can do in the name of the Lord Jesus.

### YOUR LORD'S MONEY.

If you are wholly sanctified your money is the Lord's and you hold it simply as a steward. You need therefore to be careful what you do with it, especially in holiday times. Careful consideration should be given to every proposed expenditure. You cannot devote any portion to what will not be for His glory. And if there be perplexity at any point ask for special Divine guidance, so that you may have an intelligent judgment. And as you are called to carefulness at this point as respects yourselves, so also in regard to your children. Rule well your house.



## HELPS TO CHRISTIAN DEVOTION.

*A Pure Motive.*—Wherefore we labor, that, whether present or absent, we may be accepted of him. II Cor. 5 : 9.

"Let us keep steadfast and true,  
With lighted hearts and voices true,  
That when Christ comes we will be prepared,  
And meet Him with gladness."

**VALUE OF THE BIBLE.** I have many books that I cannot sit down to read : they are indeed good and sound, but, like half-pence, there goes a great quantity to a small amount. There are silver books, and very few golden books; but I have one book worth them all, called the Bible.  
—*J. Newton.*

## I.—THE HOLY WORD.

## DAILY BIBLE CALENDAR—DECEMBER.

1. I Cor. 10 : 31. Rom. 8 : 6. Psa. 63 : 7.
2. Prov. 22 : 22. Psa. 41 : 1-2. Psa. 71 : 4.
3. Prov. 3 : 25. Prov. 3 : 26. Psa. 59 : 17.
4. Titus 2 : 2. Phil. 3 : 20, 21. Psa. 86 : 3.
5. Eph. 5 : 17. John 6 : 45. Psa. 119 : 26.
6. Prov. 8 : 34. Prov. 8 : 35. Psa. 63 : 1, 5.
7. Eph. 4 : 2. Job 22 : 29. Psa. 40 : 12, 13.
8. Mark 16 : 15. Matt. 12 : 21. Psa. 67 : 1-2.
9. Prov. 4 : 13. Isa. 32 : 18. Psa. 119 : 125.
10. Deut. 11 : 1. I Tim. 4 : 8. Psa. 5 : 12.
11. Prov. 3 : 11. Prov. 3 : 12. Psa. 90 : 15.
12. Prov. 3 : 5. Prov. 2 : 6. Psa. 51 : 2.
13. Eph. 5 : 6. Isa. 45 : 17. Psa. 7 : 1.
14. Eph. 4 : 23. Psa. 92 : 13. Psa. 5 : 7.
15. Prov. 27 : 1. Prov. 1 : 23. Jer. 11 : 20, 21.
16. Psa. 135 : 3. Prov. 11 : 26. Psa. 115 : 1.
17. I Thess. 5 : 8. Psa. 46 : 5. Psa. 18 : 3.
18. I Pet. 2 : 11. Rom. 4 : 5. Psa. 69 : 29.
19. Jas. 1 : 21. Jer. 17 : 7, 8. Jer. 17 : 14.
20. Colos. 3 : 14. Rom. 13 : 10. I Thess. 3 : 12.
21. Psa. 40 : 16. Isa. 30 : 19. Psa. 28 : 7.
22. Psa. 22 : 23. Rom. 1 : 16. Psa. 8 : 4.
23. Jas. 3 : 13. Rom. 2 : 10. Phil. 1 : 10, 11.
24. John 12 : 35. Psa. 37 : 17. Psa. 13 : 3.
25. Acts 3 : 22. Gal. 4 : 4, 5. Luke 1 : 68.
26. I Cor. 1 : 10. I Cor. 1 : 7, 8. 2 Thess. 1 : 11, 12.
27. Jas. 1 : 2. Jas. 1 : 3. Psa. 119 : 153.
28. Heb. 3 : 12. Jer. 24 : 7. Psa. 69 : 13.
29. Deut. 8 : 6. Isa. 30 : 18. Psa. 57 : 1.
30. Jas. 5 : 7, 8. Psa. 121 : 7. Psa. 39 : 12.
31. Rev. 3 : 11. Rev. 3 : 12. Psa. 17 : 5.

## STUDIES FOR THE MONTH.

*First Week.*—HUMAN MERCY.

Belongs to saints.—Psa. 37 : 26 ; Isa. 57 : 1.

Should be shown to the poor.—Prov. 14 : 31 ; 21 : 21.

Secures the mercy of God.—Psa. 18 : 25 ; Matt. 5 : 7.

*Second Week.*—DIVINE MERCY.

Is part of His character.—Exod. 34 : 6c 7 ; II Cor. 1 : 3.

Is plenteous.—Psa. 86 : 5, 15 ; 103 : 8.

Is sure.—Isa. 55 : 3 ; Micah 7 : 20.

*Third Week.*—OUR NEIGHBOR.

Love as ourselves.—Lev. 19 : 18 ; Mark 12 : 31. Rom. 13 : 9.

Be merciful to.—Exod. 22 : 26 ; Deut. 15 : 2.

Not remove his landmark. Deut. 27 : 17.

*Fourth Week.*—OFFERINGS.

Without blemish.—Lev. 22 : 21 ; Deut. 15 : 2.

To God only.—Exod. 22 : 20 ; Judges 13 : 16.

With a right heart.—Isa. 1 : 13 ; Mal. 3 : 3.

## II. CLOSET PRAYER.

**PEARL TEXT.**—"And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus."—I Tim. 1 : 14.

**CLOSET LESSON** to be read in concert at the morning devotions, Jude.

**CLOSET HYMN**, to be read or sung in connection with the above Lesson : Methodist Hymnal No. 503, commencing,

"Father I dare believe  
Thee merciful and true ;  
Thou wilt my guilty soul forgive,  
My fallen soul renew."

## PRAYER REQUESTS.

## FOR SPECIAL OBJECTS.

1. For the spirit of revival to pervade the whole Church.

2. That the work of spreading holy literature may be greatly extended.

## FOR INDIVIDUALS AND FAMILIES.

*Virginia*—F—M—For a sister who has lost entire sanctification. P—For a son given to drink. *Pennsylvania*—U—C—For a sister to have the blessing of holiness restored. B—F—For a sister to be sanctified. S—For a backslidden mother. *North Carolina*—L—For the conversion of a grandson who is dissipated. *Iowa*—K—For a mother to be healed and to get help for fatherless children. E—For conversion of daughter and son-in-law and a Sabbath school class. *Canada*—For a father partly deranged. *Massachusetts*—For a revival, and a young woman resisting the Spirit. C—For an aged sister, a sufferer. *New York*—For two young men, backsliders. F—For one whose mind is unbalanced. B—For revival. *Washington*—T—For a sister in trial ; for a husband wandering from God. *Connecticut*—E—W—For a revival : for conversion of a husband and two sons ; for the sanctification of a daughter and her husband. *California*—For the salvation of a family. *Michigan*—H—For an afflicted sister to have sustaining grace. F—For revival. *Wisconsin*—I—G—For a family to be saved. *Illinois*—For parents to be sanctified and daughter converted.

## III PERSONAL CHRISTIAN EFFORT.

**IMPORTANT TRUTH.**—"Many shall run to and fro and knowledge shall be increased." Dan. 12 : 4.

"Arm of the Lord, awake, awake !  
Put on thy strength, the nations shake.  
And let the world, adoring, see  
Triumphs of mercy wrought by thee."

**WHAT WE MAY DO.** 1. Do you know any destitute children? Try to provide for their relief.

2. Let those for whom nothing is provided receive a holiday portion.

3. Present a Bible this Christmas or New Year's to some one who has none.

4. Endeavor to get some aged sinner to Christ.

5. Circulate tracts against the use of wine at holiday entertainments.

6. Provide winter clothing and fuel for some poor widow.

## THE GUIDE PRAYER DAY.

We set apart as a day of special prayer for this month,

TUESDAY, DECEMBER 16TH.

We continue to receive letters showing the beneficial results of this day of Christian communion under the shadow of the MERCY SEAT.

## EDITORIAL BRIEFS.

A DIVINE INJUNCTION, to ancient Israel, but appropriate to us at this season:

"And thou shalt remember all the way which the Lord thy God led thee." Deut. 8: 22.

—DELAY. We have been unavoidably delayed in sending out this number of THE GUIDE. We hope to do better with the January issue, and to have it reach our subscribers early each month throughout the year.

—A CHEERING WORD! Just as we were hastening to close up this number, our dear brother Stokes, President of Ocean Grove Association, called in, and while seated in our sanctum, wrote and handed us the following:

"Amid the hurry and the outside strife,

May you and I secure eternal life:

No brighter hope to mortals here is given,

May hope prove fact in God's eternal heaven."

It was like the letting in of a ray of sunshine. We are Conference classmates, having entered the New Jersey Conference together in 1844.

—CONVENTION FOR HOLINESS. Since our last we have attended a Four Days' Convention in Cranbury, N. J., Rev. C. F. Garrison, pastor. The people received the truth gladly. We could only spend the Sabbath there, but Brothers Townsend, Ogborn, and Zellely filled up the succeeding days with earnest and successful work. On Wednesday, an All Day Service was held, and at the "John Wesley Meeting" at 5 a. m., about fifty were present. The Convention was made a blessing to many, and a number were wholly sanctified.

—The year is closing. Are you more fully dwelling in God and God in you, than you were a year ago?

—An old sister at Chenango Forks, N. Y., writes:

"I have been a constant reader of your excellent GUIDE for more than nineteen years, and I could hardly live without it. It is next to my Bible in my daily readings."

—Our dear brother, Rev. William Sampson, Superintendent of the Children's Home, Cleveland, Ohio, was some months ago called to part with his beloved companion, who was a true help-meet. He writes:

In February 1891, I shall be 77 years of age. I am quite well in body, and am happy in the fact that I am saved by the blood of the Lamb. O, the sweet communion which I have with the blessed Trinity! My soul is filled with light. I do rejoice in the Lord, daily. Hallelujah!

—The new work of Dr. Dougan Clark, is going through the press. The title will be the HOLY GHOST DISPENSATION. Look out for it.

If Jesus should say to you, personally, as he did to Phillip, "Believest thou not that I am in the Father and the Father in me?" what reply would you make?

—We congratulate our friends in the Northwest on the successful inauguration of their Publishing Association, headquarters at Des Moines, Iowa. The *Banner of Holiness* and *The Highway* are united under the latter name and Rev. Isaiah Reid, and L. B. Kent, have editorial charge. The shares of stock are \$5 each, and not \$10.

Send to Rev. A. Wallace, Ocean Grove, N. J., for the *Ocean Grove Record* for 1891, \$1.50.

## OUR BOOK TABLE.

From Hunt & Eaton, 20th St., & 5th Ave. New York.

ILLUSTRATIVE NOTES.—A Guide to the study of the Sunday School Lessons for 1891. By Jesse L. Hurlbut, D. D., and R. R. Doherty, Ph. D. A book which Sunday School teachers and elder scholars should have. Price, \$1.25.

SUPREMACY OF LAW.—By Rev. Bishop John P. Newman. An important subject, ably treated. It will be appreciated. Price \$1.00.

BOSTON HOMILIES.—Short sermons on the International Lessons for 1891. By the members of the Alpha Chapter of Boston University. An interesting and profitable work for Bible students, especially Sabbath School teachers. Price, \$1.25.

From A. D. F. Randolph & Co., 38 W. 23rd St. New York. JESUS THE MESSIAH.—An abridged edition of the "Life and Times of Jesus, the Messiah." By Alfred Edersheim, sometime lecturer on the Septuagint, in the University of Oxford. We have not had time to examine it critically, but it is no doubt an able work that will repay study.

THE MINOR PROPHETS.—By Rev. F. W. Farrar, D. D., F. R. S., Archdeacon and Canon of Westminster. This is from the able pen of Canon Farrar, and will be helpful to careful Bible Students.

SEED THOUGHTS for Workers in His name. By Alice Darling. A suggestive little volume from a gifted pen.

BITS OF PRECIOUS ORE.—From Jeremy Taylor; Frederick W. Faber; Frederick W. Robertson, and George Herbert. Four beautiful little volumes in a case. An elegant holiday souvenir.

THE BABY'S JOURNAL.—Designed and compiled by S. Alice Bray. Poetical selections and beautiful embellishments. Nice for a child's present.

From Thomas Whittaker, 2 & 3, Bible House, New York. THE SLAVES OF SABINUS.—Jew and Gentile; By Charlotte M. Yonge. A story of interest—the main facts upon the authority of Plutarch. Price \$1.50.

BIBLE PICTURES AND STORIES, (Old Testament.) By D. J. D. With 46 illustrations. A handsome book for children. Twenty thousand have been circulated. Price, \$1.25.



## THE HARVEST FIELD.

## AT HOME.—

—Bro. E. P. Telford, evangelist, has been holding special services in the Cross Street Church, Paterson, N. J., A. Craig, pastor. Many have presented themselves at the altar as seekers and, it is trusted, a number have been saved.

—The M. E. Church, Eaton Rapids, Mich., has had 36 accessions, since Conference.

—Bro. Masden, Pastor, of Union Church, St. Louis, Mo., is holding revival services, aided by Bro. J. S. Bitley, evangelist—signs of promise.

—In the past fifteen years in Cincinnati, the membership in the Baptist Churches has increased 2,544 to 4,020.

—In Dodgeville, Wis., a remarkable revival has been progressing; upward of 200 converted at the last account. Nearly all the Churches have united. Bro. W. B. Godbey, evangelist, reports eleven days of service in Carlisle, Ark., and a number sanctified and converted.

—There is a constant work of salvation going on, nightly, in the seven missions connected with Jane St. M. E. Church, Bros. Stephen Merritt, and W. C. Willing, pastors. The new mission recently opened on 8th Avenue, is doing finely. 50 converted the first month—hard sinners.

—Bros. Morehouse, at Seventeenth St., and John Parker, at "Beekman Hill," and Dr. Stone at "Asbury" Churches are keeping up an incessant and effective fire upon the enemy. Souls saved constantly.

—A French Church of 100 members has been organized in Worcester, Mass.

—Bro. H. N. Brown, reports in the "Christian Witness" that a Holiness Convention recently held in the M. E. Church, Fitchburg, Mass., "was a season of great refreshing from the presence of the Lord. Sinners were converted, backsliders reclaimed and believers wholly sanctified."

—Bro. Thomas Harrison has been working in the Trinity M. E. Church, New Haven, Ct., Bro. McChesney, pastor. A deep and powerful interest prevailed, and hundreds of seekers presented themselves at the altar as seekers of pardon, and on one occasion about one hundred were seeking entire sanctification.

Revs. J. H. Smith, and G. D. Watson have had decided success in holding special services in the North Ave. M. E. Church, Allegheny, Pa.

—Sisters Kenney, and Nettie van Name, (the Singing Evangelist) have had great success in Burrsville, Mo., Bro. Tabor, pastor; nearly two hundred professed to be saved, the country for miles around stirred.

## ABROAD

—Though Roman Catholic missionaries have been in Korea for two hundred years, they have never issued the Bible in the native language.

## THE DEVIL'S MISSIONS.

The Bombay Guardian speaks as follows about what it calls "The devil's missionary enterprise:" All vessels bound for West and South Africa, coming from ports in Europe and America, stop at Madeira. Here is the list of spirituous liquors which passed through in one week; it is taken from the daily returns posted in Liverpool:

960,000 cases of Gin.	£240,000
24,000 butts of Rum.	240,000
30,000 cases of Brandy.	90,000
50,000 cases of Irish Whisky.	50,000
800,000 demijohns of Rum.	240,000
36,000 barrels of Rum.	72,000
30,000 cases of Old Tom Gin.	60,000
15,000 barrels of Absinthe.	47,000
47,000 cases of Vermouth.	3,000

—Great Britain's annexations in Africa, are 2,000,000 square miles.

—Rapid progress is being made in opening up Central Africa.

—The government of Belgium has voted a loan of \$5,000,000 to the Congo Free State. (These movements are opening highways for the Gospel.)

—BELGIUM. Pastor Anet's Christian Missionary Church added to its members last year 500 converts from Romanism and infidelity.

—CHINA. The China Inland Mission has established 16 opium refuges, 3 hospitals, and 5 dispensaries.

—In the late famine district in Shan Tung, there are now over 1000 applicants for baptism.

—Cuba. Rev. A. J. Dias, an evangelist of the Southern Baptists, has been wonderfully successful in preaching and organizing Churches.

—GERMANY. Bishop Warren says many of the members of the M. E. Church in Germany average \$4.40 per year for Church purposes.

MORAVIAN MISSIONS. An increase of 620 communicants the past year.

—INDIA. The number of members and contributions, of native Christians, have trebled in twenty years.

## STATISTICS.

When the total statistics of missions are submitted to hearers, one gets the notion that the laborers are many rather than few. But let the number be placed side by side with the populations to whom they are sent and the impression is very different.

China has one to 733,000 of population; Siam, one to 600,000; Corea, one to 500,000; India, one to 350,000; Africa, one to 300,000. In Central Africa and the Soudan the proportion is one to each 5,000,000 of people. What are these among so many? Like the five barley loaves, they must be multiplied to supply the needs of the hungry multitude.

# GUIDE HYMNAL

## His Love is my Song.

F. A. S.

FRANCIS A. SIMKINS.



1. Each day, as I jour-ney a - long, His love is my joy and my song;
2. Each night, as I sink in-to sleep, I know He will ten-der-ly keep;
3. And there, on that heavenly shore, All wea - ri - some wan-der-ings o'er,



I praise Him and bless his dear name, That ev-er, in mer-cy, he came:  
Un-troub-led and peace-ful my rest, Safe guard-ed and hap-py and blest;  
All storm-clouds and tempests o'er-past, I'll rest in His mansions at last:



Yes, came from His kingdom a-bove—Oh, won-der-ful, in - fin - ite love!—  
Yes, hap-py and know-ing no fear, While He—ev-er faith-ful—is near;  
Yes, mansions are wait-ing me there, In - ef - fa - bly, won-drous-ly fair;



So gracious, so full, and so free,— That saves a poor sinner like me.  
I dream of the morn that shall rise In pa - ra - di - si - a - cal skies.  
The an-gels are bid-ding me come And dwell in that heavenly home.

















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